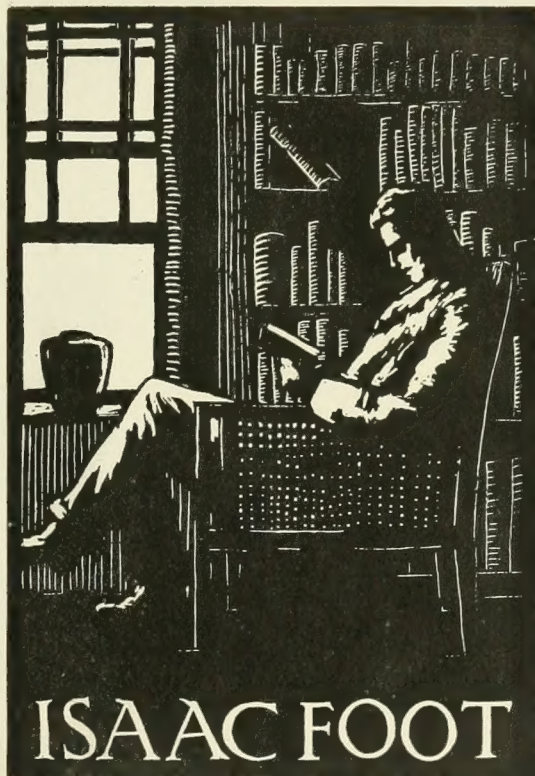


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VOLUME

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Diogen. Laert. lib. ix. cap. viii. Suidas. Aul. Gell. lib. v. cap. iii. Stanley's Hist. Phil. part xi. Enfield's Hist. Phil. Vol. I. b. ii. ch. xiii. — M.

PROTOGENES, a celebrated painter of antiquity, was a native of Caunus in Caria, a city subject to Rhodes, and flourished somewhat more than three centuries B. C. It is not known of whom he learnt his art, but he passed the earlier part of his life in poverty and obscurity, and is said to have been employed for many years in painting ships. His merit became known to Apelles, who, with the superiority to jealousy that distinguishes a great man, learning that Protogenes was held in little estimation in his own country, and obtained miserable prices for his works, offered a large sum for one of his pictures, giving out that he meant to pass it for his own. A famous story is told by Pliny of the manner in which these two artists became personally acquainted, and of their amicable contest for superiority of skill. Apelles having landed at Rhodes, went to the workshop of Protogenes, who happened to be from home. Being asked by his only domestic what name she should report to her master as his visitor, Apelles took up a pencil, and drew, upon a board prepared for painting, a coloured line (says Pliny) of extreme tenuity, and bid her shew him that. Protogenes, on his return, drew within it another differently coloured line, and again went out. Apelles, on renewing his visit, with a third colour divided this line by a stroke so fine that it was impossible to subdivide it. Protogenes when he saw it, was convinced that it could come from no other hand than that of Apelles, and ran down to the harbour to receive him. Such is the narrative of Pliny, which, though told very explicitly, has been variously interpreted by critics, not able to conceive that two great artists would give such a trifling proof of their powers. But Pliny mentions it as having been preserved as one of the greatest curiosities in the Imperial palace at Rome, and to have offered nothing to view in an ample tablet except lines almost eluding the sight. It seems to have been a trial of mere command and steadiness of hand. Protogenes executed some admired pieces in the propylæum of the temple of Minerva at Athens. But his most admired work was his Ialysus, at Rhodes, afterwards removed to the temple of Peace, in Rome. It is disputed what this piece represented, but it was probably one of the ancient heroes of the island. It is said that the artist, while engaged on this work, fed solely upon soaked

lupins, that his attention might not be diverted from his painting by any allurements of the senses. A dog was introduced into the piece, of which it is reported, that after the painter had finished it to his satisfaction in all other respects, he made many ineffectual attempts to represent the foam that was to denote his panting through heat and toil: at last, in despair, he threw a sponge, used in taking off his colours, at the dog's mouth, and thus by accident produced in perfection what his art was unable to execute. The fame of this picture was so great, that when Demetrius Poliorcetes besieged Rhodes, he is said to have forborne setting fire to the city in the part where it was placed, that it might not be destroyed, and thereby to have missed the conquest. At that time, Protogenes was calmly working at his garden-house in the suburbs, undisturbed by the din and tumult of arms; and when Demetrius, sending for him, asked the reason of his venturing to remain without the walls, he replied, that he well knew the King was at war with the Rhodians, but not with the arts. Demetrius was so well pleased with this confidence, that he placed a guard for his protection, and frequently came to see him paint, during the height of the siege. Another celebrated piece of his was a satyr leaning against a column upon which a partridge was seated. The bird was painted so naturally, that tame partridges brought before the picture were deceived and flew to it. The works of this artist were not numerous, on account of the time and pains he bestowed on them; whence Apelles used to say, that his only fault was not knowing when "to take his hand from the tablet," which became a proverbial expression. Some of his sketches, however, preserved at Rome, were highly admired. He was likewise a statuary, and cast figures in bronze which were much esteemed. He wrote two books concerning painting and design. *Plinii Hist. Nat. l. xxxv. Dati Pittori Antichi. — A.*

PRUDENTIUS, AURELIUS, surnamed **CLEMENS**, a Latin poet of the fourth century, was born in Spain, probably at Saragossa, in the year 348. He was brought up to the legal profession, and after practising at the bar, became chief magistrate in two considerable cities. He also appears for some time to have served in the army; and in fine, he obtained an honourable employment at the court of Honorius. Nothing further is known of his life, nor when it terminated. Prudentius was a zealous Christian, and all the poetical talents

he possessed were devoted to the service of religion. It was not, however, till his 57th year that he began to exercise his pen upon sacred topics. The value of his compositions, as documents of Christian antiquity, has given them an importance which they could not have acquired by poetical merit; for their defects of style and versification must exclude them from the list of classics even of the second order. They consist of "Psychomachia," or the Soul's Combat; "Cathemerinon," or Hymns for Festivals; "Apotheosis," or on Deity, against the Heretics; "Hamartigena," or the Origin of Sins; "Peri Stephanon," or the Crowns of Martyrs; and two books against the Oration of the Pagan Symmachus for the Altar of Victory. These subjects cannot in general be inviting except to devotees of a similar class to the writer; accordingly his works have been chiefly read and edited in Roman-Catholic countries. The proof of an early invocation of saints and martyrs in the Christian church, contained in these poems, has given them merit in the eyes of Catholics, notwithstanding some deviations in point of orthodoxy. One of the sentiments which have excited the heaviest censure in his works, is an extraordinary stroke of humility, in which, addressing Christ, he professes not to raise his wishes to the state of the glorified in heaven, but to hope only for a light degree of punishment.

Lux immensa alios, et tempora vincta coronis
Glorificent: me pcena levis clementer adurat.

Indeed, religion seems to have been nearly as much corrupted as poetry at the period in which he wrote. Of the editions of Prudentius some of the best are those of Heinsius, *L. Bat.* 2 vols. 12mo. 1667; the Delphin, 4to., *Par.* 1687; Bodoni's *Parma*, 2 vols. 4to. 1788; Arivali's, *Rom.* 4to. 1778. *Lit. Gyralt. Baillet. Bayle. Bibliogr. Dict.*—A.

PRYNNE, WILLIAM, a learned lawyer and antiquarian, and a zealous promoter of puritanism in the reign of Charles I. and the subsequent times, was born of a good family at Swanswick in Somersetshire, in 1600. After an elementary education at the grammar school of Bath, he was entered in 1616 at Oriel college in Oxford, where he remained till he had taken his bachelor's degree in 1620. He then removed to Lincoln's-inn, for the study of the law, which he pursued with great assiduity, and became barrister, bencher, and reader of that society. His attendance upon the lectures of Dr. John Preston, an eminent puritan, strongly attached him to the principles of that

sect, which suited the austerity of his disposition. He began to write books in the spirit of his party in 1627, successively directing his attacks against what he conceived the great enormities of the age, such as drinking of healths, love-locks, popery, and arminianism. About the close of 1632 he published an elaborate work, entitled "Histrio-mastix," in which he inveighed with great acrimony against theatrical exhibitions and public spectacles of all kinds. Although this book was licensed by Archbishop Abbot's chaplain, yet some severe reflexions in it against "Women-actors" being construed to have been levelled against the Queen, who had acted a part in a pastoral performed at Somerset-house, after the publication of the work, a prosecution was commenced against the author in the Star-chamber, and he was sentenced by that arbitrary court to be fined 5000l. to the King, to be expelled the University of Oxford and Lincoln's-inn, to be degraded and disenabled from his profession of the law, to stand twice in the pillory, losing an ear each time, and to remain prisoner for life. This cruel sentence, which is a memorable example of the oppressions that brought on the overthrow of the monarchy, was executed in all its rigour, chiefly at the instigation of Laud, who was mortally offended at Prynne's previous attacks on arminianism and episcopacy, and who was steeled by bigotry against the feelings of humanity. Prynne bore his sufferings like a man supported by the consciousness of a good cause; and was so little daunted by the punishment inflicted upon him, that he continued in prison to send forth publications against prelacy. For one of these, entitled "News from Ipswich," he was again sentenced by the Star-chamber to be fined 5000l., to lose the remains of his ears in the pillory, and to be branded in both cheeks with the letters S. L. signifying Schismatical Libeller. This sentence was put in execution in 1637, and he was removed for imprisonment to Caernarvon castle, and afterwards to the Isle of Jersey. His spirit, however, was not to be subdued; he continued to write, till the meeting of the parliament of 1640, when, being chosen representative for Newport in Cornwall, the House of Commons issued an order for his release. He entered London together with other sufferers, in a triumphal procession, and presented a petition to the Commons for damages against his prosecutors. He distinguished himself by his speeches and writings as an opposer of episcopal power; and when the impeachment of Laud was undertaken, he



W. Prynne

R. Doolittle sc.

WILLIAM PRYNNE

1600-1669

1600-1669

Portrait of William Prynne

from the original

in the collection

of the Society of Antiquaries, London

had the satisfaction of being its chief manager. After the parliament had become victorious in the civil wars, he was one of the visitors of the University of Oxford, and displayed a great zeal for the establishment of presbyterianism. He warmly opposed the independents when they began to obtain the ascendancy, and used all his influence to promote an accommodation with the King. For this purpose, in December 1648, he made a long speech in the House of Commons, to prove that His Majesty's answer to the propositions for peace were satisfactory; a vote to which effect passed the house. In this speech he affirms, that for all his sufferings and services in the cause, he had received neither redress nor reward, but that he had continued at his own expence to maintain by his writings the justice of the parliament's proceedings, to the conviction of great numbers, at home and abroad. It is well known, from the history of the time, in what manner the army interfered to prevent an agreement with the King. Prynne was one of the members excluded and imprisoned on this occasion. He afterwards became a bitter enemy of Cromwell and his party, against whom, according to his manner, he wrote with so much freedom and severity, that in 1650 he was committed a close prisoner to Dunster Castle, without any particular cause alleged in the warrant. He appealed to Magna Charta, and was liberated; but in the following year he was again in confinement at Taunton and Pendennis. His industry as a writer did not relax, and 46 different tracts of his, on religious and other subjects, appeared between 1655 and 1660. With the other secluded members he resumed his place in the House of Commons in 1659, and displayed so much impatience for the restoration of Charles II., that General Monk sent for him, and advised him to moderate his zeal. He sat in the *healing parliament* of 1660 as a representative for Bath; and after the Restoration was appointed to the office of chief keeper of the records in the Tower, for which he was undoubtedly well qualified. He was likewise made one of the commissioners for appeals, and for regulating the excise. A piece which he printed in 1661 against a bill depending for the government and reformation of corporations, drew upon him the censure of the House of Commons, and he was obliged to ask pardon to avoid further punishment. He laudably occupied his later years in writings connected with his office at the Tower, and finished his laborious life at his chambers in Lincoln's-inn, in 1669.

VOL. VIII.

Prynne was a man of extensive learning and indefatigable industry, but without the genius to invent, or the judgment to compress. He seemed to live solely for the purpose of writing; and Wood supposes that he must have written a sheet a day from his coming to man's estate, to his death. He studied with a long quilted cap on his head, projecting like a shade over his eyes, and seldom took a regular dinner, but contented himself with an occasional morsel of a roll and a draught of ale. His works amounted in bulk to 40 volumes folio and quarto, of which Wood has given a catalogue. The most valuable are his "Collection of Records," 3 vols. fol.; his improved edition of "Sir Robert Cotton's Abridgment of the Tower Records;" and his "Observations on the Fourth Part of Coke's Institutes." As a man, Prynne had the ungovernable zeal, the party spirit, and the disinterestedness, not uncommon at that period of public contention, in which every political principle was at stake. His temper seems to have been unamiable; but he deserves respect as a dauntless assertor of liberty, and an unsubdued sufferer in its cause. *Biogr. Britan. Hume. Granger.*—A.

PRZIPCOWIUS, SAMUEL, an eminent Polish knight, and distinguished writer among the Unitarians in the 17th century, was descended from a noble family, and born about the year 1592. He was initiated in the elements of learning in his native country, whence he was sent at an early age to the University of Altdorf. A discovery being soon made that he held the Unitarian doctrine, he thought it advisable to withdraw from that place, and to go to Holland, where he pursued his studies at the University of Leyden. Of his abilities and improvement he afforded honourable evidence when he was little more than 18 years of age, by publishing, under the name of Irenæus Philalethes, "Dissertatio de Pace et Concordia Ecclesiæ," which was so ably written as to be ascribed to the pen of Episcopius. About the same time he acquired no little applause by his "Apologeticon adversus Satyram Vir. Clar. Danielis Heinsii, cui Titulus *Cras credo Hodie Nihil*." This satire, written with all the virulence of wit and raillery, was intended to expose to ridicule and odium Utenbogard, Episcopius, and other remonstrants, who were persons of the most distinguished integrity in Holland. Our author, however, with a juvenile but modest ardour, ably vindicated those characters against his malignant slander, and bestowed on the old man his satirical lashes with considerable dexterity. After hav-

ing spent some years at Leyden, in the successful cultivation of learning and science, Przypcovius returned to Poland, where his talents and accomplishments recommended him to the notice and confidence of King Uladislaus Sigismond; and he was particularly favoured with the friendship of Prince Radzivil, whose cause he pleaded in an "Apology," which is preserved among his other remains. He was appointed to fill different posts of honour and authority; rendered his name illustrious by his valour in the field and his wisdom in the cabinet, by his persuasive eloquence and invincible fortitude; and he was at the same time eminent for his distinguished virtues. When not employed in important business, he did not become indolent through leisure, nor grow effeminate amidst the pleasures of a court, but engaged in the composition of the different works which he communicated to the public, without neglecting lighter studies. Among other pieces, he drew up "A Panegyric on Uladislaus Sigismond, King of Poland, &c.," in which he extolled that prince's clemency to the Dissidents, and pointed out the important advantages which the republic derived from it. Under his tolerant administration, the followers of Socinus met with wonderful success in propagating their opinions, and establishing churches, in the Polish territories. Their flourishing state induced Przypcovius to compose "A History of the Unitarian Churches in Poland;" but the work was lost during the storm of persecution in which they were afterwards involved.

The first severe reverse of fortune which befel Przypcovius happened in the year 1648, when the war broke out with the Cossacks, who plundered and laid waste the republic, particularly the districts bordering on the Borysthenes or Dnieper, where his possessions, and those of his Unitarian connections, were chiefly situated. Their miseries and losses, occasioned by these barbarians, were soon followed by the calamities in which they partook in common with the rest of their countrymen, during the civil wars which overspread Poland, in which the Austrians, Muscovites, and Swedes, took part as auxiliaries with the contending factions. In the preface to the collection of his works is preserved a letter from our author to a friend, containing an interesting and pathetic picture of the devastations and wretchedness attendant on the progress of their armies, and of the peculiar sufferings of Jewish and pagan, from the bigotry and intolerance of their pretended friends, as well as from their enemies. After

peace was at length restored to the country, our author and his Unitarian brethren were harassed by the incessant oppressions and persecutions of the Popish party, who were now in the full possession of power. Not satisfied with depriving those whom they stigmatized as heretics, of liberty of conscience, in direct violation of the existing laws; with seizing and destroying their property, and treating their persons with every species of violence; the Popish bishops and clergy never relaxed in their efforts, till, in the year 1658, they procured a law of general proscription to be passed against them. By this law they were for ever banished from their country; but, out of a mock shew of clemency, were allowed three years, which were afterwards reduced to one, in order that they might dispose of their property. Means, however, were found out to deprive them of the benefit of this pretended indulgence, and the greater part of them were entirely stripped of their honours and estates, in which number was Przypcovius. The Papists, indeed, invited this illustrious man over to their party by great and flattering promises; and they probably formed an expectation that he would embrace their offers, on the circumstance of his disagreeing in some points from the generality of his Unitarian brethren. The principal of these points related to the office of magistracy, the duration of our Saviour's kingdom and power, and the person of Christ, whom he believed to be merely, and without a figure, the Son of God, begotten of the divine essence, yet not from all eternity. But, notwithstanding that he did not concur with the other Unitarians on these subjects, he was equally zealous with them in his opposition to the faith of Rome, and equally determined to preserve his conscience inviolate, whatever losses or dangers he might incur. After he had become an exile from his country, the reputation of his virtues and learning procured him an asylum with the Elector of Brandenburg, who gave him the honourable appointment of privy-counsellor. With the salary derived from this office he maintained some families of his fellow-sufferers for conscience sake, in his own house, cheerfully submitting to privations that he might be able to afford the more relief to his persecuted brethren, and making no provision for the widow of his only son, and his two grandchildren by her, but trusting that a kind Providence would raise them up protectors and friends. On account of his uncommon acquaintance with theological subjects, his skill and long experience in the management of

business, and because his name was in great repute among foreigners, a synod of Unitarians, held in Silesia in 1663, though the greater part of them disapproved of his peculiar opinions, devolved on him the office of maintaining a correspondence with their brethren in other nations, with a view of promoting the interest and increase of the whole community. The time which this correspondence and the duties of his post did not occupy, he devoted to theological studies, with which he soothed his bitter reflections on his own calamities. He possessed great bodily activity and much vigour of mind, accompanied with sedateness of temper, when he was upwards of 70 years old; and in the decline of his life a circumstance occurred, which threatened to call for the utmost exertion of these faculties. For the Elector of Brandenburg, contrary to his own inclinations, at the continued instigation of the senate of Prussia, menaced him with a sentence of banishment from his dominions within the space of three years. The execution of this sentence was happily prevented by his sudden death in 1670, when he was 78 years of age. The works of Przypcovius, besides the pieces already noticed, consist of, "*Cogitationes sacræ ad Initium Matthæi et Epistolas Apostolicas*," which are allowed, even by such as disapprove of the author's departure from the orthodox mode of interpretation, to be very useful for explaining the sacred text, as the sense and design of the writer is always pointed out, though in a very concise manner; "*Vita Fausti Socini Senensis*;" "*Dissertatio Fausti Socini operibus præmittenda*;" "*Apologia afflictæ Innocentiæ ad Særen. Electorem Brandenburgicum*;" "*Demonstratio quod neque Pater Domini Nostri Jesu Christi per Metaphorem Pater, neque Filius ejus unigenitus per eandem Metaphorem Filius, dici queat aut debeat*;" "*Religio vindicata a Calumniis Atheismi*;" "*De Jure Christiani Magistratus et Privatorum in Belli Pacisque Negotiis*;" with vindications of some of his pieces, and other controversial treatises. The whole were collected together, and published in a folio volume in 1692. It may be proper to add, that the collection entitled "*Bibliotheca Fratrum Polonorum*," is not complete without the works of Przypcovius. *Preface to the Author's Works. Toulmin's Life of Socinus, Appendix II. — M.*

PSALMANAZAR, GEORGE, an extraordinary literary impostor, who assumed that name, was probably a native of the south of France, though he never made known either his country or his family. He was born about

1680, and was educated first at a Franciscan seminary, then at a Jesuit's college, and, in fine, at a considerable university. He displayed quick parts, with an uncommon facility in learning languages, but at the same time a volatile and unsteady disposition, which rendered him a smatterer in many studies rather than a master in any. At an early age he left the college in order to support himself by private tuition. He was soon tired of this way of life, and having a natural turn to fraud and imposture, he went to Avignon, where he pretended to have left his father's house on account of ill usage through his attachment to the Catholic religion. He afterwards chose to assume the character of a young Irish student of theology, who had left his country for the sake of religion, and was going on a pilgrimage to Rome; and having obtained a certificate, and equipped himself with a suitable garb, he set out on his rambles. These terminated in a return to his mother's house, who seems to have been resident at a city in France, whilst his father was living at a great distance in Germany. By her persuasion he set out on foot to visit him, and after a toilsome journey as a mendicant pilgrim, he found his father in very indigent circumstances, and unable to do more for him than give him good advice. This was, to try his fortune as a scholar in the more opulent countries of Holland and Flanders; but as regular industry was not in the youth's disposition, he preferred adopting a new scheme of fraud. Having heard much while among the Jesuits of the Eastern nations, to which they were in the habit of sending missionaries, he set himself about inventing an alphabet, and the rudiments of a supposed language, upon the strength of which he was to pass for a Japanese convert to Christianity. He forged a new Avignon certificate for the purpose, and trusting to a fluency in college Latin, and a hypocritical air of devotion, he proceeded towards the Low-Countries. The encouragement he met with, however, upon the whole, was so small, that to relieve his wants he enlisted as a soldier in the service of the Elector of Cologne, still passing as a Japanese, but an unconverted one, that he might have the merit of conversion in reserve. After a discharge and a second enlistment, he was marched to garrison in Sluys, where he became acquainted with one Innes, chaplain to a Scotch regiment. This man, who was artful and totally unprincipled, soon discovered Psalmanazar to be an impostor; but instead of exposing him, immediately conceived a plan of

more extensive fraud by which he himself might profit. He readily engaged the poor youth, who was heartily tired of the life of a soldier, to act the convert from heathenism; and, having written a letter to Dr. Compton, Bishop of London, with a flattering account of his pupil, he baptized him in a solemn manner before the governor of the place, procured his discharge, and in consequence of the bishop's invitation, proceeded with him to London. Psalmanazar had in the meantime adopted another device to make himself appear an extraordinary person; which was, to live upon raw flesh, roots, and herbs, though such a diet was not very congruous with the character of a native of a highly civilized part of the globe. But he was now to pass for a native of the island of Formosa, of which very little was then known to Europeans, and which consequently gave free scope to imposture and credulity. The good bishop, and many other persons of more piety than discernment, willingly listened to his story; but some others, more accustomed to enquiry, among whom were Drs. Mead, Halley, and Woodward, suspected the imposture, and took pains to detect it. The suspicions, however, under which they laboured, of a tendency to freethinking, gave a party turn to the controversy, which was of service to Psalmanazar, by attaching his pious friends more strongly to him. Innes, his prompter, set him about the task of translating the church catechism into a pretended Formosan language which he had framed; and he next employed him in writing a "History of Formosa." Though he had no other materials than his own invention, aided by an account of Formosa by Varenius, he was enabled to draw up such a work as excited the curiosity of the public, and was commonly regarded as containing genuine information, though in fact replete with improbabilities and inconsistencies. Critical knowledge of the manners and languages of the people in the Eastern seas must have been very imperfect at that period, to suffer such a fiction to pass without immediate detection; and it is also not a little surprising that learned men should find no grammatical anomalies in the pretended Formosan tongue. A second edition was preparing, when the Bishop of London sent our adventurer to Oxford to pursue the studies of that learned university; and though not uneducated, he was indulged with all the other advantages of a student. He remained there six months, and then returned to London: but it is not that his person could be mistaken for

failed to put him in any suitable way of living; for about six years afterwards he sold his name to one Pattendra, a manufacturer of a kind of white porcelaine, which was to pass as a secret communicated by Psalmanazar, and was advertised by the name of the "Curious White Formosan Work." He next endeavoured to get some money as a medical empiric, and as a teacher of modern languages and fortification; but those proving but poor resources, he accepted the place of clerk to a regiment of dragoons, which marched to the north in the rebellion of 1715, and in that station he visited several parts of the kingdom. It is not worth while to trace him through all the changes of this part of his life, which he acknowledges to have been dissolute, unprincipled, and void of any fixed purpose. At length, having acquired a facility in writing English, and increased his literary knowledge, he obtained some steady employment as a translator; and Law's Serious Call, with other devotional works, falling into his hands, he was awakened to a sense of his past misconduct, and formed resolutions of amendment. He entered deeply into the study of the Scriptures, and of the Hebrew language, in which he acquired such proficiency that he composed a dramatic piece in Hebrew verse, entitled "David and Michal." His reputation for learning caused him to be engaged as one of the writers in the Universal History, which was his principal literary labour, and employed much of his time. The History of the Jews, of the Celtes and Scythians, of the Greeks at the earliest periods, the ancient Spaniards, Gauls, and Germans, were the chief parts which he contributed to this voluminous and unequal work. It does not exactly appear when he dropt the imposture of being a Formosan convert; but in a last will and testament dated 1752, there is the most explicit and penitential confession of his criminality in adopting that fraud, and supporting it by his pretended account of the island. And after his death, in 1763, a manuscript which had long lain by him was published with the title of "Memoirs of the Life of * * * *, commonly known by the name of George Psalmanazar;" containing a detailed narrative of all the circumstances of his early life, (as far as he chose to disclose them,) intermixed with the self-humiliation of a real penitent. With the follies of his youth he seems to have laid aside all peculiarity of manners (except that of habitually taking a large quantity of laudanum); and as a literary character, he is not distinguished

from other laborious compilers. *Memoirs of Psalmanazar*. — A.

PSAMMITICHUS, King of Egypt, was a noble of the tribe of Sais, and the son of Ecus, who was put to death by Sabbaco on his conquest of Egypt. He avoided his father's fate by flying into Syria; and after the death of King Sethon was one of twelve lords who assumed the government of the country, and divided it between them. The part which fell to his lot was the sea-coast; and as, from its marshy quality, it was one of the least valuable portions, he was induced to cultivate commerce with the Phœnicians, Greeks, and other nations, by which he acquired great wealth, and many foreign connexions. His prosperity excited the envy of his colleagues, who made war upon him; but by the assistance of foreign mercenaries, or allies, he proved superior, and finally subdued them, and made himself sole monarch of Egypt, after the divided government had subsisted 15 years. This event is dated B. C. 670. He rewarded his allies with lands upon the Nile, and from this æra a Grecian colony subsisted in Egypt, which maintained an intercourse with their countrymen, and rendered the transactions of that kingdom a part of genuine history. Psammitichus carried on war in Syria, where he besieged the city of Azotus, which is said to have resisted his arms for the space of 29 years. The preference he gave to foreign soldiers caused the defection of a great body of his own subjects, who marched away to the confines of Ethiopia, where they formed a settlement. In order to repair this loss, he attended still more assiduously to the advancement of commerce, and opened his ports to all strangers. He also renewed and extended his alliances with the Athenians and other Greeks. When the Scythians, who had over-run Asia, were preparing to invade Egypt, he met them in Syria, and by presents and soothing words prevailed on them to march back. After a long and prosperous reign of 54 years, Psammitichus died, and was interred in the temple of Bubastis, at Sais. He was the founder of several magnificent edifices, and is said to have introduced the culture of the vine in Egypt, and to have sent an expedition for discovering the sources of the Nile. *Herodotus. Diodorus. Univ. Hist.* — A.

PSELLUS, MICHAEL, a Greek writer of the 11th century, was preceptor to Michael the son of the Emperor Constantine Lucas. He was a voluminous author in a variety of branches, theological, mathematical, legal,

medical, political, &c. His works are frequently quoted by the Byzantine writers, and Anna Comnena has given a high encomium of him. He occupied an honourable station under Michael, surnamed Parapinaces, his pupil, on whose dethronement by Nicephorus Botoniates, in 1078, he was stripped of his property, and sent to a monastery, where he died in the same year. The following works of this writer have been printed: "Compendium quatuor Artium, s. De quatuor Mathematicis Scientiis;" "De Sanctissima Trinitate, cum Cyrillo contra Nestorianos;" "Paraphrasis in Cantica Canticorum;" "Dialogus de Energia et Operatione Dæmonum;" "De Victus Ratione;" "Synopsis Legum versibus Græcis." *Vossii Hist. Græc. Bibliogr. Dict.* — A.

PTOLEMY, surnamed LAGUS, and SOTER, King of Egypt, was a native of Eordæa in Macedonia. Different accounts are given of his parentage, but the most probable seems to be, that he was a natural son of King Philip, who gave his mother, Arsinoe, when pregnant by him, in marriage to Lagus, a Macedonian of mean descent. He passed, however, for the real son of Lagus, from whom that dynasty of Ptolemies were called *Lagides*. He was brought up to arms, and became one of the most favoured and trusted officers of Alexander the Great, whom he accompanied in all his expeditions. Ptolemy particularly distinguished himself in the war against the nations on the Indian border, where he slew with his own hand the general of the Aspians, and had a great share in the successes of his sovereign. On the division of the Macedonian empire at the death of Alexander, B. C. 323, the government of Egypt, with the bordering part of Arabia and Lybia, was assigned to Ptolemy. His administration of this province was so wise and equitable, that many resorted to it from Europe and Asia; and by the honours which he paid to the remains of Alexander, when conveyed to Egypt for interment, he attached to himself many of the veteran soldiers of that conqueror. When Perdiccas began to manifest his ambitious designs, Ptolemy joined in a league with Antipater and Craterus to keep him within bounds. That chief, having sent Eumenes to oppose the two latter, marched in person against Ptolemy, crossed the Nile, and attacked him in his intrenchments. He was, however, obliged to retreat, and soon after was massacred by his own troops, many of whom went over to Ptolemy. When Antipater made a new division of the provinces, Ptolemy was confirmed in the government he possessed, and

which, indeed, could not be taken from him. In the succeeding troubles excited by the ambition of Antigonus, Ptolemy took occasion to possess himself of Syria and Phœnicia. He met with little opposition in this attempt, except from the Jews, whose resistance obliged him to lay siege to their capital, Jerusalem. This city he took by storm on a Sabbath-day, the superstition of the inhabitants not permitting them to defend themselves. He sent a great number of Jews as captives into Egypt, of whom he selected the most warlike to serve in his garrisons, and placed the rest in his conquered countries of Lybia and Cyrene. He afterwards, together with Lysimachus and Cassander, formed a confederacy to support Seleucus against the power of Antigonus. That active leader immediately took Syria from Ptolemy, and laid siege to the Phœnician seaports, which in time he reduced. Being obliged, however, to carry his arms elsewhere, Ptolemy marched again into Syria, and defeating Demetrius the son of Antigonus, recovered all he had lost. A defeat, given by Demetrius to a general of Ptolemy's, produced another change of fortune, and Ptolemy retreated into Egypt with a great quantity of spoil, and a numerous body of people who were desirous of living under his protection. After a short-lived peace between Antigonus and the confederates, war was renewed, and Ptolemy made an inroad into Cilicia, and conquered the greater part of the island of Cyprus. He then obtained various successes in Lesser Asia and the Archipelago; and attempted to gain the hand of Cleopatra the sister of Alexander; but upon suspicion of the princess's intentions in his favour, she was put to death by order of Antigonus. His career of success was stopt by the activity of Demetrius, who defeated him in a sea-fight, and reduced the whole Isle of Cyprus. Antigonus on this occasion was so elated, that he assumed the title of King, and conferred the same on his son; and his example was imitated by Ptolemy and the rest of the Macedonian chiefs, B. C. 306.

Antigonus and Demetrius now resolved to attempt the entire conquest of Ptolemy's dominions, and accordingly invaded Egypt with a powerful armament by sea and land; but Ptolemy had so skilfully employed his means of defence, that the expedition proved abortive, and the two Kings returned to Syria. They next turned their arms against the Isle of Rhodes, and Demetrius urged the siege of the city with great vigour; but it was saved by the boldness of the inhabitants, and the assistance

of Ptolemy, who, for his services, was honoured by the Rhodians with the appellation of *Soter*, or the *Saviour*. A new confederacy being formed, B. C. 302, against Antigonus and Demetrius, Ptolemy made an irruption into Phœnicia, Judæa, and Cœle-Syria, and possessed himself of all those provinces, with the exception of Tyre and Sidon, but hastily withdrew from them on false intelligence of a victory gained by Antigonus. The battle of Ipsus succeeded, in which Antigonus lost his life, and Demetrius underwent a total defeat. When that prince was subsequently engaged in a war with Sparta, Ptolemy recovered the Isle of Cyprus, and took, in Salamis, the mother and family of Demetrius, whom he dismissed with magnificent presents. Indeed the two Kings were now related, for Demetrius had married a daughter of Ptolemy; but they did not the less pursue their ambitious schemes to the prejudice of each other. Ptolemy also regained part of Syria and Phœnicia. At length, having arrived at an advanced age, he devolved the cares of government upon his son Ptolemy Philadelphus, associating him in the throne, and declaring him his successor, to the prejudice of an elder son by another wife. He survived two years longer, and died B. C. 283, in the 84th year of his age, and 41st of his reign, reckoning from the death of Alexander.

Ptolemy Soter was one of the greatest of Alexander's successors, and the best prince of the line which he founded. His reign was on the whole highly prosperous; and at his death, besides Egypt and its dependencies, he held Phœnicia and Cœle-Syria, Lybia, Pamphylia, Cilicia, Syria, Caria, and some of the Cyclades. The seat of his kingdom was the new city of Alexandria, which he rendered populous and opulent by inviting inhabitants from various parts, and bestowing on them great privileges. He built the famous Pharos or light-house at the entrance of its port, and founded an academy or society of men of letters, for whose use he began that collection of books, which at length became the celebrated Alexandrian library. He was himself learned, and composed a history of the conquests of Alexander, which was regarded by Arrian as the best authority for the events of that splendid period. When on the throne, he retained the simplicity of manners and familiarity of converse which had distinguished him whilst a soldier. His government was so mild, prudent, and equitable, that his dominions were the refuge of numbers who fled from the disorders

and oppressions prevailing in other parts of the Macedonian empire. He was four times married: his two last wives were Eurydice the daughter of Antipater, and mother of Ptolemy Ceraunus; and Berenice, by whose charms he was so captivated in advanced life, that he consulted her on all occasions, and made her son his heir. *Univers. History.*—A.

PTOLEMY PHILADELPHUS, King of Egypt, son of the preceding by Berenice, began to reign in partnership with his father B. C. 283, and succeeded him as sole monarch B. C. 281. Soon after his accession he sent into banishment the philosopher Demetrius Phalereus, whom he suspected to have advised his father to nominate for his successor his eldest son, Ptolemy Ceraunus. The name of *Philadelphus* appears to have been assumed by this King by way of compliment to his brother Ceraunus, after the latter had sent him an embassy expressing his desire to live on friendly terms with him, notwithstanding his disappointment in the succession. Ceraunus had then acquired the kingdom of Macedon, which he lost, with his life, in the following year. Ptolemy Philadelphus received from his father a potent and opulent kingdom, which placed him among the greatest sovereigns of his time. He had married for his first wife Arsinoe, the daughter of Lysimachus, whom he repudiated on suspicion of being concerned in a conspiracy against his life; and he then married his own sister Arsinoe, who was the widow of their half-brother Ceraunus: such was the custom of the royal families of Macedonian race. The Romans having at this period made themselves known to foreigners by their successful termination of the war with Pyrrhus, King of Epirus, Ptolemy sent an embassy to Rome to propose an alliance, which was honourably received and returned, and a treaty of friendship between them took place accordingly. He also formed an alliance with the Athenians and Lacedemonians against Antigonus Gonatus, King of Macedon; and sent a fleet to the relief of Athens, which, however, returned without effecting any thing. The general tranquillity of his reign was interrupted by the revolt, B. C. 265, of his maternal brother Magas, whom Ptolemy Soter, through the influence of Berenice, had made governor of Lybia and Cyrene. Magas with a numerous army advanced towards Alexandria with a view to dethrone Ptolemy, but was recalled to his own government by a revolt of the Marmarides. Afterwards, in conjunction with his father-in-law, Antiochus Soter, King of Syria, he renewed his design; but Ptolemy, antici-

pating the attack of Antiochus, found him so much employment in defending his own maritime towns, that the intended co-operation could not take place. It was chiefly through the policy of Philadelphus that Alexandria became so great a mart of commerce. He founded a city on the Red Sea, near the frontiers of Ethiopia, which he named after his mother, Berenice; but, finding its harbour inconvenient, he removed the trading station to Myos-Hormos, on the same sea. To this port were brought the commodities of the East, whence they were conveyed on camels to Coptos on the Nile, and thence by shipping to Alexandria; and in order to facilitate the passage across the desert, he carried a canal into it from the Nile for the supply of water, and built houses of accommodation at proper intervals. He likewise, for the protection of trade, kept two strong fleets, one in the Red Sea, the other in the Mediterranean, in the last of which were some vessels of extraordinary magnitude. By these prudent measures he rendered his kingdom extremely opulent and flourishing, and filled it with a great number of populous towns and cities.

Magas before his death was desirous of accommodating his differences with Ptolemy, and made a proposal of marrying his only daughter to Ptolemy's eldest son, and settling his dominions upon her for a dowry. Before this alliance was effected, however, Magas died, and his widow Apame, being averse to the marriage, endeavoured to break it off. She kindled a war between her brother Antiochus Theos and Ptolemy, which produced a formidable invasion of Egypt by the Syrian King. After the war had continued some time, the revolt of the Parthians, under Arsaces, induced Antiochus to make proposals of peace, which was concluded on the condition that he should marry Berenice, the daughter of Ptolemy, and settle the crown on the issue of that marriage. This war did not prevent Ptolemy from pursuing those plans of liberal munificence which have rendered his name famous. He employed learned men to collect books from all quarters for his great library; and it is said to have been in consequence of his literary curiosity that the Greek version of the Jewish Scriptures, called the Septuagint, was made; though the manifest fables with which the narrative of this transaction is mingled, have thrown doubts upon the whole. His known generosity as a patron of letters drew to his court many eminent persons in various branches, among whom were seven Greek poets, from their number

popularly called the Pleiades. He was also the greatest collector in his age of productions of the fine arts, which he purchased by means of his agents throughout Greece. (See ARATUS.) His attachment to his wife and sister Arsinoë, though she was some years older than he, and was past child-bearing at the time of their marriage, continued unabated during her life, and her death was a source of deep affliction to him. He perpetuated her memory by giving her name to several cities, and raising sumptuous monuments to her honour, and he did not long survive her loss. Ptolemy died B. C. 246, in the 63d year of his age, and 40th of his reign, leaving two sons and a daughter by the first Arsinoë. Though his policy and the liberal employment of his great wealth have thrown a degree of splendour round his name, his personal character was not estimable. He was indolent, luxurious, and effeminate; and by his neglect of military discipline left his very numerous army unfit for real service. Though he adopted the surname of a *Brother-lover* (*Philadelphus*) he put to death two of his brothers on suspicion of conspiracies; whence some writers have considered the name as ironically applied. His reign forms a kind of era in letters and the arts; and few monarchs have acquired more of the reputation arising from their encouragement. *Univers. Hist.*—A.

PTOLEMY EUERGETES, son of the preceding, succeeded to the throne of Egypt B. C. 246. Soon after his accession, his sister Berenice, widow of Antiochus Theos, King of Syria, being, with her infant son, reduced to great danger by Laodice, the first wife of that King, Ptolemy marched with an army to her succour; but before his arrival, they were taken and put to death. In revenge of this outrage, having joined to his army some troops, contributed by the cities of Asia, he not only seized and capitally punished Laodice, but made himself master of Syria, Cilicia, and all the country to the Euphrates. He then passed that river, and reduced Mesopotamia, Babylonia, and, according to some accounts, the whole tract as far as Bactria and the confines of India. Being recalled by a revolt in Egypt, he brought back an immense booty in gold and silver, and also a vast number of Egyptian idols which had been carried away by Cambyzes. These he replaced in their temples, which action was deemed so meritorious by his superstitious subjects, that they conferred upon him the surname of *Euergetes*, or the *Benefactor*. When Ptolemy set out upon this expedition, his Queen Berenice had made a vow to consecrate

her beautiful hair to the gods in case he should return in safety. She fulfilled her vow by placing it in the temple of the Zephyrian Venus; but through the negligence of the priests it was soon after lost. In order to avert the King's displeasure on the occasion, Conon of Samos, an eminent mathematician and subtle courtier, feigned that the locks were conveyed to heaven, and formed a group of stars near the tail of the lion. To this new constellation he accordingly gave the name of the *Hair of Berenice*, which it still retains. Ptolemy terminated the Syrian war by concluding a truce of ten years with King Seleucus, who recovered the greatest part of his dominions; and he then made an expedition southwards, in order to enlarge his kingdom in that direction. It proved highly successful, and gave him possession of all the coasts of the Red Sea on the Arabian and Ethiopic sides, down to the straits of Babel-mandel. On his return, he received an application from the Achæans for his aid against Cleomenes, King of Sparta. This he promised to afford; but that people having in the meantime engaged the assistance of Antigonos Doson, King of Macedon, Ptolemy was so much offended that he made an alliance with Cleomenes. That prince, however, was totally defeated at the battle of Sellasia, and took refuge in Egypt, where he met with a generous reception. Ptolemy entertained the design of reinstating him, but his own death, which took place B. C. 221, in the 27th year of his reign, prevented its execution. This King inherited the love of learning which distinguished his progenitors, and employed much care and expence in augmenting the Alexandrian library. He entertained men of literary eminence at his court; and having been a pupil of the celebrated Aristarchus, was himself a proficient in letters, particularly in historical composition. *Univers. Hist.*—A.

PTOLEMY PHILOPATOR, King of Egypt, succeeded his father, Ptolemy Euergetes, B. C. 221. His surname, signifying a *Lover of his Father*, was given him, according to Justin, ironically, as being suspected of having murdered him; but as Euergetes appears to have died of disease, and Philopator impressed this title on his own coins, the supposition seems groundless. He was, however, a very vicious and dissolute sovereign; and soon after his accession he put to death his brother Magas, at the instigation of his prime-minister Sosibius, who represented Magas as a dangerous person on account of his interest with the army. Cleomenes, the refugee King of Sparta, who

endeavoured to dissuade the King from this deed, was treated by him with a rigour that urged him to the desperate enterprize which proved fatal to him (see CLEOMENES III.). Ptolemy was soon involved in a war with Antiochus the Great, King of Syria, who, despising the voluptuousness and profligacy of the new reign, attempted to recover the provinces of Cæle-Syria and Palestine, which had been detached from the Syrian crown by Euergetes. After various success, a decisive battle, at which both Kings were present, was fought at Raphia, B. C. 217, terminating in the entire defeat of Antiochus. Ptolemy appears not to have wanted courage and vigour in this action, and he was accompanied in the midst of the danger by his Queen and sister Arsinoe. A peace followed, in which the contested provinces remained to Ptolemy. On this occasion he visited all their principal cities, and among the rest Jerusalem, where he offered sacrifices and made rich presents to the temple. Being resisted by the priests in his attempt to enter the Holy of Holies, he returned to Alexandria much exasperated against the Jewish nation, whom he deprived of their privileges. It is affirmed also, in the third book of Maccabees, that he took a resolution of exterminating all the Jews in Egypt, and for that purpose shut them up in the hippodrome at Alexandria, in order to trample them under the feet of his elephants, but that they were miraculously delivered from the danger. A rebellion which after his return broke out in Egypt, and of which we have no particular relation, was the cause of the destruction of a number of Jews, which Eusebius records about this period, representing them as fighting on the royal side.

In the ninth year of Philopator's reign, an embassy arrived from the Romans, then at war with Carthage, for the purpose of renewing the alliance between Rome and Egypt. It was honourably received, and Ptolemy soon after gave protection to Decius Magus, a Capuan in the Roman interest, who was driven by a storm into Cyrene, as an officer was conveying him by the order of Hannibal to Carthage. Arsinoe, who had long been childless, bore a son to Ptolemy, which event occasioned great rejoicings; but the King giving himself entirely up to loose favourites, the ministers of his debaucheries, the Queen's complaints of his neglect were so ill received, that he caused her to be assassinated. He is also said to have put to death his mother Berenice; and history represents him as one of the most detestable sovereigns of his age. He was not, however,

without the love for learning which was hereditary in his house; and he gave some meritorious instances of munificence, one of which was a most liberal donative to the Rhodians after the earthquake which overthrew their city. His luxurious indulgences, which conferred upon him the surname of *Tryphon*, brought his life to an early close, B. C. 204, after a reign of 17 years. *Univers. Hist.—A.*

PTOLEMY EPIPHANES, King of Egypt, son of the preceding, succeeded his father B. C. 204, being in the 5th year of his age. During his minority, Antiochus the Great, having formed an alliance with Philip King of Macedonia for the partition of the Egyptian dominions, invaded and took possession of Cæle-Syria and Palestine. Ptolemy's guardians thereupon sent an embassy to Rome to implore the protection of the republic; and M. Lepidus was deputed by the senate to go to Egypt and assume the direction of affairs. On his departure he left Aristomenes, an Acarnanian, in the post of prime-minister, who, by his prudence and vigour, brought the kingdom into a flourishing condition. When the young King, however, assumed the reins of government, he fell under the dominion of courtiers who ministered to his vicious inclinations, and subverted the influence of Aristomenes. That faithful minister continued to give him wholesome counsels, which Ptolemy so much resented, that he caused him to be put to death. His administration afterwards became so odious and tyrannical, that a conspiracy was formed among his subjects which had nearly effected his deposition. By means of another able minister, Polycrates, he was extricated from this danger, but he manifested his treacherous disposition by cruelly executing the conspirators, after they had yielded upon promise of pardon. It was greatly to his advantage that he cultivated a strict friendship with the Romans, to whom he offered succours in their war with Antiochus, although he had married Cleopatra the daughter of that King. He also maintained a connection with the Achæan republic; and one of his last acts was to send an embassy inviting it to a league offensive and defensive. As he was preparing to make war against Seleucus King of Syria, his principal nobles and officers, suspecting that he meant to defray its expences from their fortunes, are said to have caused poison to be administered, which proved fatal to him B. C. 180, in the 24th year of his reign, and 29th of his age. *Univers. Hist.—A.*

PTOLEMY PHILOMETOR, and **PTOLEMY PHYSCON**, Kings of Egypt, sons of the preceding, were minors at their father's decease. Philometor, at the age of six, was declared successor to the crown under the guardianship of his mother Cleopatra. She conducted the regency with great prudence during eight years; and after her death, her son's ministers engaged him in a war with Antiochus Epiphanes, King of Syria, for the recovery of Cale-Syria and Palestine. During the course of it, Antiochus invaded Egypt, and took possession of the whole country except Alexandria. The young King, who had shown a total want of courage to defend his kingdom, fell into the hands of the conqueror; and the Alexandrians, thinking themselves absolved from the bands of allegiance to him, placed his brother Physcon on the throne, B. C. 169. Physcon, who assumed the name of Euergetes II., was expelled by Antiochus, who replaced Philometor on the throne, restoring him all his dominions except Pelusium. The two brothers were then induced, by their sister Cleopatra, to consent to reign in conjunction; and Antiochus, marching to invade Egypt again, was obliged to relinquish his purpose by the Romans. The brothers did not long live in concord; and Physcon, who was violent and unprincipled, dethroned Philometor. The latter proceeded to Rome in a mean garb, and with few attendants, in order to excite compassion; and representing his wrongs before the senate, they deputed two of their body to conduct him back and restore him. They accommodated the difference by decreeing the possession of all Egypt to Philometor, and that of Libya and Cyrene to Physcon. The latter, afterwards, by a journey to Rome, obtained a decree for the addition of Cyprus to his share, which island had before been common to the brothers. Physcon during this visit saw and admired Cornelia mother of the Gracchi, and made proposals of marriage to her; but the Roman matron would not deign to be partner in the throne of Libya. Philometor not choosing to acquiesce in the decree which deprived him of his share of Cyprus, opposed his brother with an armed force in the island, and took him prisoner. He displayed, however, a truly fraternal spirit on the occasion, and not only pardoned his hostility, but restored to him Libya and Cyrene which he had lost, and added some territories in lieu of Cyprus. Demetrius, King of Syria, having attempted by treachery to gain possession of Cyprus, Philometor's resentment in-

duced him to assist in setting up Alexander Balas as his competitor; and upon the success of that impostor, (see **BALAS**) he gave him his daughter in marriage. Afterwards suspecting Balas of a plot against his life, he became his enemy, and gave him a defeat near Antioch. The wounds which he received in the battle, however, proved fatal to Philometor, B. C. 145, in the 35th year of his reign. His character for clemency and benevolence is highly extolled by historians; and it appears that in the progress of his reign he retrieved his character from the stain of pusillanimity which he contracted at its commencement. By his wife and sister Cleopatra he left one son and two daughters. Upon the death of Philometor, a party at Alexandria declared in favour of Physcon, who prepared to assert his claim to the succession. By the mediation of the Roman ambassador an accommodation was effected, on the condition that Physcon should marry Cleopatra, and reign jointly with her, whilst her son should be regarded as heir to the crown. Physcon, however, murdered the son on the very day of his nuptials. The remaining history of his long reign is that of one of the most brutal and sanguinary monsters that ever occupied a throne. He so depopulated Alexandria by his executions, that he was obliged to invite strangers from all parts to re-people it. He divorced his sister, and married her daughter by Philometor, whom he had first violated. The new Alexandrians having complained of his oppressions, he massacred a great number of them, and thereby excited a general revolt, which obliged him to fly and take refuge in Cyprus. Thither he sent for his eldest son, whom he had made governor of Cyrene, and through jealousy caused him to be assassinated. The Alexandrians having placed his divorced sister on the throne, by way of revenge he took his own son by her, and cutting his throat, put his mangled limbs and head into a box, and sent them by way of present to his sister. He then raised an army of mercenaries for the recovery of Egypt, which he at length effected, Cleopatra making her escape to her daughter who was Queen of Syria. From that time Physcon reigned at Alexandria unmolested, till his death B. C. 117, in the 67th year of his age, and 29th of his sole reign. This tyrant has the reputation of being a great patron and promoter of learning, and even a proficient in letters, so as to have obtained the title of Ptolemy the Philologist. He enriched the Alexandrian library with a great number of books collected at vast expence; and him-



Nasc. Alexandrice
F.
Obijt
A.

Sustinuit coelos humeros fortissimus Telas,
Incubat ast humeris terra polusq; tuis Aaa

self composed a historical work much esteemed, and a learned commentary on Homer. This part of his character appears so inconsistent with the horrid atrocities imputed to him, that one would willingly suppose there has been some exaggeration in the narrative.

The other Egyptian Ptolemies were too insignificant to deserve biographical commemoration. The last was the brother of the famous Cleopatra, who lost his life in the Nile B. C. 46, during Cæsar's Alexandrian war. *Univers. Hist.* — A.

PTOLEMY, or PTOLOMY, CLAUDIUS, a very celebrated Egyptian geographer, astronomer, and mathematician, was born at Pelusium, about the year 70 of the Christian æra. He taught astronomy at Alexandria, where he flourished under the reigns of the Emperors Marcus Antoninus and Adrian. This date we are justified in assigning him from the following circumstances: it is noted in his canon that Antoninus Pius reigned twenty-three years, which shews that the author survived him. He also tells us in one place, that he made a great number of observations upon the fixed stars at Alexandria, in the second year of Antoninus Pius; and in another, that he observed an eclipse of the moon in the ninth year of Adrian: whence it is reasonable to conclude that many of his observations upon the heavens were made between the years 125 and 140. He has always been regarded as the prince of astronomers among the ancients, and in his works has left us an entire body of his favourite science. To him we are indebted for preserving and transmitting to us the observations and principal discoveries of the ancients, enriched and augmented by his own. He corrected Hipparchus's catalogue of the fixed stars; and he formed tables, by which the motions of the sun, moon, and planets, might be calculated and regulated. The scattered and detached observations of the ancients were by him, first of all, collected and digested into a system, which he communicated to the world in his "ΜΕΓΑΛΗ ΣΥΝΤΑΞΙΣ," or "*Great Construction*," divided into 13 books. In this work he has adopted and exhibited the ancient system of the world, which placed the earth in the center of the universe; and this has been called after him the Ptolemaic system, to distinguish it from those of Copernicus and Tycho Brahe. By order of one of the Kings of Arabia, about the year 827, this work was translated into Arabic, in which language it was called *Almagestum*; and from the Arabic it was translated into Latin, about the year

1230, under the encouragement of the Emperor Frederic II. There were also other versions of it from the Arabic into Latin; and Fabricius says, that the manuscript of such a translation, executed by Girardus Cremonensis, who flourished about the middle of the 14th century, is still extant in the library of All-Soul's-college at Oxford. The Greek text of this work was first printed at Basil, in 1538, folio, under the superintendence of Simon Grynæus, and accompanied with the 11 books of commentaries by Theon, who flourished at Alexandria in the reign of the elder Theodosius. In 1541, it was reprinted at the same place, with a Latin version by George of Trebisonde; and again in 1551, together with other works of Ptolemy, and Latin versions of the same by Camerarius. An abridgment of this work, the joint production of Purbach, and John Muller, better known by the name of Regiomontanus, with valuable commentaries by the latter, was published at Basil in 1543, in folio.

Of the great work above-mentioned, the most important production of the ancient astronomers, and now become very scarce, as well as but little known, it may not be improper to give a more particular account. For though the hypothesis with which it commences has been demonstrated by Copernicus to be erroneous, the whole work will be highly esteemed for its utility by the studious in astronomical science. This hypothesis supposes the earth to be at rest in the center of the universe, and that the heavenly bodies, the stars, and planets, all move around it in solid orbs, the motions of which are all directed by one, called by Ptolemy the *Primum Mobile*, or first mover, concerning which he discourses at large. In the first book, after bringing forwards his proof that the earth is in the center of those orbs, and of the universe, as he understood it, he represents the earth to be of a spherical figure, and but a point in comparison with the rest of the heavenly bodies; treats concerning the several circles of the earth, and their distances from the equator; and also of the right and oblique ascension of the heavenly bodies in a right sphere. In the second book, he treats of the habitable parts of the earth; of the elevation of the pole in an oblique sphere, and the various angles which the several circles make with the horizon, according to the different latitude of places; also of the phænomena of the heavenly bodies depending on the same. In the third book, he treats of the duration of the year, and of the unequal motion of the sun through the zodiac; gives the method of com-

puting the mean motion of the sun, with tables of the same; and likewise treats of the inequality of days and nights. In the fourth book, he treats of the lunar motions, and their curious phenomena; gives tables for finding the moon's mean motions, with her latitude and longitude; discourses largely concerning lunar epicycles; and, by comparing the times of a great number of eclipses, mentioned by Hipparchus, Calippus, and others, he has computed the places of the sun and moon, according to their mean motions, from the first year of Nabonazar, King of Egypt, to his own time. In the fifth book, he treats of the instrument called the astrolabe; also of the eccentricity of the lunar orbit, and the inequality of the moon's motion, according to her distance from the sun; and he adds tables, with an universal canon for the inequality of the lunar motions. He then treats of the different aspects, or phases, of the moon, and gives a computation of the diameter of the sun and moon, with the magnitude of the sun, moon, and earth, compared together; and he states the different measures of the distance of the sun and moon, according as they are determined by ancient mathematicians and philosophers. In the sixth book, he treats of the conjunctions and oppositions of the sun and moon, adding tables for computing the mean time when they happen; of the boundaries of solar and lunar eclipses; and of the tables and methods of computing the eclipses of the sun and moon, with many other particulars. In the seventh book, he treats of the fixed stars, and shews the method of describing them, in their various constellations, on the surface of an artificial sphere, or globe; rectifies the places of the stars to his own time, and shews how different those places were then, from what they had been in the times of Timocharis, Hipparchus, Aristillus, Calippus, and others; and he then lays down a catalogue of the stars in each of the northern constellations, with their latitudes, longitudes, and magnitudes. In the eighth book, he gives a like catalogue of the stars in the constellations of the southern hemisphere, and in the twelve signs or constellations of the zodiac. This is the first catalogue of the stars now extant, and forms the most valuable part of Ptolemy's works. He then treats of the galaxy, or milky-way; also of the planetary aspects, with the rising and setting of the sun, moon, and stars. In the ninth book, he treats of the order of the sun, moon, and planets, with the periodical revolutions of the five planet; and then gives

tables of the mean motions, beginning with the theory of mercury, and shewing its various phenomena with respect to the earth. The tenth book begins with the theory of the planet venus, treating of its greatest distance from the sun; of its epicycle, eccentricity, and periodical motions; and it then treats of the same particulars in the planet mars. The eleventh book, treats of the same circumstances in the theory of the planets jupiter and saturn. It also corrects all the planetary motions from observations made from the time of Nabonazar to his own. The twelfth book treats of the retrogressive motion of the several planets; giving also tables of their stations, and of the greatest distances of venus and mercury from the sun. The last book treats of the several hypotheses of the latitudes of the five planets; of the greatest latitudes, or inclinations, of the orbits of the five planets, which are computed and disposed in tables; and of the rising and setting of the planets, with tables. Then follows a conclusion of the whole work, which will always be valuable on account of the observations which it furnishes us with of the places of the stars and planets in former times, according to the ancient philosophers and astronomers whose labours were then extant; but principally, on account of the large and curious catalogue of the stars, which being compared with their places at present, we thence deduce the true quantity of their slow progressive motion according to the order of the signs, or of the precession of the equinoxes.

Another important work of Ptolemy, was his "*Geographiæ, Libri VII.*;" in which he informs us that he followed the geography of Marinus of Tyre, which had not long before made its appearance, but with numerous additions and corrections, with respect to the latitudes and longitudes of places, as well as the boundaries of countries and provinces in the different quarters of the world. Indeed, our author was the first who searched out and marked the situations of places according to their latitudes and longitudes: and though, from the want of observations, it is far from being perfect, yet in this point of view it has been found very useful to modern geographers. In the preface to his "*Notitia Orbis Antiqui*," Cellarius mentions it as his suspicion, that Ptolemy's errors arose also from a deficiency in that care and application which the nature of his work required; and as a reason for entertaining this suspicion he observes, that the author expresses himself with as little hesitation and as much certainty concerning things and

places at the remotest distance, of which it was not possible for him to have any knowledge, as he does concerning such as lay nearest to him, and fell under his own cognizance. This work was first published in the original Greek, at Basil, in 1533, 4to.; afterwards at Amsterdam, in 1605, in Greek and Latin, with notes by Gerard Mercator; and again, at the same place, with the corrections of Peter Bertius, and well executed maps, in 1618, folio. The last mentioned edition contains various readings from a manuscript in the Palatine library, the Itinerary of Antoninus, &c. Many other editions are noticed by Fabricius. There are also other works of Ptolemy still extant, which are less considerable than those already mentioned: such as, "*Quatuor Libri de Apotelesmatibus et Judiciis Astrorum*," which was translated into Latin by Joachim Camerarius, Philip Melancthon, and Anthony Gogava, and commented upon by Jerome Cardan; "*Fructus Librorum suorum, centum Aphorismis Astrologicis*," a kind of supplement to the preceding, translated into Latin by Jovian Pontanus, and George of Trebisonde, the latter of whom wrote a commentary upon it, as also did Camerarius and Melancthon; "*Recensio chronologica Regum a Nabonassoro Assyriorum, Medorum, Persarum, Græcorum, et Romanorum usque ad Antoninum Pium*," published in Greek and Latin by Dennis Petau, at the end of his "*Rationarium Temporum*," by John Bainbridge, Savilian professor of astronomy at Oxford, and again by Henry Dodwell, with various readings and notes, in 1684, 8vo.; "*De Apparentiis et Significationibus Stellarum inerrantium*," published in Greek and Latin by Petau, in his "*Uranologium*," from a mutilated copy, and to be seen in Fabricius, as quoted below, from a perfect copy communicated by Sir Henry Saville to Archbishop Usher; "*De Analemme*," published at Rome by Fred. Commandine, in 1562, 4to.; "*De Hypothesibus Planetarum Liber*," published with a Latin version by John Bainbridge, in 1620, 4to.; "*Planisphærium*," which has yet appeared only in a Latin version from an Arabic copy, and been commented upon with Aratus, the sphere of Proclus, &c. by Fred. Commandine, 1558, 4to.; "*Elementorum Harmonicorum, Lib. III.*" of which the best edition, in Greek and Latin, accompanied with the Commentaries of Porphyry, was published at Oxford by Dr. John Wallis, in 1699, folio; and "*De iudicandi Facultate et Animi Principatu*," published at Paris, in Greek and Latin, with notes, by Ismael Boulliau, in 1663, 4to. Father Ma-

billon, in the account of his journey into Germany, which constitutes the 4th vol. of his "*Analecta*," has given a picture of Ptolemy looking at the stars through a tube, which he copied from a drawing in a manuscript of the 13th century, written by one Conrad a monk. Hence some have been led to fancy, that the use of the telescope was known to Conrad. But such a conjecture is not supported by facts, or testimonies, or even probabilities. It is much more likely, that the tube was nothing more than an open one, employed to strengthen and defend the eye-sight, when looking at particular stars, by excluding adventitious rays from other stars and objects: a contrivance which it is reasonable to suppose was adopted by the observers of the heavens in the earliest times. *Suidas. Fabricii Bibl. Græc. Vol. III. Lib. iv. cap. xiv. Martin's Biog. Phil. Hut-ton's Math. Dict.—M.*

PTOLEMY, OF LUCCA, an Italian ecclesiastical historian in the fourteenth century, the time of whose birth is not known, was a descendant from a noble family in the city whence he derived his surname, and originally called BARTHOLOMEW FIADONI. He entered when young into the order of St. Dominic, and upon his profession took the name of Ptolemy. He ranked among the most celebrated Italian Divines of his time, and was the first of his countrymen who, since the early ages of the church, employed his pen on the neglected subject of ecclesiastical history. His character and abilities were held in such repute by his order, that he was twice raised to the post of superior of their monastery at Lucca, and in the years 1301 and 1302, filled the same post in their house at Florence. He was also appointed to various other important stations in his community. Pope John XXII. selected him for his confessor; and in the year 1318, made him Bishop of Torcello under the patriarchate of Venice. This prelate died in the year 1327, and not in 1322, as is stated in the "*Script. Ord. Præd. Recen.*" He was the author of a volume of "*Annales*," extending from the year 1060 to 1303, which was published at Lyons in 1619, and is inserted in the 25th vol. of the "*Bibl. Patr.*" But his largest work was "*Historiæ Ecclesiasticæ, Lib. XXIV.*" commencing with the Birth of Jesus Christ, and brought down to the year 1313. This work remained in manuscript in the Vatican, Barberini, and other libraries, till Muratori published it at Milan, in 1727, together with a corrected edition of the author's "*Annales*," in his grand collection, entitled, "*Re-*

rum Italicarum Scriptores," &c. Their admission into this collection by the very learned editor, entitles their author to the notice which we have taken of him. Cave's continuators and Dupin have attributed to him "a Chronicle of the Popes and Emperors," in Latin; but this appears to be no other than the ecclesiastical history which was given to the world by Muratori. *Appendix ad Cav. Hist. Lit. Vol. II. sub sæc. Wickl. Land's Hist. de la Lit. de l'États. Vol. II. lib. vii. art. ii. § 30. Dupin. Moreri.*—M.

PUBLIUS SYRUS, a celebrated composer of the dramatic pieces called mimes, was a native of Syria, and was brought young in the condition of a slave to the Roman capital. He had the good fortune to fall into the hands of a kind master, who gave him an education, and afterwards liberated him. He became distinguished in the time of Julius Cæsar; and after the death of Laberius, he succeeded him with still greater applause on the mimetic theatre. His writings were in high estimation, and obtained the praise of Julius Cæsar, of Cassius Severus, and of Seneca. There remain of them only fragments in the writings of Macrobius and A. Gellius, which are moral sentences, many of them of considerable beauty, and which have been admired by the moderns as well as by the ancients. They have been published along with the fragments of Laberius and other writers, and illustrated by the notes of various critics. The best edition is that of Havercamp and Freyger, *Lugd. B.* 1708, 8vo. *Baillet. Moreri. Biogr. Dict.*—A.

PUFFENDORFF, SAMUEL, a learned historian and jurist, was born in 1631 at Flæh, a village of Misnia near Chemnitz, where his father was the Lutheran minister. He received his early education under his father, and displayed so happy a disposition for improvement, that a Saxon nobleman offered to take upon himself the expence of sending him to the university, which his father could not afford. He accordingly went to Leipzig, where he began to study divinity; but finding in himself no inclination to the theological profession, he turned his attention to law. After residing for some time at this university, he removed to Jena, attracted by the fame of Weigel, an eminent geometrician. Under him he pursued with ardour the study of mathematics, and enlarged his mind by an acquaintance with the Cartesian philosophy. He then applied himself to the law of nations, and the complex politics of the German empire, in which he became thoroughly versed. In 1653 he was appointed governor to

the sons of Coyer, ambassador from the court of Sweden to that of Denmark, whom he accompanied first to Leyden and then to Copenhagen. He had not been long in that capital before war broke out between the two kingdoms, in consequence of which, all the household of the Swedish ambassador was put under arrest. Puffendorff, during his eight months of confinement, employed himself in commenting upon the work of Grotius on the Rights of War and Peace, and the political writings of Hobbes; and having put his observations in order, he published them at the Hague, in 1660, with the title of "Elements of Universal Jurisprudence." By this essay he acquired so much reputation, that Charles Lewis, Elector-Palatine, founded in his favour a professorship of natural law in the University of Heidelberg. He occupied this post till the intrigues of his enemies, upon what grounds we are not informed, caused him to be deprived of it. In 1670 Charles XI., King of Sweden, conferred upon him the same office in the University of Lunden. Whilst he was in that situation, the publication of his great work on the law of nature and nations brought upon him a furious attack from some bigots, one of whom, professor Beckman, printed a libel against him, for which he was banished the kingdom. Enraged at this punishment, he sent Puffendorff a challenge, of which he wisely took no notice. When Schonen became a seat of war, he quitted Lunden, and went to Stockholm, where he was appointed royal historiographer and counsellor, with the title of Baron, and was engaged in writing on Swedish history. He finally accepted of the invitation of the elector of Brandenburg to reside at his court as counsellor of state, with the charge of writing the history of the great elector, Frederic William. Baron Puffendorff died at Berlin in 1694, in consequence of a wound in his toe from cutting the nail. Though he had passed much of his life at courts, his character for integrity and sincerity was unimpeached.

The historical works of this writer are, "An Introduction to the History of the principal States at present in Europe," in German, 1682, with a "Continuation," in 1686, an estimable performance, though not without mistakes; "History of Sweden from the Expedition of Gustavus Adolphus into Germany to the Abdication of Christina," 1686, fol.; "History of Charles-Gustavus," 2 vols. fol. 1696, in Latin; "History of Frederic-William, the Great Elector of Brandenburg," 2 vols. fol. 1696; this history, drawn from the archives of the House

of Brandenburg, underwent many retrenchments in the course of printing, and it is rare to meet with complete copies—such is the fate of national histories written under the inspection of a court. Of his works on law are “*Elementarum Jurisprudentiæ Universalis, lib. duo*,” 1660, 1669; and “*A Treatise on the Law of Nature and Nations*,” first printed at Leyden in German, 1672, then at Frankfort, much augmented, 1684. It was translated into French by Barbeyrac with notes, Amst. 1734, 2 vols. 4to.; and has been reprinted in Latin at Frankfort, 1744, 2 vols. 4to. This work, after being much both praised and censured, maintains a place among the leading publications on the subject; and it is allowed that the author has rectified and extended the principles of Grotius, and that he displays an intimate acquaintance with the manners, characters, and interests of different nations; the work, however, is encumbered with irrelevant matter, and with scholastic divisions, and its definitions are obscure, and its principles sometimes taken upon trust. An abridgment of this work was published by the author under the title of “*Duties of a Man and a Citizen*.” Puffendorff also wrote, without ever acknowledging it, “*Severini de Mozambano, de Statu Imperii Germanici*,” 1667, 12mo. several times re-printed, and translated into different languages; the attempts in this piece to prove that the Germanic system is a monstrous assemblage of discordant parts caused it to be severely criticised: likewise, a collection of “*Academical Dissertations*” in Latin; and a “*Historical and Political Description of the Papal Empire*,” in German. He edited “*Meursii Miscellanea Laconica*,” Amst. 1661, 4to. and “*Laurembergius’s Græcia antiqua*.” The Latin style of Puffendorff is hard and impure, and his writings are dry and without amenity, but valuable for their matter.

ISAIAH PUFFENDORFF, brother of the preceding, born in 1628, distinguished himself at Leipzig, where he took the degree of M. A. by his learned theses on the Druids. These, with some other pieces, were published in his “*Opuscula juvenilia*.” After various changes of fortune, he was made governor of the young count of Koningsmark, and was afterwards Chancellor of the dutchy of Bremen. In 1686 he went to Ratisbon, as ambassador of the King of Denmark, and died there in 1689. He is the reputed author of a satirical work entitled “*Anecdotes of Sweden, or Secret History of Charles XI.*,” 8vo. 1716. *Moreri. Nouv. Dict. Hist.* — A.

PUGET, PETER PAUL, a French Sculptor of great celebrity; was born in 1622 at Marseilles, where his father exercised the professions of a sculptor and architect. Having from infancy manifested an extraordinary disposition for the arts, he was placed at the age of 14 with a sculptor and builder of galleys, who, it is said, immediately entrusted him with the construction and decoration of one of his vessels. From some unknown cause, however, we find him in the next year at Florence, without employment or resources, and obliged for his support to work with a carver of wood. After a year’s stay in that city he went to Rome, with a recommendation to an eminent artist in the same branch, who was the intimate friend of Pietro da Cortona. That celebrated painter was so much struck with some drawings of Puget’s, that he invited the young man frequently to visit him. Painting, in consequence, became his principal pursuit; and he imitated so happily the manner of that master, that some of his performances passed for Cortona’s. He returned to Marseilles in 1643, when his reputation caused him to be engaged by the Duke de Brezé, Admiral of France, to make a model of the most beautiful vessel that could be devised. This he executed, and the finely ornamented galleries of ships, which have been so much admired, were the product of his invention. He revisited Rome, where he passed five or six years; and returning in 1653, was employed chiefly as a painter in the south of France. A severe disease caused him at length to abandon this branch, and he thenceforth confined himself to architecture and sculpture. After executing two Termes for the hotel-de-ville at Toulon, which were much admired, he came to Paris, and was recommended to the minister Fouquet, who fixed upon him for the sculptures at his magnificent seat of Vaux. Being commissioned by Fouquet to chuse marbles for his work at Genoa, Puget repaired thither, and employed his leisure in forming the Gallic Hercules which decorates the gardens of Sceaux. The minister being in the meantime disgraced, Puget remained at Genoa, where he was engaged in several considerable works. A bas-relief of the Assumption, which he made for the Duke of Mantua, attracted high encomiums from Bernini; and this artist spoke so favourably of him at the court of France, that Colbert recalled him by an order which conferred upon him a pension of 1200 crowns, with the post of sculptor and director of the works for ornamenting vessels. He arrived at Toulon in 1669, where he drew

a number of highly finished sea-pieces upon vellum, which are much sought by the curious; and also commenced a grand bas-relief for the King, the subject of which was Alexander's visit to Diogenes. From two large blocks of marble, which came from Genoa, he formed two groups for the gardens of Versailles, which are among his greatest works; these were Milo the athlete, with his arms caught in the cleft of a tree, and Andromeda delivered by Perseus. In 1688 Puget was presented to the King at Fontainebleau, and was graciously received. He was not, however, calculated for the meridian of a court. He had a high sense of his own merits, was hasty and impatient, and could ill brook being put in parallel with inferior artists. He was discontented with the price set upon his works by the minister, and could not submit to that direction which the first painter, Le Brun, had assumed over the statuary. As an instance of his impatience it is said that once, some lords of the court looking on while he was at work upon a figure at Versailles, and giving their opinion at random, unable to bear their impertinence, he took his chissel and struck off the nose of the statue. He was jealous of the observation of his brother artists, and would not admit them to his work-shop. The sculptor Coysevox once coming unknown to visit him with a friend, was well received till his companion unthinkingly called him by his name; when Puget took him by the shoulders and turned him out, saying, "What, M. Coysevox, does such an able man as you come to see an ignorant fellow like me at work?"

He resided but a short time at Paris, and then returned to Marseilles, where he built himself an elegant house in the style of a small palace. He was fond of architecture, and gave various designs of churches and other edifices, some of which united grandeur with a noble simplicity. Exhausted by his labours he died in his native place in 1694, at the age of 72. He had been twice married, and left two sons, both of whom were artists. Though not without defects in his character, he was upright and sincere, attached to his friends, and faithful in the performance of his religious duties. Puget has been compared to Michael Angelo for his proficiency in three branches of the art of design, but he was great in sculpture alone. He had a surprizing facility in managing marble and giving it all the softness and flexibility of the substance which he imitated. He worked at sight with very little apparatus; hence, with abundance of fire and spirit, he

was somewhat deficient in correctness. His works have a strong and masculine character, and bear a stamp of real genius, which places them far above the performances of those masters in whom cold correctness is substituted to vigour and animation. *D'Argenville Vies des Sculpt. Nouv. Dict. Hist.*—A.

PULCHERIA, a Roman Empress, and a saint of the Catholic church, was a daughter of Arcadius, Emperor of the East. In the year 414, being then only 16 years of age, she was declared Augusta, or Empress, by her brother Theodosius II., who was two years younger than herself, and immediately took the lead in the government. To this elevated station she was entitled by talents which, at that period of the declining empire, were rarely found in the possessors of the throne, and which rendered her the only worthy descendant of the Great Theodosius. She was elegantly skilled in the Latin and Greek languages, spoke and wrote with facility, was indefatigable in business, and prompt in decision, and by her vigilance and prudence maintained the public tranquillity during a long administration. She was also highly devout according to the manner of the age, and with her two sisters, Arcadia and Marina, early took a vow of perpetual virginity. She superintended the education of her brother, of whom she made all that nature probably permitted him to be, a decent actor of royalty. It was through her influence that he chose for the partner of his bed the celebrated Athenais or Eudocia, daughter of an Athenian philosopher. In order to give her brother a lesson on the danger of indolently signing without perusal all the papers that were presented to him, Pulcheria once procured his signature to an act, by which he made over to her his beloved Eudocia in quality of a slave, and then desired him to read it. This incident is much to her honour, as it proves that she did not wish to render him the blind instrument of her will. She was not able, however, to prevent the weak prince from falling under the influence of other favourites; and he once attempted to disqualify her for government by obliging her to be ordained deaconess, which she avoided by retiring from court. She returned, however, in order to obviate that encouragement to the Eutychian heresy which Theodosius was giving, through the instigation of the eunuch Chrysaphius. At the death of her brother in 450, Pulcheria was unanimously proclaimed Empress of the East; but as a female reign was yet unknown to the Romans, she chose, after

exercising her authority by putting to death the unworthy favourite Chrysaphius, to admit as a partner on the throne the senator Marcianus, whom at the same time she made her husband, though he was only so in title. Under her authority the general council of Chalcedon was assembled in 451, the fathers of which conferred upon her the epithets of guardian of the faith, and a new Helena. She died in 454, at the age of 56, leaving her vast wealth to the church and the poor. Her zeal for orthodoxy, and munificence in pious and charitable foundations, have given her a place among the saints of both the Greek and Latin churches, and her talents and virtues have rendered her name respectable among sovereigns. *Univ. Hist. Gibbon.*—A.

PULCI, LUIGI, an Italian poet, was the youngest of three brothers of a noble Florentine family, all of whom addicted themselves to polite literature. Luigi was born in 1431. Of his life little is known, except that he lived on intimate terms with Lorenzo de' Medici and Angelo Poliziano. It was at the instigation of Lucretia, mother of Lorenzo, that he undertook the composition of his principal poem, entitled "*Morgante Maggiore*." This was first printed at Venice in 1488, and was therefore prior at least in publication to the Orlando innamorato of Boiardo, with which it ranks among the burlesque heroics. Of its character and merits various opinions have been formed. Tiraboschi seems fairly to estimate it in the following terms: "It displays invention and poetical imagination, with a purity of style with respect to Tuscan proverbial phrases, of which it has great abundance. But the want of connection and the disorder of the narrative, the harshness of the versification and meanness of the expressions, render the perusal scarcely tolerable to a modern. Further, it is censurable for the abuse of turning to ridicule the most sacred things, and even texts of Scripture; a fault, however, at that time common to many burlesque writers." The most elegant edition of the "*Morgante*" is that of Paris, with the date London, 1768. There are other poems of Luigi Pulci in print, and among them, sonnets in conjunction with Matteo Franco, another Florentine poet in the burlesque style.

Of the other two brothers, BERNARDO wrote an elegy on the death of Cosmo de' Medici, and another on the beautiful Simonetta, a translation of Virgil's Eclogues, and a poem of Christ's passion. LUCA wrote stanzas on the tournament of Lorenzo de' Medici, heroic

epistles, a pastoral romance entitled "*Driadeo d'Amore*," and an epic romance, probably the first of the kind that appeared in Italy, entitled "*Il Cirillo Calvanco*." *Tiraboschi. Roscoe's Lorenzo de' Medici.*—A.

PULGAR, FERNANDO DE, secretary, counsellor, and chronicler to Fernando and Isabel. He was a native either of the city or kingdom of Toledo; the year of his birth is not known, neither is that of his death, but he complains in his letters of the infirmities of old age. He wrote the chronicle of the Catholic Kings, as far as to the taking of Granada in 1492. This chronicle was first published in 1565, as the work of Antonio de Nebrija, by his grandson, who finding it among his grandfather's papers, supposed it to be his own work, and that the more readily, as Antonio had published a Latin translation. Nicolas Antonio implies that the translation was suffered to appear as an original work. The *Claros Varones* of Pulgar have been more frequently printed. These brief but valuable sketches of contemporary biography were ably edited for the last time at Madrid, 1775, in one volume, with the *Centon Epistolario* of Fernan Gomez de Cibdareal, and the *Generaciones y Semblanzas* of Fernan Perez de Guzman. An unpublished history of the Moorish Kings of Granada has also been attributed to him. *Preface to the last Edition. Nic. Antonio.*—R. S.

PULLUS, or PULLEN, ROBERT, an English cardinal in the 12th century, who, as a zealous friend to the interests of literature in his country, deserves to have his name transmitted with honour to posterity. The place and time of his birth are no longer known; and the first account which we have of him states, that at the commencement of the 12th century he passed over into France, where he pursued his studies with great distinction at the university of Paris, and flourished many years in the schools of that seminary. About the year 1130 he returned to England, where he had the mortification of seeing the university of Oxford ravaged and nearly ruined by the ignorant and ferocious Danes under the reign of Harold I. He was one of those able men, to whose indefatigable exertions this seat of learning was indebted for its revival and restoration. To this noble and patriotic object he devoted his advice, his fortune, his personal labours, and the stores of erudition which he possessed. For some years he taught daily in the public schools, and spared no means in his power for facilitating the progress of learning and science among the British youth. During

five years, likewise, he read and explained the sacred Scriptures, which in that age had been much neglected in England, and supplanted by the writings of the school-men. In reward of his merit, he was presented to the archdeaconry of Rochester. To whatever cause it might be owing, he afterwards returned to Paris, where he filled the chair of professor of divinity. However, his metropolitan thought proper to recall him to his native country, and sequestered the revenues of his benefice till he should obey his summons. Upon this the archdeacon appealed to the see of Rome, where his interest proved more powerful than that of the archbishop, and sentence was given in his favour. The fame of his learning, likewise, induced Pope Innocent II. to invite him to Rome, where he was received with great marks of honour, and, in the year 1144, created Cardinal by Celestine II., and afterwards chancellor of the Roman church by Pope Lucius II. He died about the year 1150. He was the author of several works; but the only one of them now extant is his "*Sententiarum Liber*," which was published at Paris in 1655, folio, by Father Mathoud of the congregation of St. Maur, who has illustrated it with learned and curious notes. This work is analyzed by Dupin, who gives the following character of the author: "He is somewhat obscure, but argues with a great deal of judgment. His style is not altogether rude, neither is it perplexed with scholastical terms and distinctions. He does not start any subtle and metaphysical questions, but only such as relate to points of doctrine, discipline, or morality; neither does he resolve them by principles of logic or philosophy, but by passages of sacred Scripture, and according to the received doctrine of the church, and of the fathers, which he makes use of as a firm basis or groundwork." *Le-touti Comment. de Scrip. Brit. cap. 147. Cass's Hist. Lit. Vol. II. sub sac. Wald. Dupin. Moreri.*—M.

PULMANN, THEODORE, a philologist, born about 1570 at Cranenburg, in the dutchy of Cleves, was brought up to mechanic labour, and exercised the trade of a fuller at Antwerp. By hard study at leisure hours he made himself a proficient in classical literature, and became an able grammatical critic. He was employed for 16 years as a corrector of the press, and gave good editions of several of the Latin writers, from the press of Plantin at Antwerp, for which purpose he revised the text by ancient manuscripts. He died at Salamanca. The works which he edited were

those of Arator, St. Paulinus, Virgil, Horace, Lucan, Juvenal, Ausonius, Claudian, Esop, Terence, and Suetonius. He also published "*Variae Lectiones*." *Moreri. Nouv. Dict. Hist.*—A.

PULTENEY, RICHARD, M. D., a physician and naturalist, was born in 1730 at or near Loughborough, in Leicestershire, of parents of an obscure condition in life. From an uncle, who was a man of wisdom and science in a rural situation, he imbibed an early taste for botany, together with virtuous and philosophical principles. He was placed as an apprentice with an apothecary at Loughborough, who was capable of affording him little professional instruction, but his own diligence in reading and observation well supplied the deficiency. When arrived at the years of maturity, he settled as an apothecary at Leicester, upon the interest of the Dissenters, in which sect he had been educated. In this very limited sphere, by his ability and assiduity, he gradually acquired a local reputation, whilst his scientific pursuits were laying the foundation of more extended notice. As a writer he first appeared among the correspondents of the Gentleman's Magazine, in some anonymous "Letters concerning the poisonous Plants of this Country," and a "Dissertation on Fungi;" and he communicated to the Royal Society a "Catalogue of the rare Plants of Leicestershire, with botanical and medical Observations," printed in the Philos. Transactions for 1756, and "Observations on the Sleep of Plants," printed in the Transactions for 1758. Besides these papers, which bore testimony to his attachment to botany, he gave proof of his attention to medicine by a case of preternatural enlargement of the heart, inserted in the same collection in 1761. An admission into the Royal Society in 1762 was the merited reward of these contributions. His name was now known advantageously to men of science, while his modesty and private worth endeared him to a circle of more intimate acquaintance. It was therefore with great propriety that he was urged to propose himself as a candidate for the higher department of the profession; and in 1764 he obtained the degree of M. D. at Edinburgh, publishing on that occasion a valuable dissertation "*De Cinchona*." His friends in the metropolis now began to look out for a situation for him suited to his new character; and he was introduced to the Earl of Bath, once so celebrated under the name of Mr. Pulteney. That nobleman recognized his descent from a branch of the same family with his own, and

proposed to engage him as his domestic physician at a handsome salary; but his death rendered the scheme abortive. Dr. Pulteney was then advised to occupy a medical vacancy which occurred at Blandford, in Dorsetshire. He complied, and that town was thenceforth his residence during the remainder of his life. By his abilities he rendered it a busy and lucrative situation. He married about his 50th year, and passed his time chiefly in studious and domestic enjoyments, when not engaged in professional duties.

He continued occasionally to contribute to periodical publications; and in 1781 he published a volume in 8vo., entitled "*A General View of the Writings of Linnæus*," containing an exact synopsis of the literary labours of the great Swedish naturalist, of whom he was a warm admirer. This work was well received by the public, and procured for him the present of an honorary medal from Sweden. His favourite science was further indebted to him for "*Historical and Biographical Sketches of the Progress of Botany in England, from its Origin to the Introduction of the Linnæan System*," 2 vols. 8vo., 1790; a work of much research, candid and intelligent, and which has made a valuable addition to British biography. He likewise enriched the second edition of Hutchins's *History of Dorsetshire* with a catalogue of the birds, shells, and plants of that county, and had also given materials for a plate of Dorsetshire fossils. From his first settling in life he had been an eager purchaser of books as far as his scanty means allowed; and when his circumstances improved, he did not neglect the augmentation of his library. He also employed much time and attention in forming a museum of natural history, which was a copious source to him of rational gratification. He had been in early life a free speculator on a variety of topics; and he continued to entertain liberal opinions, though habitual caution prevented him from declaring them where they were likely to give offence. After a residence of about 36 years at Blandford, he died of a pleuritic attack in October 1801, at the age of 71. Leaving no issue, he bequeathed handsome legacies to some of those friends, and the sons of others, with whom he had contracted his earliest intimacies. He left his museum to the Linnæan Society, of which he was an honorary member. — A.

PURBACH, or PEURBACH, GEORGE, a very eminent German mathematician and astronomer in the 15th century, was born at Purbach, a town upon the confines of Austria

and Bavaria, in the year 1423. He was sent for education to Vienna, where a lively genius, a strong inclination for learning, and great steadiness of application, enabled him, at an early age, to become a proficient in the Latin language, and in the elements of those branches of polite learning which were cultivated at that period. Afterwards he proved equally successful in the study of the philosophy which was then taught, and so greatly distinguished himself by his public exercises, that, while he was yet very young, he was admitted to the degree of M.A. by the University of Vienna, with uncommon applause. It is said, likewise, that he acquired no inconsiderable knowledge of divinity. However, having had from his boyish years a bias towards the mathematics, he determined to direct his principal attention to that department of study. Persevering in this resolution, he soon found that he had entered on a career for which his mental powers were peculiarly adapted; and he advanced in it with such rapidity, that in an incredibly short time he became intimately acquainted with all the mathematical sciences. Afterwards, with a view to further improvement, he visited the most celebrated universities in Germany, France, and Italy. Wherever he came he was the object of universal admiration, and his acquaintance was cultivated by the most distinguished friends of literature and science, and by persons of high rank in church and state. Among others, he found a particular friend and patron in Cardinal Cusa, who rendered himself eminent by his mathematical and other literary productions; and he formed an intimacy with John Blanchini of Bologna, whose astronomical tables were long afterwards augmented and published by Lucas Gauricus. Blanchini, admiring Purbach's extensive knowledge, and observing that he possessed a very happy method of communicating instruction, was desirous of prevailing upon him to deliver lectures on astronomy at Ferrara; and he procured invitations to the chair of mathematical professor to be sent him from Bologna and Pavia. Purbach's views, however, were not directed to a settlement in Italy, but in the seminary where he had received his education. Returning, therefore, to Vienna, he was soon called by the general voice to the chair of mathematical professor in that university. About the same time he received offers from Ladislaus, King of Hungary, to become his astronomer, accompanied with promises of liberal rewards and distinguished honours. This was a flattering invitation, but

Purbach was determined to decline it, by the munificence of the Emperor Frederic III., his attachment to his *alma-mater*, and the agreeable societies of friends and literary characters with whom he was connected at Vienna.

Purbach's fame as a mathematical professor was soon widely diffused, and brought numerous students to attend his lectures at Vienna. Among others was the celebrated Regiomontanus, who, by his assiduity and rapid improvement, secured the esteem and friendship of his master, and was chosen his assistant and companion in his labours. From this time they maintained an union of studies in their endeavours, by all the means in their power, to improve the different branches of mathematical science, and more particularly astronomy. From their joint industry that science might have been carried on to very great perfection, had Purbach's life been prolonged. In this surmise we are justified by the consideration of those improvements which he actually made, in order to facilitate the study of astronomy. His first essay was to amend the Latin translation of Ptolemy's "Almagest," which had been made from the Arabic version. This he did, not by the help of the original Greek text, as he was unacquainted with the Greek language, but by drawing the most probable conjectures from a strict attention to the meaning of the author. By this means he certainly was enabled to improve the Latin version of that astronomer's grand work, and, by so doing, to render the study of it more easy and practicable; though he was sensible that a direct translation from the original was still desirable. In the next place, Purbach wrote a treatise which he entitled, "An Introduction to Arithmetic;" and then proceeded to draw up another, "On Gnomonics," or dialling, with tables suited to the difference of climates or latitudes. This was followed by a small tract "Concerning the Altitudes of the Sun," with a table; and "Astrolabic Canons," with a table of the parallels, proportioned to every degree of the equinoctial. After this he made solid spheres, or celestial globes, and not only explained their construction and use, but added to them a new table of fixed stars, with the longitude by which every star had increased, from the time of Ptolemy to the middle of the fifth century. He also invented various other instruments, among which was the "Gnomon," or geometrical square, with canons, and a table for the use of it, which he sent to the Archbishop of Strigonia, the primate of Hungary and chief minister of the kingdom, who was himself a

man of learning, and entertained a high opinion of Purbach. Further, our author not only collected the various tables of the *primum mobile*, but added new ones. He made very great improvements in trigonometry, and by introducing the table of sines, with a decimal division of the radius, he quite changed the appearance of that science. He supposed the radius to be divided into 600,000 equal parts, and computed the sines of the arcs, for every ten minutes, in such equal parts of the radius, by the decimal notation, instead of the duodecimal one delivered by the Greeks, and preserved even by the Arabians till our author's time: a project which was completed by his friend Regiomontanus, who computed the sines to every minute of the quadrant, in 1,000,000th parts of the radius, as we have seen in his life. Having prepared the tables of the fixed stars, he next undertook to reform those of the planets, and constructed some entirely new ones. When these tables were finished, he drew up a kind of "Perpetual Almanack," but chiefly for the moon, answering to the periods of Meton and Calippus; also "An Almanack for the Planets," or, as Regiomontanus afterwards called it, "An Ephemeris," for many years. Observing, however, that there were some planets in the heavens at a great distance from the places where they were described to be in the tables, particularly the sun and moon, the eclipses of which were frequently found to happen at very different times from those predicted; he applied himself to construct new tables, particularly adapted to eclipses, which were long afterwards famous for their exactness. While thus employed, he also proceeded in finishing his grand work, entitled, "Theoricæ Novæ Planetarum," which Regiomontanus afterwards published, being the first of all the works produced from his new printing-house at Nuremberg. On its appearance it was received with the greatest applause; immediately read as a text-book in the schools; and soon illustrated by the commentaries of some of the most eminent mathematicians of the age. So numerous and important had been the contributions of Purbach towards the improvement of astronomical science, when Cardinal Bessarion arrived at Vienna, on a mission from the Papal court. Being a lover of the sciences, and well skilled in astronomy, it may be imagined that he took the earliest opportunity of becoming acquainted with Purbach and Regiomontanus. In our life of the latter, we have given an account of the Cardinal's negotiation with Purbach on the subject



VERA EFFIGIES
HENRICI PURCELL.
ÆTAT. SUE XXIV.



Anag. Samuel Purcas

PARS SVA CELVM

of a new Latin version of Ptolemy's "Almagest," and of the grounds on which he engaged him to pay a second visit to Italy. But before the time for setting out on his journey had arrived, Purbach was seized with an illness, which, to the deep regret and very great loss of the learned world, proved fatal to him. He died in 1461, when he had reached only the 38th year of his age. The following inscription on his tomb is said to have been written by himself :

Extinctum dulces quid me defletis amici ?
Fata vocant ; Lachesis sic sua fila trahit.
Destituit terras animus, cœlumque revisit :
Quæ semper coluit, liber et astra petit.

Melchior Adam. Vit. Germ. Phil. Gassendi Vit. Peurbachii et Regiomont. Hutton's Math. Dict.—M.

PURCELL, HENRY, a very eminent English musician, born in 1658, was the son of Henry Purcell, a musician of the chapel-royal under Charles II. His father dying when he was a child, he probably received his early musical education under the masters of the chapel children ; and he afterwards had some instructions from Dr. Blow, on whose tombstone it is recorded, among his honours, that he was "master to the famous Mr. Henry Purcell." His proficiency in the art was such, that at the age of 18 he was appointed organist to Westminster-abbey, and at 24 he succeeded to the place of one of the organists of the chapel-royal. He first became noted for his anthems, which were admired and performed throughout the kingdom ; but his reputation did not long permit him to confine himself to one species of music, and he was engaged to compose for the stage and the chamber, in every walk eclipsing all his predecessors in England, and accustoming the public to a new musical language. Dr. Burney gives the following general account of Purcell's excellencies: "The unlimited powers of this musician's genius embraced every species of composition then known with equal felicity. In writing for the *church*, whether he adhered to the elaborate and learned style of his great predecessors Tallis, Bird, and Gibbons, in which no instrument is employed but the organ, and the several parts are constantly moving in fugue, imitation, or plain-counterpoint ; or, giving way to feeling and imagination, adopted the new and more expressive style, of which he was himself one of the principal inventors, accompanying the voice-parts with instruments, to enrich the harmony, and enforce the melody and meaning of the words, he manifested equal abilities and resources. In compositions for

the *theatre*, though the colouring and effects of an orchestra were then but little known, yet as he employed them more than his predecessors, and gave to the voice a melody more interesting and impassioned than during the last century had been heard in this country, or perhaps in Italy itself, he soon became the delight and darling of the nation. And in the several species of *chamber-music* which he attempted, whether sonatas for instruments, or odes, cantatas, songs, ballads, and catches for the voice, he so far surpassed whatever our country had produced, or imported before, that all other musical productions seem to have been instantly consigned to contempt or oblivion." It has been suggested that Purcell was an attentive student of the works of some of the Italian masters, as Carissimi and Stradella, and that he reformed English music from ideas derived from them ; it is however certain that there are in his works all the tokens of original and superior genius. Purcell was not nice as to the words he set, whether they were intended to compliment the different sovereigns under whom he lived, or to set off the coarse humour of some of his convivial associates. Several of the most popular songs in the English language, however, were indebted to him for the favour they obtained from the public. In private character he was modest, cheerful, and good-tempered ; and his early death, in 1695, at the age of 37, was equally lamented by his familiar acquaintance, and by all the lovers of music in the kingdom. His remains were interred in Westminster-abbey, where an inscription to his memory tells the reader that "he is gone to that blessed place, where only his harmony can be exceeded." He left a widow and family slenderly provided for. His friends for their benefit promoted a publication by subscription of his most favourite songs, under the title of "*Orpheus Britannicus*." *Burney's and Hawkins's Hist. of Music.—A.*

PURCHAS, SAMUEL, a divine, known as an early English collector of voyages and travels, was born, in 1577, at Thaxted, in Essex. He was educated at Cambridge, took the degree of B.D., and was presented to a vicarage in his native county. This cure, however, he resigned to his brother, and took up his abode in London, for the purpose of conducting the great work he had undertaken. The first volume, fol. appeared in 1613 under the title of "*Purchas his Pilgrimage, or Relations of the World and the Religions observed in all Ages and Places discovered, from the Creation unto this present*;" the four subsequent volumes were

published in 1625. To these last the general title is "Hakluytus Posthumus, or Purchas his Pilgrimes: containing a History of the World in Sea-voyages and Land-travels by Englishmen and others:" the name of Hakluyt is introduced because Purchas became possessed of the papers which he left behind. This voluminous work, the aim of which was "conjoyning antiquitie and moderne historie in the observations of all the rarities of the world," and a large part of which was devoted to religion, seems to have been well received, but involved the author in debt. He had been collated to the rectory of St. Martin's in Ludgate, and was chaplain to Abbott Archbishop of Canterbury; and he was promised a deanery by Charles I. but did not live to enjoy it. He died in London about 1628, at the age of 51. *Biogr. Britan.*—A.

PURVER, ANTHONY, the author of an English version of the Scriptures in the 18th century, was born at Up-Hursborn, in Hampshire, about the year 1702. The only education which he received appears to have been in a school at his native place, where he was taught to read and write, and instructed in the rudiments of arithmetic. Of his capacity and inclination for acquiring learning he exhibited a striking proof when very young: for, having been prevented by illness from attending the school for about six weeks, he did not suffer that time to remain unimproved, but applied with such diligence and success to the study of arithmetic, that upon his return to school he was able to explain the square and cube roots to his master, who was himself ignorant of them. At this time of life he also afforded evidence of great powers of memory, in getting by heart twelve of the longest chapters in the Bible in twelve hours' time; and he afterwards related of himself, that such was the delight which he then took in reading the Scriptures, that he once committed six chapters to memory in one hour. He was put apprentice to a shoe-maker, who also dealt in sheep, and employed much of Anthony's time in tending his flock. This employment was very agreeable to him, as it afforded him much leisure for reading; and he spent it in the careful perusal of whatever books he could meet with, and more particularly of the sacred Scriptures. When he was grown up towards manhood, being naturally of a grave and thoughtful turn of mind, he resolved to examine the religious sentiments and principles which he had imbibed, or which he found to be the frequent subjects of debate among Christians. In the course of these enquiries he was soon involved in a variety of

difficulties, from which he could not extricate himself. From the opinions of others he could obtain no solid satisfaction; and the Scriptures, which were the common standard, he found to be very differently explained by different persons. Among the other books which he met with, was one written by Samuel Fisher, a Quaker, entitled, "Rusticus ad Academicos," in which some inaccuracies in the translation of the Bible were pointed out. All these circumstances determined him to judge for himself; and that he might be able to do so with the greater advantage, he came to the resolution of studying the original languages in which the Scriptures are written. He began with the Hebrew; and, with the assistance of a Jew, in a very moderate compass of time made himself a master of that, and other oriental languages, which are most useful to a critical knowledge of the Scriptures. Afterwards he learned Greek, and, last of all, Latin; and that the progress which he made in an acquaintance with these several languages was far from being superficial, his subsequent labours sufficiently prove. Having renounced the occupation for which he was originally intended, when he was about twenty years of age he commenced teacher of a school in his native place; but he afterwards removed to London, for the sake of more easily acquiring the means of prosecuting his studies. Here he probably resided in 1727, when he published a book, entitled, "The Youth's Delight."

While Mr. Purver was at London, his curiosity led him to attend at the meeting-house of the Quakers, or Friends, called the Bull-and-Mouth, in Aldersgate-street, where he is said to have been convinced of the truth of their tenets on a particular day; and on that day-month he officiated among them at that place in the character of a minister. He returned to Hursborn, and resumed his school in the year 1727, and probably continued it for some years; during which he began to translate the books of the Old Testament from the original Hebrew, and also applied to the study of medicine and botany. While thus employed, believing that his duty called upon him to travel in his ministerial capacity, he once more left his native place, and bent his course to London. From London he went into Essex, and passed from thence through several counties in the kingdom, till he came to Hambrook, near Bristol, towards the latter part of the year 1738. In this place he resided at the house of a maltster, whose son he instructed in classical learning, while he

devoted his leisure hours to his favourite employment of translating the Scriptures. Here he also became acquainted with Rachel Cotterel, who kept a boarding-school for girls at French Hay, in Gloucestershire, whom he married before the expiration of the year last mentioned. Soon afterwards he opened a boarding-school for boys at French Hay, which he appears to have removed after some time to some other place in Gloucestershire. During his residence in this county, in 1746, he made an attempt to publish his translation of the Old Testament in numbers, at one shilling each, under the title of "Opus in Sacra Biblia elaboratum: being critical Notes upon a new Translation, here inserted, of the Holy Scriptures of the Old Testament," folio. In this design, however, he met with such indifferent encouragement, that only two or three numbers were printed. In 1758, Mr. Purver removed to Andover, in Hampshire; where, notwithstanding his want of support, he completed his new version of the whole Bible, after the labour of more than thirty years. This was a prodigious undertaking for one man; and his intrepidity in engaging in it, as well as his perseverance till he had accomplished it, justly rendered him the subject of no little admiration. But this admiration did not produce that countenance from the learned world, or from the public, which could enable him to commit his laborious production to the press; nor could he meet with a bookseller who would run the risk of assisting him. At length, that eminent physician Dr. John Fothergill gave him a thousand pounds for the copy, and took upon himself the expence of printing the work. Under his auspices it made its appearance in 1764, with the title of "A New and Literal Translation of all the Books of the Old and New Testament; with Notes, Critical and Explanatory," in 2 vols. folio. This version is strictly, what it professes to be in the title page, a literal one; and so closely has the author adhered to this method of rendering his originals, without duly attending to the idiomatic differences between the languages, that in his translation their force and beauty are often lost, and their meaning involved in inextricable obscurity. He has likewise laid himself open to objections against his accuracy and taste as an English scholar; his language being frequently inelegant, and sometimes very improper as well as ungrammatical. In his notes he has advanced notions respecting the state of things preceding the creation, chaos, light, and air, which are not very philosophical; and he has

widely, and zealously, differed in judgment concerning some points which we shall mention, from the ablest and most eminent modern critics.

Mr. Purver strongly opposes their opinion, who maintain, that before the time of Ezra, the Hebrew letters were the same with the Samaritan, and that the present Hebrew, as they are called, are Chaldee characters; and he strenuously asserts the earlier antiquity and the originality of the Hebrew. He is no less zealous an advocate for the antiquity and divine authority of the Hebrew vowel points. He warmly asserts the purity and integrity of the Hebrew text, and treats those who hold the contrary opinion with great contempt. Of the learned Dr. Kennicott's labours, in particular, he speaks with great illiberality, and he seldom mentions that gentleman's "State of the Hebrew Text of the Old Testament considered," without making use of a very unbecoming and unjustifiable peremptoriness and asperity of language. But, notwithstanding the errors and imperfections discoverable in his work, it abounds, at the same time, in marks of extensive reading, and considerable philological learning, which well entitle it to the perusal of biblical scholars. With the aid of his critical and explanatory notes, they may elucidate many dark passages in the sacred writings, and they may collect from them valuable amendments and hints, by which the common translation may be much improved. It was the author's intention to have published a second edition, with alterations and corrections; but he did not live to carry that design into execution, and his collections for it still remain in manuscript in the hands of some of his descendants. He died in 1777, about the age of 75. We are told, that while he was proceeding with his translation, and met with passages which he found it difficult to adapt to the context, it was not unusual for him to retire into a room by himself, and there to wait for light on the passages in question; and it is added, that on such occasions he so far neglected his body, as sometimes to sit alone two or three days and nights. In an advertisement of his work, sent by Dr. Fothergill to the Gentleman's Magazine for June 1746, his personal character is drawn in the following terms: "he is a man of great simplicity of manners, regular conduct, and a modest reserve: he is steadily attentive to truth, hates falsehood, and has an unconquerable aversion to vice; and, to crown the portrait, he is not only greatly benevolent to mankind, but has a lively sense of the divine attributes, and a profound reverence of, and submission to, the supreme

being." This memoir we have compiled from the particulars communicated by a member of the Society of Friends to the editors of the *New and Gen. Biog. Dict.* and the *Monthly Rev.* for March 1765. — M.

PUTTEN, VANDER, HENRY, (Lat. **ERICUS PUTEANUS**,) a learned and copious writer, was born, in 1574, at Vanloo. After, studying at the universities of the Low Countries, he visited Italy, and for a considerable time was professor of rhetoric at Milan, where he took the degree of doctor of laws, and married. He was nominated historiographer to his Catholic Majesty, and received the honour of a citizenship of Rome. In 1606 he was invited to Louvain, to succeed to the chair of Lipsius, who had been his tutor. He was also made a counsellor to the Archduke Albert, and entrusted with the government of the citadel of Louvain. At the time when a truce was negotiating between the Dutch and the King of Spain in 1633, he published a work entitled "*Statera Belli et Pacis*," in which he shewed how greatly peace was necessary to the Spanish Netherlands, and spoke freely of the advantages gained by the enemy. This work gave offence, and the author was near experiencing the usual fate of those who counsel pacific measures at a time when passion and prejudice urge the continuance of war. The sequel, however, proved that he judged more wisely than those who were at the head of affairs. Puteanus died at Louvain in 1646, aged 72. His principal works, besides the "*Statera*" above mentioned, are "*Historia Insubrica*," 1676, fol.; "*Orchestra Burgundica*," fol.; "*Theatrum Historicum Imperatorum*," fol.; "*Comus, seu de Luxu*;" "*De usu Bibliothecæ*," with a catalogue of the Ambrosian library; besides a number of tracts relative to classical antiquities printed among the collections of Grævius and Gronovius. *Bayle. Moreri. Saxii Onom.*—A.

PUY, PETER DU, a man eminent for historical erudition, was third son of Claude du Puy, an eminent magistrate in the parliament of Paris, and a correspondent of the most distinguished scholars of his time. Peter was born at Paris in 1582, and was educated with great care under his father. He made an extraordinary proficiency in literature, and further improved himself in a journey to Holland, whither he accompanied the French ambassador. After his return, he laboured with great assiduity in ascertaining the rights of the crown of France over some of the neighbouring districts, and for that purpose was indefatigable in his examination of ancient charters, and thereby acquired a profound knowledge of French history. He

was one of a commission to enquire into the royal claims upon the dependencies of the sees of Metz, Toul, and Verdun, and into the usurpations of the Dukes of Lorraine; and he drew up all the papers necessary in this business. The reward of his labours were the places of King's counsellor and keeper of the royal library, in both of which he distinguished himself by his patriotism and love of letters. His obliging disposition led him freely to communicate the stores of his vast reading to all who were engaged in similar enquiries. He was himself the author of many valuable works, among which were "*Traité touchant les Droits du Roi sur plusieurs Etats et Seigneuries*," 1655, fol.; "*Recherches pour montrer que plusieurs Provinces et Villes du Royaume sont du Domaine du Roi*;" "*Preuves des Libertés de l'Eglise Gallicane*;" "*Histoire veritable de la Condemnation de l'Ordre des Templiers*," 4to.; "*Histoire generale du Schisme qui a été dans l'Eglise depuis 1378 jusqu'en 1428*," 4to.; "*Traité de la Loi Salique*;" "*Histoire des Favoris*," 4to.; "*Du Concordat de Bologne entre le Pape Leon X., et le Roi Francois I.*;" "*Traité des Regences et Majorités des Rois de France*," 4to.; "*Apologie de l'Histoire de M. le President de Thou*;" as well as several others relative to French history and law. In almost all his writings Du Puy aims at repressing the ecclesiastical authority, and the claims of the see of Rome, hence they were ill received at the papal court. They are, however, a rich treasure of facts relative to all the matters on which he treats. This estimable person died at Paris, in 1651, at the age of 69: his life was written by his intimate friend, Nicholas Rigault.

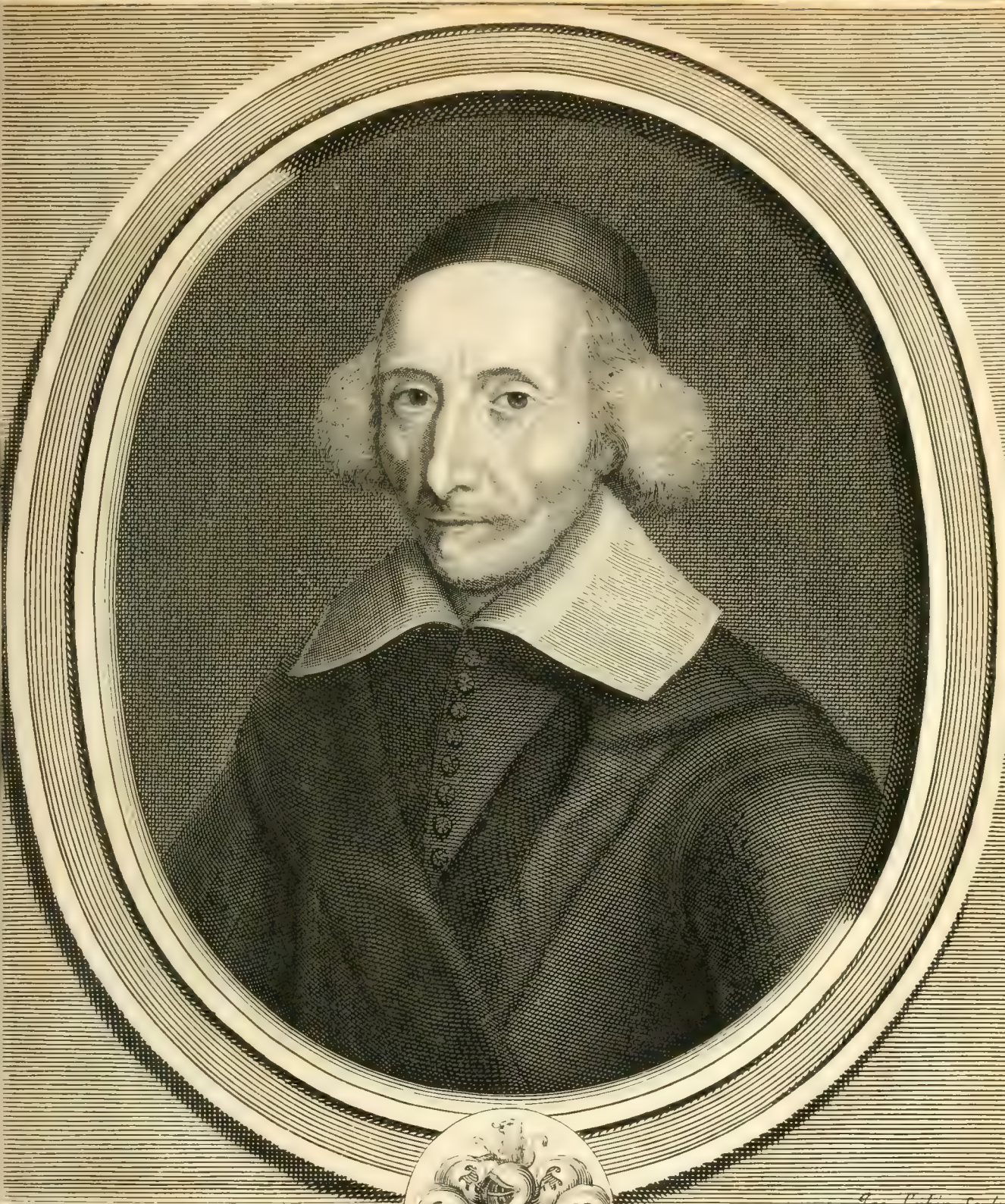
CHRISTOPHER DU PUY, eldest brother of the preceding, attended the Cardinal de Joyeuse at Rome as his prothonotary, and by his remonstrances prevented the congregation of the Index from putting the first part of De Thou's history in the list of heretical books. He was King's almoner, and whilst attached to the Cardinal du Perron, he made the collection entitled "*Perroniana*." He became a Carthusian, and died at Rome in 1554, proctor-general of his order.

JAMES DU PUY, another brother, prior of St. Sauveur, became keeper of the King's library after the death of Peter, whom he assisted in all his works, of the greater part of which he was the publisher. He died in 1656, with a high reputation for learning and probity. *Moreri. Nouv. Dict. Hist.*—A.

PUY, LOUIS DU, a man of letters, born at Clarey, in Bugey, in 1709, studied in the college of Lyons, and came to Paris in 1732,



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where he received the instructions of the learned Fourmont. He was long the principal editor of the *Journal des Savans*, and during 30 years did not cease to enrich this collection with a great number of critical dissertations. He was well versed in the learned languages, including the Hebrew, and in mathematics, and acquired an extensive knowledge of history and antiquities. The Prince of Soubise entrusted him with the management of his library, and by his care it was rendered one of the most valuable in the metropolis. On the death of le Beau in 1753, he was nominated secretary to the Academy of Inscriptions, in which situation he pronounced the eulogies of twelve of his associates, and edited from the 36th to the 41st vols. of its memoirs. He obtained general esteem for strict probity, sincerity, and an obliging disposition, which displayed itself in useful advice and information to those who consulted him on literary topics. After long sufferings from the strangury, he died in 1795. DuPuy was the author of "Observations on infinitely small Quantities, and the metaphysical Principles of Geometry," inserted in the *Journal des Savans* for 1759; "A Translation of four Tragedies of Sophocles," 1762; "A Translation of the Greek Fragments of Anthemius on mechanical Paradoxes, with notes," 4to.: several memoirs on the Roman coin, the silver denier of Charlemagne, and other antiquarian and literary subjects, printed in the academical collection. *Nouv. Dict. Hist.—A.*

PUYSEGUR, JAMES DE CHASTENET, lord of, lieutenant-general under Lewis XIII. and XIV., descended from a noble family of Armagnac, was born in 1600. He began to bear arms at the age of 17, and served without intermission during 43 years. Of the steadiness of his military obedience the following instance is related. Being ordered in 1636 by the general of the French army, the Count de Soissons, to dispute, with a small force, the passage of the Spaniards across the Somme, the general, fearing lest he should be overpowered, sent him word that he might retreat if he thought proper. Puysegur replied to the aide-de-camp, "a man commanded upon a dangerous service, as I am, has no opinion to give. I came hither by order of the count; and I shall not withdraw without his express command." This brave officer was present at above 30 battles and 120 sieges without ever having been sick or received a wound; but he had not equal good fortune in rising in his profession, being more zealous for the King's service, than complaisant to the ministers. He drew up "Memoirs,"

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comprizing the period from 1617 to 1658, in which are contained various remarkable particulars relative to the campaigns wherein he served, with useful military instructions. They were printed at Paris and Amsterdam in 1690, 2 vols. 12mo., under the inspection of du Chesne, historiographer of France, and have the character of narrating with freedom and fidelity. Puysegur died at his country-seat in 1682. *Moreri. Nouv. Dict. Hist.—A.*

PUYSEGUR, JAMES DE CHASTENET, marquis of, son of the preceding, born at Paris in 1655; entered into the army under his father, and gradually rose to the post of commander-in-chief in the French Netherlands, and finally, to that of marshal of France in 1734. He died at Paris in 1743, at the age of 88. The marshal was the author of an esteemed work "On the Art-Military," fol. 1748, published by his only son, the marquis of Puysegur. *Moreri. Nouv. Dict. Hist.—A.*

PUZOS, NICHOLAS, an eminent practitioner in midwifery, was born at Paris in 1686. His father, who had been an army surgeon, gave him a liberal education, and introduced him to the same line of practice, which he pursued in the military hospitals from 1703 to 1709; and in 1709 he was admitted into the surgeon's company at Paris. His father's friend, Clement, a celebrated accoucheur, having offered to give him instructions and an introduction to that branch of the art, Puzos thenceforth attached himself to it, and after multiplied experience among the lower classes, acquired the confidence of many of the higher ranks. He was extremely diligent and attentive, and occupied his whole time in the duties of his profession, among which he continued to reckon that charitable attendance upon the poor with which his practice commenced. On the institution of the Academy of Surgery he was a regular attendant on its meetings, and in 1741 he was nominated its vice-director. He became director in 1745, and discharged the duties of that office with universal approbation. In 1751 the King granted him letters of noblesse, but this honour he did not long possess, dying in 1753, at the age of 67. Puzos printed a dissertation on puerperal hæmorrhage in the 1st vol. of the *Memoirs of the Academy of Surgery*; and after his death, Dr. Morisot Deslandes published the observations he had left on his particular branch of practice, under the title of "Traité des Accouchemens," &c. 4to. 1759. This collection contains many valuable remarks and instructions, and has contributed to the present improved state of the art.

Halleri Bibl. Chirurg. Eloy Dict. Hist. Med. — A.

PYLE, THOMAS, a respectable divine of the church of England in the 18th century, was the son of a clergyman, and born at Stodey, near Holt in Norfolk, in the year 1674. He received his academical education at Caius-college, in the University of Cambridge, where he was admitted at the statuteable periods to the degrees of B. A. and M. A. Of his application and improvement during his residence at college, we may form some idea from the statement of Mr. Whiston, that Mr. Pyle was one of the best scholars whom he ever examined for holy orders, while he was chaplain to Dr. Moor, Bishop of Norwich. Having been ordained he became curate, then lecturer, and afterwards minister, of King's Lynn in Norfolk. The duties of these offices he discharged with unremitting industry, and perfect integrity. As his sole aim was to amend or improve his hearers, he addressed himself to their understanding and consciences, judiciously preferring plainness, united with force of expression, to all affectation of elegance or rhetorical sublimity. He also delivered his discourses with so just and animated a tone of voice, as never failed to gain universal attention. In early life he took a part in the famous Bangorian controversy; in which he acquitted himself so much to the satisfaction of Bishop Hoadly, that his Lordship not only presented him to a prebend, and procured for him a residentiaryship in the cathedral church of Sarum, but also made two of his sons prebendaries of Winchester. Mr. Pyle died in 1757, in the 84th year of his age. He was greatly admired as a preacher; and no less so as a faithful friend, an agreeable companion, a man of the most liberal sentiments, and so free from all pride and conceit of his own abilities, that he was apt to pay a deference to the opinions of many persons much inferior to himself. In his "Letters to William Duncombe, Esq.," p. 80., Archbishop Herring says of him, "Tom Pyle is a learned and worthy, as well as a lively and entertaining, man. To be sure, his success has not been equal to his merit, which yet, perhaps, is in some measure owing to himself; for that very impetuosity of spirit, which, under proper government, renders him the agreeable creature he is, has, in some circumstances of life, got the better of him, and hurt his views." What Mr. Pyle esteemed one principal advantage and happiness of his life was, that he lived not only in friendship, but in familiar correspondence, with several of the most excellent divines of

his time, particularly Bishop Hoadly, Dr. Samuel Clarke, and Dr. Sykes. "Upon the whole," says our authority, "it is paying no more than a fair tribute to his memory, as a clergyman and an author, if we rank him among those contemporary luminaries of the church of England who appeared in the beginning of the *last* century; and who, with a manly indifference to all useless notions, and a rational zeal for what is truly important, studied to set forth the Christian religion in its simple native dignity, and to give it its due influence upon the hearts and lives of all men." The first of our author's publications was, "A Paraphrase with Notes, on the Acts of the Apostles, and upon all the Epistles of the New Testament, being a complete Supplement to Dr. Clarke's Paraphrase on the Four Gospels," &c. in 2 vols. 8vo. This work, which Dr. Clarke encouraged him to undertake, is well adapted to the use and instruction of Christian families, as it contains, in simple perspicuous language, and in a short compass, the substance of what had been written by the most valuable preceding commentators; and so favourably was it received by the public, that it has gone through many editions. In the year 1735 the author augmented it by a third volume, entitled, "The Scripture Preservative against Popery: being a Paraphrase, with Notes, on the Revelation of St. John." In the mean time he had been employed in writing "A Paraphrase, with short and useful Notes, on the Books of the Old Testament," which he published in 4 vols. 8vo. 1717-1725. These vols. extend to all the historical books of the Hebrew scriptures, and may in some measure be considered as an elegant and judicious contraction of Patrick's valuable commentary. Besides the articles already mentioned, Mr. Pyle published only some single sermons preached on particular occasions; but in 1773, his friends committed to the press from his manuscripts, "Sixty Sermons," forming 2 vols. 8vo. to which a third was added in 1783. These discourses possess the recommendations of a neat, unaffected, perspicuous style, and an useful moral tendency; but that they were not intended by the author for publication seems probable from this circumstance, that he composed them with the greatest facility and expedition, amidst the interruptions of a numerous surrounding family. *Gentleman's Magaz. for Aug. 1783. Whiston's Memoirs of his own Life, under the year 1731.* — M.

PYNAKER, ADAM, an eminent Dutch painter, was born in 1621 at the village whence

he took his name, in the province of Holland. After being initiated into the art of painting in his own country, he passed three years at Rome for his improvement, and returned an accomplished artist, particularly in the branch of landscape. Few painters have surpassed him in uniting the various points of excellence proper to pictures of that class, such as the distribution of lights and shades, the liveliness of colouring, the diversity of ground, the keeping of the figures, and architectural embellishments. His small pictures are most esteemed, and bear a high value. He died in 1673, aged 52. *Pilkington's Dict.* — A.

PYRRHO, an eminent Greek philosopher and founder of the pyrrhonic or sceptical sect, was a native of Elis in Peloponnesus, who flourished about the hundred and tenth Olympiad, or 340 B. C. He practised for some time in his youth the art of painting; but he afterwards relinquished it, with the determination of devoting himself to the study of philosophy, which he was led to adopt by perusing the writings of Democritus. His first preceptor was Bryson, the son of Stilpo, a disciple of Clinomachus. Afterwards he attached himself to Anaxarchus, who had formerly been a disciple of Metrodorus of Chios. This master he accompanied into India, when he went thither in the train of Alexander the Great; and while in the East, he spared no pains to make himself acquainted with the opinions of the Brachmans, Gymnosophists, Magi, and other oriental philosophers. From the doctrines of these various sects he imbibed whatever seemed favourable to his own natural disposition towards doubting: a disposition which was cherished by Anaxarchus. As he advanced in the study of philosophy, he by degrees yielded himself so entirely to this disposition, that he doubted of everything, and would affirm nothing. On every subject of enquiry, after examining the arguments on both sides of the question, he would never come to a positive conclusion; and after every debate, his language to his opponents, in all cases, was, "what you assert may be true, or it may not; I suspend my judgment; I determine nothing." Having adopted this method of philosophizing, Pyrrho left the schools of the dogmatists, or of those philosophers who professed to be possessed of certain knowledge, and established a new school, in which he taught, that every object of human enquiry is involved in uncertainty, so that it is impossible ever to arrive at the knowledge of truth. In Diogenes Laertius some stories are related concerning him, on the testimony of

Antigonus Carystius, which represent him as carrying his principles to such a ridiculous extreme, that, were these stories true, he would deserve to be classed among those whose intellects were disturbed. They tell us, for instance, that he would not move a step out of his way, either to avoid any obstacle to his progress, or to escape being run over by carriages, or falling down precipices; and that his friends were always obliged to accompany him, that he might be preserved from any mischievous accident. But it is not possible to reconcile such anecdotes to the respect with which he is mentioned by ancient writers; and if credit is to be given to the general history of his life, we may fairly suspect them to be calumnies invented and propagated by the dogmatists whom he opposed. Pyrrho spent a great part of his life in solitude, and endeavoured, by means of an universal suspension of judgment with respect to opinions, and external appearances, to establish mental tranquillity; always preserving a settled composure of countenance, undisturbed by fear, or joy, or grief. Bodily pain he endured with great fortitude; and in the midst of dangers, when those around him were alarmed and dejected, he discovered no signs of apprehension. In disputation, he was celebrated for the subtlety of his arguments, and the perspicuity of his language. Epictetus has greatly applauded Pyrrho, for maintaining that to a true philosopher life and death were equally indifferent; though in other respects he held scepticism in the utmost contempt. And Epicurus, while he was no friend to the principles of his philosophy, expressed a high admiration of him, because he recommended and practised that self-command which produces undisturbed tranquillity, the great end, in the judgment of Epicurus, of all physical and moral science. Of the high esteem in which he was held by his countrymen we have sufficient evidence, in their having honoured him with the office of chief priest, and, out of respect to him, passed a decree by which all philosophers were exempted from the payment of public taxes. Pyrrho was a great admirer of the poets, particularly of Homer, and frequently repeated passages from his poems. He died about the ninetieth year of his age, probably in the hundred-and-twenty-third Olympiad, or 288 B. C. After his death the Athenians set up a statue in honour of him, and his countrymen erected a monument to his memory. Surely, to a person treated with such distinction by his contemporaries, the absurd anecdotes above mentioned could not be applicable.

"From this account of the life of Pyrrho," says Enfield in his abridgment of Brucker, of which we have already availed ourselves, "it is easy to perceive in what manner he fell into scepticism. It is in a great measure to be ascribed to his early acquaintance with the system of Democritus. Having learned from this philosopher, to deny the real existence of all qualities in bodies, except those which are essential to primary atoms, and to refer every thing else to the perceptions of the mind produced by external objects, that is, to appearance and opinion, he concluded, that all knowledge depended upon the fallacious report of the senses, and consequently, that there can be no such thing as certainty. He was encouraged in this notion by the general spirit of the Eleatic school, in which he was educated, which was unfavourable to science. But nothing contributed more to confirm him in scepticism, than the subtleties of the dialectic schools, in which he was instructed by the son of Stilpo. He saw no method by which he could so effectually overthrow the cavils of sophistry, as by having recourse to the doctrine of universal uncertainty. Being strongly inclined, from his natural temper and habits of life, to look upon immoveable tranquillity as the great end of all philosophy; observing, that nothing tended so much to disturb this tranquillity, as the innumerable dissensions which agitated the schools of the dogmatists; at the same time inferring, from their endless disputes, the uncertainty of the questions upon which they debated; he determined to seek elsewhere for that peace of mind, which he despaired of finding in the dogmatic philosophy. In this manner it happened, in the case of Pyrrho, as it has often happened in other instances, that controversy became the parent of scepticism." Pyrrho left no writings behind him; but from some of his followers, and particularly Sextus Empiricus, in his "*Pyrrhoniz Hypotyposes*," we may collect the tenets of his school, or, speaking more properly, the method of philosophizing by which they rather endeavoured to demolish every other philosophical structure, than to erect one of their own. In Enfield we have a judicious abstract of the books of Empiricus, from which we shall present our readers with his definition of scepticism, and the author's concluding remarks on the progress of this doctrine, if it may deserve that name.

"It is the office of the sceptic philosophy to compare external *phenomena* with mental conceptions, and discover their inconsistency, and the consequent uncertainty of all reasoning

from appearances. Its end is to cure that restlessness which attends the unsuccessful search after truth, and by means of an universal suspension of judgment, to establish mental tranquillity. Its fundamental principle is, that to every argument, an argument of equal weight may, in all cases, be opposed. The sceptic admits no tenets, not because he discredits the immediate testimony of the senses, but because he refuses his assent to those doubtful points which science undertakes to determine. He does not deny that he can see, hear, or feel; but he maintains, that the inferences which philosophers have drawn from the reports of the senses are doubtful; and that any general conclusion deduced from appearances, may be overturned by reasonings equally plausible with those by which it is supported. Scepticism allows the existence of sensible appearances, because the impressions which external objects make upon the power of perception, or the phantasy, produce an irresistible conviction of their reality; but it demurs upon the positions which are advanced concerning the *phenomena* of nature. As far as concerns the offices of common life, the sceptic acquiesces in appearances; being necessarily impelled to conform to them by his natural appetites and passions. Hence he listens to the calls of nature, conforms to established customs, and practises useful arts. The manner in which a sceptic arrives at an undisturbed state of mind is entirely casual. At his entrance upon the study of philosophy, he hopes to be able to distinguish true from false opinions, and thus to obtain tranquillity; but, being held in suspense by contrary reasoning, he despairs of arriving at satisfaction, and concludes, that no certain judgment can be formed concerning good and evil. Hence he is accidentally taught, that there is no reason for eagerly pursuing any apparent good, or avoiding any apparent evil; and his mind, of course, settles into a state of undisturbed tranquillity. So Apelles, when in painting a horse he had succeeded so ill in drawing the foam, that, in vexation, he threw the sponge which he used in taking off colours at the picture, by this accidental action formed the representation which he had so long in vain exerted his utmost skill to produce." For the distinct topics of argument which were made use of in the school of the sceptics, and an illustration of their mode of reasoning concerning the nature of things, logic, the Deity, material principles, and morals, our limits compel us to refer to our last mentioned authority.

We cannot more properly conclude our ac-





Pyrrhus

count of Pyrrho and his distinguishing opinions, than by some brief remarks "on the gradual progress of scepticism through the several stages of the Greek philosophy. The confession of ignorance and uncertainty, which so frequently fell from the lips of Socrates, amounted to no more than a general acknowledgment of the imbecility of the human understanding. In this modest acknowledgement he was followed by Plato and others. But, as soon as the Greek philosophers began to employ themselves in constructing systems of philosophy, they admitted a tenet which was favourable to incredulity; namely, that nature is perpetually fluctuating, so that no sensible object remains, for any single moment, perfectly the same. Pythagoras and Plato, Heraclitus, Democritus and Epicurus, who were among the most celebrated dogmatists, embraced this tenet; but in order to provide some stable foundation for science, the two former devised their world of intelligibles, denominated by Plato, ideas, and by Pythagoras, numbers; and the two latter introduced the doctrine of immutable atoms. These doctrines, which were rather hypothetical than demonstrable, still left sufficient room for doubt and uncertainty. After this, the Eleatic and Megaric sects, who admitted into their schools the most childish quibbles and absurd cavilling, and the sophists, who professedly undertook either side in any question, and disputed solely for conquest, without regarding truth, afforded no small advantage to the rising cause of scepticism. Pyrrho and others, who were more inclined to doubt than to dogmatize, when they saw by what frivolous arguments opinions were, in these schools, supported or confuted, were led to conclude, that the whole philosophy of the dogmatists rested upon the same precarious ground. Hearing the leaders of different sects traducing each others systems as false, puerile, absurd, and hostile to the truth; and remarking, particularly, the violent contentions which arose among the followers of Aristotle, Zeno, and Epicurus; it was not without some appearance of reason, that they looked upon the whole mass of dogmatic philosophy as an ill-constructed edifice, raised upon the sand, which must soon fall to the ground. Where the prejudice, which these circumstances would create in favour of scepticism, was aided by a natural feebleness of judgment, and instability of temper, it was no wonder if it produced universal uncertainty. That these were the natural infirmities of those who distinguished themselves as leaders in the sceptic sect, is

sufficiently seen in the weak reasonings, and puerile trifles, which are piled up in the memoirs of this sect, so industriously collected by Sextus Empiricus; and, whatever may have been urged to the contrary by modern advocates for scepticism, it cannot be reasonably doubted, that the true causes of the continuance of this sect, through every age, have been, that indolence which is inimical to every mental exertion; that kind of intellectual imbecility which, in various degrees, incapacitates men for discerning the true nature and condition of things; or, lastly, that propensity towards subtle refinement, which hinders the most vigorous mind in estimating different degrees of probability, and accurately distinguishing truth from error." *Diogen. Laert. lib. ix. cap. xi. Suidas. Bayle. Stanley's Hist. Phil. part xii. Enfield's Hist. Phil. Vol. I. B. ii. ch. xvi. — M.*

PYRRHUS, King of Epirus, one of the most celebrated warriors of his time, supposed to be descended from Pyrrhus the son of Achilles, was the son of Æacides, who was expelled from his kingdom by a revolt of his subjects. On this occasion Pyrrhus, then an infant, was very near falling into the hands of the revolters; he was, however, carried safe to the court of Glaucias King of Illyria, who gave him protection. His father having died in the mean time, Glaucias, when Pyrrhus was twelve years of age, marched an army into Epirus, and placed him upon the throne of his ancestors. He reigned in peace till he was seventeen years of age, when, having taken a journey into Illyria in order to be present at the nuptials of one of Glaucias's sons, with whom he had been educated, his subjects, the Molossians, seized his treasures, and conferred the crown upon his great-uncle Neoptolemus. Pyrrhus, being possessed of no force to enable him to recover his authority, repaired to Demetrius Poliorcetes, the son of Antigonus, who had married his sister, and under that eminent commander learned the art of war, in company with many of the officers and soldiers of Alexander the Great. At the battle of Ipsus, B. C. 301, he greatly distinguished himself; and after its loss by Demetrius, he secured for him the Greek cities, with the care of which he had been entrusted. When a treaty of peace was concluded between Demetrius and Ptolemy Lagus, King of Egypt, Pyrrhus consented to be one of the hostages sent into that country for the performance of the conditions. In the Egyptian court he excited general admiration by his amiable and correct

behaviour, and his dexterity in martial exercises; and he rendered himself so acceptable to Queen Berenice, that she prevailed upon the King to give him in marriage Antigone, her daughter by a former husband. The next step was to restore him to his throne, which was effected by an armament supplied by Ptolemy, with the aid of which he defeated Neoptolemus. That prince, however, being supported by his allies, Pyrrhus consented to allot him a share of his dominions; but such a partnership was not likely to be durable; and Neoptolemus having, it was alleged, attempted to poison Pyrrhus, was put to death by his order.

Being now settled upon the throne of Epirus, he began to execute those schemes of ambition in which his whole life was spent. A civil war was now raging in Macedonia between the two sons of Cassander, of whom, Alexander applied for assistance to Pyrrhus. He gladly took the occasion of interfering in the affairs of that kingdom, and being put in possession of all its maritime towns, proceeded to conquer the rest for Alexander. A peace, however, was made, by which Macedonia was divided between the brothers, and Pyrrhus seems to have withdrawn his troops to his own country. Not long after, Demetrius made himself master of the kingdom; and, notwithstanding their former friendship, hostilities ensued between him and Pyrrhus, who molested him by incursions into Thessaly. They mutually invaded each others dominions, and Pyrrhus gained a complete victory over Pantauchus, the general of Demetrius, in which he displayed so much courage, that he struck with admiration the Macedonians whom he had defeated. The comparison between him and the haughty and voluptuous Demetrius was so much in his favour, that on a subsequent invasion of the country, the Macedonians deserted Demetrius, and chose Pyrrhus for their King, B. C. 287. He held this crown, however, a short time; for Lysimachus, in the following year, entering the country with a powerful army, and remonstrating against the injustice of conferring the kingdom upon a foreigner, in prejudice to him, a native and a commander under the great Alexander, the allegiance of the Macedonians seemed to Pyrrhus so little to be relied upon, that he withdrew from the contest, and returned to Epirus.

About this time the Romans were engaged in a war with the Tarentines, and the latter people, finding themselves unable to withstand

so formidable a foe, were looking round for foreign assistance. The vicinity and high military reputation of Pyrrhus induced them to give him the preference as their protector; and they accordingly sent an embassy in their own name and that of the other Greek cities in Italy, urging him to come over and put himself at the head of a general confederacy against the usurping ambition of the Romans. Pyrrhus eagerly listened to the proposal, as equally flattering to his love of fame and his desire of aggrandizement, and communicated it to his prime-minister Cyneas. That wise and faithful servant, who saw more difficulties in the project than his sanguine master, endeavoured to dissuade him from it; and Plutarch has related, probably from tradition, a conversation between them on the occasion, displaying the boundless ambition of the King, and the philosophical character of the minister (See CYNEAS). The enterprize was resolved upon, and as a prelude, Cyneas was sent with a body of troops to Tarentum, where, by his eloquence and dexterity, he subverted the Roman influence which was beginning to prevail, and obtained the command of the citadel for an Epirot officer. Pyrrhus followed, and having left his son Ptolemy regent of Epirus, landed in Italy, B. C. 280, bringing with him an army of about 25,000 men, of whom 7000 were Macedonians, the veteran soldiers of Alexander the Great. He also brought a number of war elephants, the first of those animals which had been seen in Italy. He was greatly endangered in his passage by a storm, which dispersed his fleet, and destroyed some of the ships that kept company with him, on the Messapian shore.

On his arrival at Tarentum, his first object was to correct the effeminate and licentious manners of the inhabitants, and enure them to military discipline, in which attempt he was obliged to use rigorous measures that excited much discontent. At length he marched out to meet the Roman consul Valerius Lævinus, who was waiting for him on the bank of the Siris in Lucania. On viewing the encampment of these new foes he was struck with an appearance of military skill which he had not expected, and said to one of his officers, "The disposition of these barbarians has nothing barbarous in it." The respect which this view inspired for the Romans was augmented by the consul's bold resolution of making an attack upon the King before he should receive his Italian reinforcements. The ensuing engagement was extremely obstinate; and Pyrrhus, who exerted himself in a manner worthy

his reputation, was in great personal danger. The victory, however, in the end remained with him, and he took possession of the enemy's camp. In interring the dead he made no distinction between Romans and Epirots, and he bestowed due encomiums upon the bravery of his fallen foes. His success was followed by the reduction of the greatest part of Campania, and he was joined by the Samnites and other nations who had entered into the confederacy. Lævinus watched his motions, and prevented him from besieging Capua; but by a sudden movement, he pushed so far on the Latin way, as to gain a distant view of Rome. The advance of the other consul obliged him to retire, and he finished the campaign by returning to Tarentum. Becoming now sensible that he had engaged in no easy enterprize, he received with pleasure the intelligence that the Romans were about to send an embassy to him; but was much disappointed to find that instead of bringing proposals for peace, their only business was to negotiate an exchange of prisoners. One of these deputies was the virtuous Fabricius, whom he in vain attempted to gain to his interest by large offers. He then determined to send his minister Cyneas to Rome for the purpose of commencing a treaty, and endeavoured previously to ingratiate himself with the republic by dismissing some of his prisoners without ransom, and permitting the rest to return on their parole. The eloquence and arts of Cyneas made some impression; but at length old Appius Claudius, the Blind, brought the senate to their ancient maxim of never treating with a victorious enemy, and the ambassador was ordered instantly to depart, with the reply that Rome would make no peace with Pyrrhus till he should quit Italy.

In the next campaign, two consuls with their armies marched against the King of Epirus, whom they found encamped near Asculum. It was not long before a general action was brought on, of the success of which historians have given different accounts, but in all probability it was a drawn battle. One of the consuls was killed, and Pyrrhus was severely wounded; and such was his loss of men, that to one who congratulated him as having been victorious, he frankly replied, "Such another victory will ruin me." Both the consuls of the next year, one of whom was Fabricius, were employed to oppose Pyrrhus, who had received fresh reinforcements from Epirus. They advanced to the Tarentine territory, where, while they were seeking an opportunity to engage, an offer was made them by the

physician of Pyrrhus, to take him off by poison. Detesting the treachery, they informed the King of his danger from domestic infidelity; and the generosity of this conduct so much affected him, that he immediately liberated all his Roman prisoners without ransom. He also sent Cyneas to Rome to renew the attempt of negotiating such a treaty as might be consistent with his honour; but the senate persisted in their former resolution. During the perplexity in which he was thrown by this repulse, a deputation arrived at his camp from the Syracusans, Leontines, and Agrigentines, requesting his aid against the Carthaginians who were established in Sicily. Gladly seizing this pretext for changing his field of action, he embarked his whole army for that island, leaving only a strong garrison in Tarentum.

On his arrival he was received with general acclamations, and all the public force of Syracuse was put into his hands. Advancing against the Carthaginians, he drove them before him till he had dispossessed them of every place except Eryx and Lilybæum. The first of these he took by storm, himself first mounting the wall, and, like Alexander, slaying many of the defenders with his own hand. He also defeated the Mamertines in a pitched battle, and shut them up in Messana. The Carthaginians now sent deputies to Pyrrhus to treat of peace; but he refused to listen to any other condition than that of their entirely evacuating the island. In the confidence of success, he caused a son whom he had by the daughter of Agathocles, to be proclaimed King of Sicily; and he made preparations to cross over into Africa, and carry the war into the Carthaginian territories. These projects were by no means agreeable to his Sicilian allies, whom he further alienated by compelling them to furnish mariners for his intended expedition. Finding himself regarded with suspicion and dislike, he changed his former mild and equitable conduct towards the Sicilians, and treated them like a conquered people. His tyranny at length produced a general defection from him, which coming to the knowledge of the Carthaginians, they sent over a powerful armament for the recovery of their former possessions in Sicily. Pyrrhus was now in circumstances which made him as desirous of a pretext for quitting that island, as he had formerly been, of one for quitting Italy; and this he obtained through a deputation from his Italian allies, urging him to come and prevent their total subjugation by the Romans. He accordingly complied with the request, and

embarked his troops, sagaciously remarking as he set sail, "What a fine field of battle do we leave to the Romans and Carthaginians!" He was encountered at sea by the fleet of the latter power, which sunk a number of his vessels and dispersed the rest, so that he reached a port in Italy with no more than twelve sail. His dangers were not at an end, for the Mamertines having crossed the straits with a large body of men, lay in wait for him on his march to Tarentum, and attacked his rear with great fury. Pyrrhus flew to the spot, and bravely repulsed the enemy, till a wound in his head obliged him to withdraw for a time. Soon returning to the charge, he clove down with a single stroke a Mamertine champion of great size, and struck so much terror into the foe that they suffered him to continue his march unmolested.

After recruiting his diminished troops by new levies from his Italian confederates, Pyrrhus formed two armies to oppose the two consular armies, and marched in person with the flower of his Epirots against the consul Curius Dentatus, who was encamped near Beneventum. In his ardour to fight, he engaged on disadvantageous ground, where his phalanx had not room to practise its manœuvres, and after an obstinate contest, victory declared itself for the Romans. Pyrrhus deserted his camp and retreated to Tarentum; and no hopes now remaining of success in Italy, he determined to leave it. In order to support the spirits of his friends, he dispatched messengers to Greece with orders to raise supplies of men and money; and when none arrived, he pretended that it was necessary for him to go and expedite them in person. Leaving a strong garrison in the citadel of Tarentum, he set sail for Epirus, after having consumed six years in Italy and Sicily, inflicting and suffering all the evils of war, and finally exhausted in force, and with diminished reputation.

His restless and martial spirit was still unsubdued; and for the purpose of employing and paying his soldiers, in conjunction with a body of Gauls, he made an irruption into Macedonia, where Antigonus Gonatus then reigned. His success was beyond his expectation, for he not only obtained the pillage of many cities, but defeated Antigonus in battle, and wrested from him almost the whole kingdom. Instead, however, of establishing himself in his new acquisition, he was tempted to listen to the application of Cleonymus, a claimant of the throne of Sparta, who wished to en-

gage him to espouse his cause. Pyrrhus, who had further views, marched with a powerful army into Peloponnesus, and appearing before Sparta, required the inhabitants to receive Cleonymus as their king. Upon their determination to resist this mandate, he made a fierce assault upon the city, which was defended with true Spartan courage; and, though he persevered to a third attack, he was finally repulsed with the loss of many men. Argos was at this time divided between two factions, one of which having called in the aid of Antigonus, the other applied to Pyrrhus. With his usual facility of engaging in new enterprises, he marched for that city, but was followed by a body of Lacedemonian cavalry who harassed his rear. Sending his son Ptolemy to oppose them, that valiant young prince was slain. Pyrrhus revenged his death by a great slaughter of the pursuers; and arriving before Argos, he first proposed to decide the contest by single combat with Antigonus. The challenge being wisely declined by that prince, he openly agreed to a compromise; but at the same time secretly engaged Aristias, the leader of one of the factions, to admit his troops by night at one of the gates of the city. A body of his Gauls accordingly penetrated undiscovered to the market-place; but the alarm being given, the Argians flew to arms, and sent to Antigonus for succours. These, together with a body of Lacedemonians, were admitted into the town, whilst Pyrrhus, on the other side, entered with his Molossians to support the Gauls. A confused combat lasted till day-break, when Pyrrhus attempted to fight his way back through the enemy who had surrounded him. His son Helenus at the same time pushing in to rescue his father, augmented the throng, and obstructed the retreat which he meant to favour. The King, throwing off his diadem, fought in the press with the utmost fury, when an Argive common soldier gave him a wound with his javelin. Turning in a rage upon his assailant, he had nearly reached him, when the mother of the Argive, beholding her son's danger from the roof of her house, threw down a tile, which struck Pyrrhus on the head, and laid him senseless. In this state a Macedonian dragged him to a porch, and was going to cut off his head, when Pyrrhus opened his eyes, and gave him so fierce a look, that his trembling hand failed in its office, and it was not till after repeated strokes that he could execute his purpose. Thus, B. C. 272, terminated the life and exploits of this great warrior, whose

P Y T H A G O R A S . 7 .



career of restless enterprize death alone could stop. His military skill was held in the highest estimation by the Romans, who were so well able to judge of it from experience; and it is related that Hannibal, on being asked his opinion of the relative merit of different generals, named Alexander in the first place, and Pyrrhus in the second. He is said to have been the first who perfectly understood the art of encampment, and of drawing up an army; and several volumes which he wrote upon these topics are mentioned by the ancients. He was brave to the borders of rashness, and sometimes lost the commander in the soldier. As a politician he had the fault of boundless ambition, and a disposition perpetually to engage in new enterprizes, for which he readily abandoned such as proved more difficult than he had expected. He was fond of glory, and possessed a generous nature, which disposed him to acts of kindness, and to a grateful acknowledgment of obligations. After the death of Antigone he married several wives, according to the custom of his country. All his sons were warlike, and he is said to have encouraged this disposition by declaring that he meant to leave the kingdom of Epirus to him who had the sharpest sword. *Plutarch Vit. Pyrr. Univers. Hist.—A.*

PYTHAGORAS, the first of the ancient sages who took the title of philosopher, and the celebrated founder of the Italic school, is most commonly believed to have been a native of the island of Samos; though different opinions may be found in the ancients concerning the place of his birth. He was the son of Mnesarchus, a merchant, probably of Tyre or some other city in Phœnicia, who traded to Samos; where he was admitted to the rights of citizenship, and settled with his family. The date of the birth of Pythagoras is a point which is involved in great obscurity, and has exercised the ingenuity and erudition of some of the most eminent critics. Among our own countrymen, Bentley, in his "Dissertation on the Epistles of Phalaris," determines it to be, the fourth year of the forty-third Olympiad, or, 608 B. C. Lloyd, in his "Dissertation concerning the Chronology of Pythagoras," insists upon several particulars, which make it probable that he was born about the third year of the forty-eighth Olympiad, or, 586 B. C. Dodwell, in his "Two Dissertations on the Age of Phalereus and Pythagoras," places the birth of our philosopher in the fourth year of the fifty-second Olympiad, or, 569 B. C. We are rather inclined to adopt the opinion of Lloyd; but we do not conceive

that even his arguments would warrant a decisive judgment upon the question. The discussions of these learned men, however, render it pretty certain, that Pythagoras was not born earlier than the date assigned by Bentley, nor later than that determined by Dodwell. In perusing the records of his life, as written by Jamblichus and Porphyry, we shall find the real circumstances known concerning Pythagoras in their time, intermixed with so many marvellous tales and absurd fables, for the purpose of supporting the credit of their sect and religion in opposition to Christianity, that it will be necessary to receive their representations with the greatest caution, in order to distinguish real facts from misrepresentations and fictions. Passing over, therefore, the tales related by Jamblichus concerning the wonderful qualities discovered by Pythagoras at a very early age, which are said to have filled all men with admiration, and to have led some to assert that he was the son of God; we proceed to state, that his first master was Creophilus, who taught in his native country. Afterwards he went to the island of Scyrus, where he attended the instructions of Pherecydes till the death of that philosopher. Upon this event, Pythagoras, after testifying the high respect which he had for his preceptor, by paying the last honours to his remains, returned to Samos, and became again the pupil of Creophilus. According to Jamblichus, he had taken a journey into Ionia, before the death of Pherecydes; and also paid a visit to Miletus, where he received instructions from Thales and Anaximander, the former of whom advised him to proceed to Egypt, and study under the priests of Memphis and Thebes. However, it may be questioned whether the biographer had sufficient evidence for asserting that Pythagoras was ever taught by those celebrated Milesians, since his doctrine is so essentially different from that of the Ionic school; and it is probable, that his first excursion from the Grecian islands was to Egypt, the country at that time renowned, above all others, for the cultivation of the kind of studies which were peculiarly suited to his genius and temper. Jamblichus asserts that on his way to Egypt he spent some time in Phœnicia, where he conversed with the successors of Mochus, and other priests of that country, by whom he was initiated into their peculiar mysteries; and that he afterwards proceeded through different parts of Syria, making himself acquainted with their principal sacred institutions and ceremonies. The accuracy of this account has been disputed, and is certainly rendered suspicious, by the fabulous circumstances intro-

duced into it : such as the supernatural descent of Pythagoras from the summit of Mount Carmel to the sea-shore, where he was received on board an Egyptain vessel which was accidentally passing along that coast ; his silently taking his place and continuing in an immoveable posture during two nights and three days, without eating, drinking, or sleeping ; the persuasion of the crew that he was a divine personage, to whose presence they were indebted for an uncommonly short and prosperous voyage ; and their erecting an altar, and offering to him religious honours, as soon as they had landed in their native country.

Pythagoras brought with him letters from Polycrates, Tyrant of Samos, to Amasis, King of Egypt, a great patron of learned men, recommending him to the King's favour, that he might obtain the more easy access to the colleges of the Egyptian priests. So jealous, however, were these priests of admitting strangers to the knowledge of their sacred mysteries, that even the King's authority could scarcely prevail upon them to communicate it to Pythagoras. Having presented himself to the college of Heliopolis, with the royal mandate for his instruction, the priests evaded obedience under the pretence of referring him to the college of Memphis, as of greater antiquity. From Memphis he was sent, under the same pretence, to Thebes ; where the priests, not daring to resist the King's commands, however unwilling to submit to them, prescribed to him, by way of probation, many severe and troublesome introductory rules and ceremonies, among which were circumcision, with the hope of discouraging him from prosecuting his design. To their astonishment, however, Pythagoras observed their most rigorous injunctions with such wonderful patience and perseverance, that he obtained their entire confidence, and was instructed in their most secret doctrines. He remained twenty-two years in Egypt, during which time he became perfectly master of the three kinds of writing practised in that country, the epistolary, the symbolical, and the hieroglyphical ; and, having obtained an introduction to the most learned men in all the celebrated colleges of priests, he by their means procured access to their ancient records, and gained an accurate acquaintance with Egyptian learning in all its extent. From Egypt, he is said by many writers, both Pagan and Christian, to have gone into the East, where he visited the Persian and Chaldean Magi, and after them the Indian Gymnosophists. Jamblichus relates, that he was in the number of captives whom Cambyses

carried from Egypt to Babylon, where he continued 12 years, during which he made himself perfectly acquainted with the learning and philosophy of the Eastern sages. Some have maintained that while in the East he had an opportunity of attending the instructions of the famous Zoroaster ; and others, that he conversed with certain Jewish prophets, who were in captivity at Babylon, and by this means became intimately conversant with the Jewish laws and customs. But these relations are encumbered with inextricable chronological difficulties, as may be seen in Enfield ; and they are contradicted by the express authority of Antiphon, quoted by Porphyry, which states, that Pythagoras, after his residence in Egypt, returned directly into Ionia, and opened a school in his own country. The whole proof, therefore, of the reality of his expedition into the East, rests, either upon the evidence of certain Alexandrian Platonists, who were desirous of exalting as much as possible the reputation of those ancient philosophers whom they regarded as the first oracles of wisdom ; or upon that of certain Jewish and Christian writers, who were disposed to credit every tale which might seem to render it probable, that the Pythagorean doctrine was derived from the Oriental philosophy, and ultimately from the Hebrew scriptures. May we not then be allowed to suspect, with some reason, that the story of this expedition of Pythagoras is destitute of any solid foundation ? Other tales, concerning his having resided for some time at the court of a King of Arabia, and visited the Northern druids, are still less supported by any probable evidence.

Upon the return of Pythagoras to Samos, after an absence of more than twenty years, that his fellow citizens might be benefited by the fruits of his travels, he endeavoured to establish a school for their instruction in science, upon the Egyptian plan of communicating his doctrines under a symbolical form. His instructions, however, were so little suited to the genius or disposition of the Samians, that the number of his followers proved very inconsiderable, and he found it most expedient for the present to relinquish his design. By this ill success he was not so far discouraged as to entertain thoughts of entirely abandoning his project, but it rather stimulated him to devise some new means of engaging the attention of his countrymen. With this design he went to Delos, where he presented an offering of cakes to Apollo, and received, or pretended to receive, moral dogmas from the priestess, which he

afterwards delivered to his disciples under the character of divine precepts. With the same design he visited the island of Crete, famous in mythological history, and was there conducted by the priests of Cybele into the cave of Mount Ida, in which Jupiter was said to have been buried, and they shewed what they called his tomb. In that island he also met with Epimenides, a celebrated pretender to intercourse with the gods and the gift of prophecy, by whom he was initiated into all the sacred mysteries of Greece. From Crete he went to Sparta and Elis, where he attended the celebration of the Olympic games, and is said to have exhibited a golden thigh to Abaris, in order to convince him that he was Apollo. Hence he proceeded to Phlius, where, being asked by Leon, King of the Phliasians, what was his profession, he replied, that he was a philosopher, or lover of wisdom; assuming that appellation for the first time, as more proper to be applied to men of learning than the epithet of sage, or wise, which in its true sense belonged only to God. With increased stores of learning, and greater skill in rendering the superstition of mankind subservient to his views, Pythagoras now returned to his native country, where he made a new and successful attempt to institute a school of Philosophy. For this purpose he erected a semicircular building, in which he employed himself in delivering, with an air of sacred authority, precepts of morality, dressed up so as to interest the attention, at the same time that they were well adapted to the benefit and improvement of the people. He, likewise, provided himself with a cave, in which he spent a great part of his time with his intimate friends and professed disciples, instructing them in the more abstruse parts of philosophy with a wonderful parade of mystery. By such a proceeding, which lays him open to the charge of imposture, he attracted a great number of followers; and thus what he had been unable to effect by the mere force of learning and ability, he soon accomplished by concealing his doctrine under mysterious symbols, and issuing out his precepts as the responses of a divine oracle.

Having pursued his plan of instruction for some time with great success, Pythagoras suddenly determined to quit Samos and retire to another country. Jamblichus says, that he took this step in order to avoid the civil and political employments which his fellow-citizens were for compelling him to undertake, and which would interfere with his philosophical studies. Others attribute his resolution to a

hatred of the tyranny which Polycrates exercised over his country. Be the motive what it may, he unexpectedly renounced his country, most probably about the beginning of the fifty-ninth Olympiad, or, 544 B. C., and passed over into that part of Italy called *Magna Græcia*. The first place at which he arrived was Croton, a city in the Bay of Tarentum, the inhabitants of which were at that time notorious for their corruption of manners. As soon as he had landed, Jamblichus and Porphyry relate, that, observing some fishermen hauling their nets on shore with a large draught of fish, he agreed for the purchase of the whole, and then directed them to throw them again into the sea, by way of instruction to the spectators to spare the lives of fishes, and to refrain from them in common with every other kind of animal food. To this story they take care to add the marvellous circumstances, that while their nets were yet in the water Pythagoras told them the exact number of fishes which they contained; and that, owing to his presence, not one of the fishes died while they were out of the water. From their accounts it also appears, that in other instances he made pretensions to supernatural powers, in order to obtain credit with the inhabitants of Crotona. By these arts he acquired such respect and influence, that crowds of people of all classes attended his discourses. Of this influence the good effects were soon apparent, in the great change which took place in the manners of the citizens, whom he persuaded to forsake their excessive licentiousness and intemperance, and to observe the strictest sobriety and moderation. In these favourable circumstances he opened his school of philosophy at Crotona, and was so successful in gaining disciples, that, it is said, 600 of the inhabitants submitted to the severest rules of discipline which he enjoined, and threw their property into one common stock, for the benefit of the whole community. It is added, that 2000 more received his doctrine, and became probationers for this highest class of his followers. Pythagoras also taught his doctrine in many other cities of *Magna Græcia*, as well as in other parts of Italy, and in Sicily; in which he obtained numerous disciples, who held him in a degree of respect little short of adoration. At the same he excited a general spirit of jealousy, by extending his instructions to political subjects, and endeavouring to improve every where the constitutions of government and administration of public affairs, as well as the morals and manners of the people. Thus he employed his influence over the inhabitants,

not only at Crotona, but at Metapontum, Rhegium, Himera, Agrigentum, Tauromenium, and many other places, in urging them to the strenuous assertion of their rights, against the encroachments of their tyrannical governors. The consequence was, that the friends of abuses were alarmed, and raised a powerful opposition against him. The leading man amongst his enemies at Crotona was Cylon, a person of considerable wealth and influence, but whose character and disposition were such that he had been refused admission among the disciples of Pythagoras. Enraged at receiving a repulse, which he considered to be an unpardonable insult, Cylon determined on a cruel revenge; and one day when a number of Pythagoreans had assembled at the house of Milo, one of their principal friends, he collected a large body of his party, surrounded the house, and set it on fire. By this wicked and barbarous act about 40 persons lost their lives, Archippus and Lysis being the only Pythagoreans who escaped, as we have seen in our account of the latter. Pythagoras was probably at this time in Crotona, though not present at this meeting; but, after such a fatal attack upon his school, found himself incapable of resisting the torrent of jealousy and enmity which rushed upon him. He, therefore, endeavoured to obtain an asylum among the Locrians, who would not permit him to reside in their territory; and he then retired to Metapontum. In this city, finding himself surrounded by enemies who meditated his destruction, he took refuge in the temple of the Muses; where, not being able to procure the necessary supply of food, he perished with hunger. This catastrophe befel him, according to the calculation of Lloyd, which we have already declared ourselves inclined to adopt, in the third year of the 68th Olympiad, or 506 B.C. when he was 80 years of age. Sometime after his death, his disciples erected statues in his honour, and held him in such superstitious veneration, that they converted his house at Crotona into a temple of Ceres, and appealed to him as a divinity, swearing in his name.

Towards the commencement of this article we have observed, that the particulars concerning Pythagoras which have been transmitted from ancient times, are intermixed with various absurd tales and incredible fictions, the serious refutation of which would be a very unnecessary task. Among others, some pretend that he tamed with a word a Daunian bear which had laid waste the country; that he prevented an ox from eating beans, by whis-

pering in his ear; that he called down an eagle from the sky; that he was on the same day present, and conversed in public, at Metapontum in Italy, and Tauromenium in Sicily; that he predicted earthquakes, storms, and other future events; and that a river, as he passed over it with some friends, cried out, "Hail, Pythagoras!" That he himself countenanced the propagation of these fictions, we have strong reason for suspecting, from their congruity with certain circumstances in his life which shew, that he too frequently resorted for the establishment of his celebrity and authority to the arts of imposture. In these he had been thoroughly instructed by the priests of Egypt and Crete, and by Epimenides. That he practised them, in order the more easily to impose upon the credulity of an ignorant and superstitious people, cannot be questioned by any who read of his exhibition before Abaris, in support of his pretensions to the character of Apollo; of his proceedings in the cave at Crotona; and of his assertion that his soul had lived in former bodies, and that he had been first Æthalides the son of Mercury, then Euphorbius, then Pyrrhus of Delos, and at last Pythagoras. Such also must have been the design of his constant appearance and demeanour. In the assemblies of the people to whom he delivered his instructions, and, in the presence of his disciples, he wore a long white robe, a flowing beard, and, as some relate, a golden crown upon his head, always preserving a commanding gravity and majesty of aspect. To promote the tranquillity of his mind, he had recourse to music, frequently singing hymns of Thales, Hesiod, and Homer. So entire was his command of himself, that his countenance never displayed marks either of grief, or joy, or anger. He carefully refrained from every species of animal food, and confined himself to a vegetable diet, from which, for mystical reasons never disclosed, he excluded beans. By adopting such peculiarities, he impressed the minds of the vulgar with a persuasion, that he was a being of an order superior to the common condition of humanity, and that he had received his doctrine from heaven. To shew his veneration for the marriage-state, Pythagoras took to himself a wife at Crotona, by whom he had several children, and among them two sons, Telauges and Mnesarchus, who, sometime after their father's death, had the direction of his school. Whether this philosopher left any writings behind him, is a question concerning which the ancients were divided in

opinion. Diogenes Laertius and Jamblichus mention many pieces which were attributed to him; but Porphyry, and others, who are enumerated by Stanley, have pronounced their decided verdict against their genuineness. And when we consider the pains which Pythagoras took, as we shall presently see, to confine his opinions to his own school during his life, it appears highly probable that he never committed his philosophical system to writing; and, consequently, that the judgment of the latter is best founded. With respect to the celebrated "Golden Verses," which were commented upon by Hierocles, and may be considered as a brief summary of the popular doctrines of Pythagoras, they are supposed to have been written either by Epicharmus, or Empedocles.

The method of instruction which Pythagoras pursued was two-fold, *exoteric* and *esoteric*, or public and private. This method he borrowed from the Egyptian priests, who had found it admirably adapted to strengthen their authority, and increase their emoluments. His public instructions, for the general benefit of the people, consisted of discourses in praise of virtue and against vice, together with particular precepts for different classes, as husbands and wives, parents and children, citizens and magistrates, &c. These hearers, though they ranked in the number of his followers, are to be distinguished from a select body of disciples, who submitted to a peculiar plan of discipline, and, after a long course of instruction, were admitted into all the mysteries of his *esoteric* doctrine. When any person offered himself a candidate for this class, Pythagoras examined his features and external appearance; enquired concerning his behaviour towards his parents and friends; remarked his manner of conversing, laughing, and keeping silence; and observed what passions he was most inclined to indulge, the associates with whom he was most intimate, and the occasions which appeared to excite in him the strongest emotions of joy or sorrow. From these and other circumstances he formed a judgment of the qualifications of the candidate for admission into his society. After he was satisfied on these points, Pythagoras put the fortitude and self-command of the candidate to a trial, by a long course of severe abstinence and rigorous exercise. He suffered him to wear no garments but such as were suited to express the utmost purity and simplicity of manners; and to teach him humility and industry, he exposed him, for three years, to a continued course of contradiction,

ridicule, and contempt, among his fellows, and required him to submit to voluntary poverty, by throwing his possessions into the common stock. Pythagoras also, that he might train up candidates to a habit of entire docility, enjoined upon them, from their first admission, strict silence during a period of from two to five years, according to their respective propensities towards loquacity. This injunction was certainly very convenient with respect to himself, as it restrained impertinent curiosity, and secured him against the trouble of contradiction. Accordingly, his authority was to suppress all doubts, and supersede all objections. To render this probationary term still more severe, the candidates were prohibited while it lasted from seeing their master, or hearing his lectures, except from behind a curtain. And even this privilege they were not commonly allowed; for they were usually placed under some inferior preceptor, who barely recited the doctrines of Pythagoras, and required the pupils to receive them as unquestionable truths, upon their master's word, without assigning the reasonings upon which they were founded. Those candidates who had sufficient perseverance to pass through these several steps of probation, were at length admitted among the *esoterics*, and allowed to hear and see Pythagoras behind the curtain. But if any one, impatient under such rigid discipline, chose to withdraw from the society before the expiration of his term of trial, he was permitted to take away with him more than the contribution which he had paid into the common fund; his obsequies were celebrated, and a tomb was erected for him as for a dead man; and he was to be as much forgotten by the brethren as if he had been really dead.

To the members of the *esoteric* school, who were called *genuine* disciples, a full explanation was given of the whole doctrine of Pythagoras, which must have been exceedingly obscure to the *Exoterics*, since it was delivered to them in brief precepts and dogmas, under the concealment of images and symbols. But from before the initiated the veil was removed, after they had bound themselves, upon oath, to maintain a sacred reserve with respect to what they should be taught, that the opinions of their master should not pass beyond the limits of the sect. They were, therefore, to commit them chiefly to memory; but not prohibited from taking minutes of his lectures, which they were cautiously to preserve from the hands of the vulgar. From the time of their admission they were also permitted to propose questions, and

offer remarks, upon every subject of discourse. They were now particularly distinguished by the appellation of the Pythagoreans; and they were also called mathematicians, from the studies upon which they entered immediately after their initiation. When they had made a sufficient progress in geometrical science, they were conducted to the study of nature, the investigation of primary principles, and the knowledge of God. To those who pursued these sublime speculations was given the name of *Theorists*; while those who more particularly devoted themselves to the study of theology were called *σεβαστοι*, or *religious*. Others were occupied by the study of morals, æconomics, or policy, according to their respective abilities and inclinations; and, afterwards, were either employed in managing the affairs of the society, or sent to teach the principles of philosophy and government, and to assist in the institution of laws, in the cities of Greece. An account of the manner of spending the time in the Pythagorean college at Crotona, as collected by Brucker from various ancient authors besides those quoted among our authorities, cannot be unacceptable to our readers. "The brethren, who were about six hundred in number, lived together, as in one family, with their wives and children, in a public building called *δῆμιον*, the common auditory. The whole business of the society was conducted with the most perfect regularity. Every day was begun with a distinct deliberation upon the manner in which it should be spent, and concluded with a careful retrospect of the events which had occurred, and the business which had been transacted. They rose before the sun, that they might pay him homage; after which they repeated select verses from Homer, and other poets, and made use of music, both vocal and instrumental, to enliven their spirits and fit them for the duties of the day. They then employed several hours in the study of science. These were succeeded by an interval of leisure, which was commonly spent in a solitary walk for the purpose of contemplation. The next portion of the day was allotted to conversation. The hour immediately before dinner was filled up with various kinds of athletic exercises. Their dinner consisted chiefly of bread, honey, and water; for after they were perfectly initiated they wholly denied themselves the use of wine. The remainder of the day was devoted to civil and domestic affairs, conversation, bathing, and religious ceremonies."

After the Pythagorean school had been broken up by Cylo's faction, Lycus and Ar-

chippus thought it necessary to reduce their master's doctrine to a systematic summary, in order to preserve it from total oblivion; but, at the same time, they laid a strict injunction on their children to preserve that work in the most perfect secrecy, and to transmit it with the same direction to their posterity. From this time compendiums of the opinions of Pythagoras multiplied among his followers; and, at length, Plato purchased from Philolaus records of his philosophy, and received, from Archytas of Tarentum, his commentaries upon the aphorisms and precepts of his master. There are no longer extant, however, any remains of these early productions of the Pythagorean school, excepting, perhaps, some fragments collected by Stobæus, drawn up in symbolical and enigmatical language, the authenticity of which is not unquestionable: so that we are to rely for information concerning the doctrine of Pythagoras, upon Plato and his followers. With respect to Plato himself, though he adopted much of the Pythagorean philosophy, yet he accommodated its principles, as he did those of his master Socrates, to his own system, and thus gave an imperfect, and, we may fairly suppose, in many particulars, a false representation of the doctrines of the Samian philosopher. These doctrines were further corrupted by the followers of Plato, even in the old academy, and afterwards more especially in the Alexandrian school. From such sources, therefore, we cannot expect to derive the most satisfactory information concerning the philosophy of Pythagoras. Its principles, likewise, in every form in which they have been transmitted to us, are obscured, not only by symbolical, but by mathematical, language, which is rather adapted to perplex than to illustrate metaphysical conceptions. All these circumstances considered, to form any accurate judgment upon the subject must be an arduous task; and we cannot but commend the modesty and prudence of Brucker, who does not pretend to present his readers with any thing more than a faint delineation of the Pythagorean philosophy. From the outlines of it, by Enfield, we extract the following particulars, in conformity to our practice of giving a brief view of the distinguishing tenets of all the founders of philosophical sects.

"The end of philosophy is to free the mind from those incumbrances which hinder its progress towards perfection, and to raise it to the contemplation of immutable truth, and the knowledge of divine and spiritual objects. The effect must be produced by easy steps,

lest the mind, hitherto conversant only with sensible things, should revolt at the change. The first step towards wisdom is the study of the mathematics, a science which contemplates objects that lie in the middle way between corporeal and incorporeal beings, and as it were on the confines of both, and which most advantageously inures the mind to contemplation. The whole course of mathematical science may be divided into four parts; two respecting numbers, and two respecting magnitude. Number may be considered either abstractedly in itself, or as applied to some object. The former science is arithmetic; of the latter kind is music. Magnitude may be considered as at rest, or as in motion; the science which treats of the former is geometry; that which treats of the latter is astronomy. Arithmetic is the noblest science; numbers the first object of study; and a perfect acquaintance with numbers the highest good. Numbers are either scientific or intelligible. Scientific number is the production of the powers involved in unity, or the progression of multitude from the monad or unity, and its return to the same. *Unity* and *one* are to be distinguished from each other; the former being an abstract conception, the latter belonging to things capable of being numbered. Number is not infinite, but is the source of that infinite divisibility into equal parts, which is the property of all bodies. Intelligible numbers are those which subsisted in the divine mind before all things, from which every thing hath received its form, and which always remain immutably the same. It is the model, or archetype, after which the world, in all its parts is framed. Numbers are the cause of essence to beings: *τῆς ἀριθμῆς αἰτίας οὐκ ἔστι τῆς οὐσίας*. The monad, or unity, is that quantity which, being deprived of all number, remains fixed; whence called monad, from *τὸ μένειν*. It is the fountain of all number. The duad is imperfect and passive, and the cause of increase and division. The triad, composed of the monad and duad, partakes of the nature of both. The tetrad, tetractys, or quaternion number, is most perfect. The decad, which is the sum of the four former, comprehends all arithmetical and musical proportions. According to some writers, the monad denotes the active principle in nature, or God; the duad, the passive principle, or matter; the triad, the world formed by the union of the two former; and the tetractys, the perfection of nature. Some have understood by this mysterious number, the four

elements; others, the four faculties of the human mind; others, the four cardinal virtues; and others have been so absurd as to suppose that Pythagoras made use of this number to express the name of God, in reference to the word *יהוה*, by which that name is expressed in the Hebrew language. But every attempt to unfold this mystery has hitherto been unsuccessful. The most probable explanation of the Pythagoric doctrine of numbers is, that they were used as symbolical or emblematical representations of the first principles and forms of nature, and particularly of those eternal and immutable essences to which Plato afterwards gave the appellation of ideas. Not being able, or not choosing to explain in simple language the abstract notions of principles and forms, Pythagoras seems to have made use of numbers as geometers make use of diagrams, to assist the conceptions of scholars. More particularly, conceiving some analogy between numbers and the intelligent forms which subsist in the divine mind, he made the former a symbol of the latter. As numbers proceed from unity, or the monad, as a simple root, whence they branch out into various combinations, and assume new properties in their progress, so he conceived the different forms of nature to recede, at different distances, from their common source, the pure and simple essence of Deity, and at every degree of distance to assume certain properties in some measure analogous to those of number; and hence he concluded, that the origin of things, their emanation from the first being, and their subsequent progression through various orders, if not capable of a perfectly clear explanation, might, however, be illustrated by symbols and resemblances borrowed from numbers.

Next to numbers, music had the chief place in the preparatory exercises of the Pythagorean school, by means of which the mind was to be raised above the dominion of the passions, and inured to contemplation. Pythagoras considered music, not only as an art to be judged of by the ear, but as a science to be reduced to mathematical principles and proportions. The musical chords are said to have been first discovered by Pythagoras in the following manner: as he was one day reflecting upon this subject, happening to pass by a smith's forge, where several men were successively striking with their hammers a piece of heated iron upon an anvil, he remarked that all the sounds produced by their strokes were harmonious, except one. The sounds which he observed

to be chords, were the octave, the fifth, and the third; but that sound which he perceived to lie between the third and fifth he found to be discordant. Going into the work-shop, he observed that the diversity of sounds arose, not from the form of the hammers, nor from the force with which they were struck, nor from the position of the iron, but merely from the difference of weight in the hammers. Taking therefore the exact weight of the several hammers, he went home and suspended four strings of the same substance, length, and thickness, and twisted in the same degree, and hung a weight at the lower end of each, respectively equal to the weight of the hammers; upon striking the strings, he found that the musical chords of the strings corresponded with those of the hammers. Hence, it is said, that he proceeded to form a musical scale, and to construct stringed instruments. His scale was, after his death, engraved in brass, and preserved in the temple of Juno at Samos. Dr. Burney discredits the whole of this story, and humourously says, in his "History of Music," though both hammers and anvil have been swallowed by the ancients and moderns, and have passed through them from one to another with an ostrich-like digestion, upon examination and experiment it appears, that hammers of different size and weight will no more produce different tones upon the same anvil, than bows or clappers of different size will, from the same string or bell. He adds, however, that though modern incredulity and experiment have robbed Pythagoras of the glory of discovering musical ratios by accident, he has been allowed the superior merit of arriving at them by meditation and design. At least the invention of the harmonical canon, or monochord, (an instrument of a single string, furnished with moveable bridges, and contrived for the measuring and adjusting the ratios of musical intervals by accurate divisions,) has been ascribed to him both by ancient and modern writers.

Pythagoras conceived that the celestial spheres in which the planets move, striking upon the æther through which they pass, must produce a sound; and that this sound must vary according to the diversity of their magnitude, velocity, and relative distance. Taking it for granted, that every thing respecting the heavenly bodies is adjusted with perfect regularity, he further imagined, that all the circumstances necessary to render the sounds produced by their motion harmonious, were fixed in such exact proportions, that the most per-

fect harmony is produced by their revolutions. This fanciful doctrine respecting the music of the spheres, gave rise to the names which Pythagoras applied to musical tones. The last note in the musical octave he called *Hypate*, because he supposed the sphere of saturn, the highest planet, to give the deepest tone; and the highest note he called *Neate*, from the sphere of the moon, which being the lowest, or nearest the earth, he imagined, produced the shrillest sound. In like manner of the rest. It was said of Pythagoras by his followers, who hesitated at no assertion, however improbable, which might seem to exalt their master's fame, that he was the only mortal so far favoured by the gods as to be permitted to hear the celestial music of the spheres. Pythagoras applied music to the cure of diseases both bodily and mental. It was, as we have seen, the custom of his school, to compose their minds for rest in the evening, and to prepare themselves for action in the morning, by suitable airs, which they performed upon the lute, or other stringed instruments. The music was, however, always accompanied with verse, so that it may be doubted, whether the effect was to be ascribed more to the musician or the poet. It is said of Clinius, a Pythagorean, that whenever he perceived himself inclined to anger, spleen, or other restless passions, he took up his lute, and that it never failed to restore the tranquillity of his mind. Of Pythagoras himself it is related, that he checked a young man, who, in the midst of his revels, was meditating some act of bacchanalian madness, by ordering the musician, who had inflamed his passions by Phrygian airs, to change the music on a sudden into the slow and solemn doric mood. If the stories which are related by the ancients concerning the wonderful effects of their music are to be credited, we must acknowledge we are strangers to the method by which these effects were produced.

Besides arithmetic and music, Pythagoras cultivated geometry, which he had learned in Egypt; but he greatly improved it by investigating many new theorems, and by digesting its principles, in an order more perfectly systematical than had before been done. Several Grecians, about the time of Pythagoras, applied themselves to mathematical learning, particularly Thales in Ionia. But Pythagoras seems to have done more than any other philosopher of this period towards reducing geometry to a regular science. His definition of a point is, a monad or unity with position. He taught, that a geometrical

point corresponds to unity in arithmetic, a line to two, a superficies to three, a solid to four. Of the geometrical theorems ascribed to Pythagoras, the following are the principal : that the interior angles of every triangle are together equal to two right angles ; that the only polygons which will fill up the whole space about a given point, are the equilateral triangle, the square, and the hexagon ; the first to be taken six times, the second four times, and the third three times ; and that, in rectangular triangles, the square of the side which subtends the right angle is equal to the two squares of the sides which contain the right angle. Upon the invention of the latter proposition (Euclid. lib. i. prop. 47.) Plutarch says, that Pythagoras offered an ox, others, an hecatomb, to the gods. But this story is thought by Cicero (*De Nat. Deor.* lib. iii.) inconsistent with the institutions of Pythagoras, which, as he supposes, did not admit of animal sacrifices. Pythagoras inferred the stature of Hercules from the length of the olympic course, which measured six hundred of his feet. Observing how much shorter a course six hundred times the length of the foot of an ordinary sized man was than the olympic course, he inferred, by the law of proportion, the length of Hercules's foot ; whence the usual proportion of the length of the foot to the height of a man, enabled him to determine the problem. Pythagoras also applied geometrical ideas as symbolical expressions of bodies, and of natural principles ; but nothing certain, or intelligible, is preserved on this head.

On astronomy, the doctrine of Pythagoras, or, however, of the ancient Pythagoreans, was as follows : the term heaven either denotes the sphere of the fixed stars, or the whole space between the fixed stars and the moon, or the whole world, including both the celestial spheres and the earth. There are ten celestial spheres, nine of which are visible to us ; namely, that of the fixed stars, those of the seven planets, and that of the earth ; the tenth is the antichthon, or an invisible sphere opposite to the earth, which is necessary to complete the harmony of nature, as the decad is the completion of numerical harmony. And this antichthon may be the cause of the greater number of the eclipses of the sun than of the moon. Fire holds the middle place in the universe ; or, in the midst of the four elements is placed the fiery globe of unity ; the earth is not without motion, nor situated in the center of the spheres, but is one of those planets which make their revolution about the

sphere of fire. The revolution of Saturn is completed in thirty years, that of Jupiter in twenty, that of Mars in two, that of the sun, and of Mercury and Venus, in one year. The distances of the several celestial spheres from the earth correspond to the proportion of notes in the musical scale. The moon and the other planetary globes are habitable. The earth is a globe, which admits of antipodes. From several of these particulars respecting the astronomical doctrine of Pythagoras, it has been inferred, that he was possessed of the true idea of the solar system, which was revived by Copernicus, and has since been fully established by Newton.

The pupils of the Pythagorean school were conducted from this preparatory study to the knowledge of natural, theological, and moral science. Concerning wisdom in general, Pythagoras taught, that it is the science which is conversant with those objects, which are in their nature immutable, eternal, and incorruptible, and therefore alone can properly be said to exist. The man who applies himself to this kind of study is a philosopher. The end of philosophy is, that the human mind may, by such contemplation, be assimilated to the divine, and at length be qualified to join the assembly of the gods. In pursuit of wisdom, the utmost care must be taken to raise the mind above the dominion of the passions, and the influence of sensible objects, and to disengage it from all corporeal impressions, that it may be inured to converse with itself, and to contemplate things spiritual and divine. For this purpose, the assistance of God, and of good dæmons, must be invoked by prayer. Philosophy, as it is conversant with speculative truth, or with the rules of human conduct, is either theoretical or practical. Practical philosophy is only to be studied so far as may be necessary for the purposes of life ; theoretical philosophy is the perfection of wisdom. Contemplative wisdom cannot be completely attained without a total abstraction from the ordinary affairs of life, and a perfect tranquillity and freedom of mind. Hence the necessity of instituting a society, separated from the world, for the purpose of contemplation and study. Active or moral philosophy, which prescribes rules and precepts for the conduct of life, according to Aristotle, was first taught by Pythagoras, and after his death by Socrates. Among the moral maxims and precepts ascribed to Pythagoras are the following : virtue is divided into two branches, private and public. Private virtue respects

education, silence, abstinence from animal food, fortitude, sobriety, and prudence. The powers of the mind are, reason and passion; and when the latter is preserved in subjection to the former, virtue is prevalent. Young persons should be inured to subjection, that they may always find it easy to submit to the authority of reason. Let them be conducted into the best course of life, and habit will soon render it the most pleasant. Silence is better than idle words. A wise man will prepare himself for every thing which is not in his own power. Do what you judge to be right, whatever the vulgar may think of you; if you despise their praise, despise also their censure. It is inconsistent with fortitude to relinquish the station appointed by the supreme Lord, before we obtain his permission. Sobriety is the strength of the soul, for it preserves its reason unclouded by passion. No man ought to be esteemed free, who has not the perfect command of himself. Drunkenness is a temporary phrensy. That which is good and becoming, is rather to be pursued, than that which is pleasant. The desire of superfluity is foolish, because it knows no limits. All animal pleasures should rather be postponed, than enjoyed before their time; and should only be enjoyed according to nature, and with sobriety. Much forethought and discretion is necessary in the production and education of children. Wisdom and virtue are our best defence; every other guard is weak and unstable. It requires much wisdom to give right names to things.

Concerning public virtue, the doctrine of Pythagoras, as it is transmitted to the present time, respects conversation, friendship, religious worship, reverence to the dead, and legislation. Upon these heads he is said to have taught thus: conversation should be adapted to the characters and condition of the persons with whom we converse: that discourse and behaviour which might be proper among young persons, may be exceedingly improper between the young and aged. Propriety and seasonableness are the first things to be regarded in conversation. In all society a due regard must be had to subordination. Respect is due to a worthy stranger, sometimes in preference even to countrymen or relations. It is better that those who converse with you should respect you, than that they should fear you; for respect produces admiration, but fear produces hatred. It is an evident proof of a good education, to be able to endure the want of it in others. Between

friends, the utmost care should be taken to avoid contention, which can only be done by shunning as much as possible all occasions of strife, suppressing resentment, and exercising mutual forbearance. Reproof and correction are useful and becoming from the elder to the younger; especially when they are accompanied, on the part of the reprover, with evident tokens of affection. Mutual confidence is never for a moment to be interrupted between friends, whether in jest or earnest; for nothing can heal the wounds which are made by deceit. A friend must never be forsaken in adversity, nor for any infirmity in human nature, excepting only invincible obstinacy and depravity. Before we abandon a friend, we should endeavour, by actions as well as words, to reclaim him. True friendship is a kind of union which is immortal. The design and object of all moral precepts is to lead men to the imitation of God. Since the Deity directs all things, every good thing is to be sought for from him alone; and nothing is to be done which is contrary to his pleasure. Whilst we are performing divine rites, piety should dwell in the mind. The gods are to be worshipped not under such images as represent the forms of men, but by such symbols as are suitable to their nature, by simple lustrations and offerings, and with purity of heart. Gods and heroes are to be worshipped with different degrees of homage, according to their nature. Oaths are in no case to be violated. The bodies of the dead are not to be burned. Next to gods and dæmons, the highest reverence is due to parents and legislators; and the laws and customs of our country are to be religiously observed. Thus much concerning the active or moral philosophy of Pythagoras.

THEORETICAL philosophy, which treats of nature and its origin, was the highest object of study of the Pythagorean school, and included all those profound mysteries, which those, who have been ambitious to report what Pythagoras said behind the curtain, have endeavoured to unfold. Upon this subject, nothing can be advanced with certainty, especially respecting theology, the doctrine of which Pythagoras, after the manner of the Egyptian priests, was peculiarly careful to hide under the veil of symbols, probably through fear of disturbing the popular superstitions. The ancients have not, however, left us without some grounds of conjecture. With respect to God, Pythagoras appears to have taught, that he is the universal mind; diffused through all things; the source of all animal life; the proper and intrinsic

cause of all motion; in substance similar to light; in nature like truth; the first principle of the universe; incapable of pain; invisible; incorruptible, and only to be comprehended by the mind. The phrase made use of by Theophilus Antiochenus, (ad Autolyc. lib. i. cap. 5.) who, in representing the Pythagorean doctrine concerning the Deity, calls him *αὐτοκίνητος τῶν πάντων*, or, ‘the self-moving principle of all things,’ has been understood to imply the doctrine of the fortuitous formation of the world, afterwards taught by Epicurus; but the phrase, when applied to God, may as properly denote, that he is the original intrinsic cause of all motion; and this is the only sense which can be affixed to the words, consistently with the general voice of antiquity concerning the theology of Pythagoras. An obscure passage in Aristotle, (de Cœlo, cap. iii. § 14.) where he relates that, “among the Pythagoreans, some assert the soul to be of the nature of *ξυσματα*, the motes which float in the air, and others maintain it to be, that by which they are moved,” has also been adduced to prove, that Pythagoras ought to be ranked among the Atomic philosophers. But these *ξυσματα*, though themselves material, are by Pythagoras supposed, prior to the existence of bodies, to have been portions of that eternal fire or æther, which is active and intelligent, and from that cause to have a principle of motion within themselves.

The account which we have given of the Pythagorean doctrine concerning the divine nature, is confirmed by Cicero, who asserts, (Nat. Deor. lib. i. cap. 12. de Senect. cap. 21.) that Pythagoras conceived God to be a soul pervading all nature, of which every human soul is a portion: a doctrine perfectly consonant to the opinions received in the countries which Pythagoras visited, and where he learned theology. Clemens Alexandrinus, speaking of the tenets of the Pythagoreans, (lib. c.) says, that they held God to be *ψυχῶσις τῷ ὅλῳ κυκλῶ*, the animating principle of the universal sphere. And Justin Martyr, (in a passage which deserves the more attention, because, being in the Doric dialect, it is probably a quotation from ancient Pythagorean,) expressly ranks Pythagoras among the theistical philosophers. “If any one,” says he, (Orat. ad Gentes.) “wishes to be informed more accurately concerning the doctrine of Pythagoras with respect to one God, let him hear his opinion, for he says, God is one; he is not, as some conjecture, exterior to the world, but, in himself entire, pervades the universal sphere, superintends all productions, is the support of all nature, eternal,

the source of all power, the first simple principle of all things, the origin of celestial light, the father of all, the mind and animating principle of the universe, the first mover of all the spheres.” From comparing this passage with others before cited, it may be concluded, with much appearance of probability, that Pythagoras conceived the Deity to be the informing soul of the world, animating it in a manner similar to that in which the human soul animates the body: the doctrine which Zeno afterwards adopted as the foundation of the Stoic system. It may also be conjectured from the phrase, *φωστέρα ἐν ἑρᾶνῳ*, or “heavenly light,” that Pythagoras, after the oriental philosophers, conceived of the Deity as a subtle fire, eternal, active, and intelligent. Though he does not seem to have had the idea of a pure spirit, he nevertheless appears to have conceived of him as incorporeal, in the sense in which that term was commonly understood by the ancients; that is, as free from all the properties of gross matter, and as possessing a power of communicating motion, and of forming and directing the universe, with which he is intimately connected as its animating principle. Pythagoras, probably, did not admit two primary principles, but considered nature, in its original state, as one whole, animated by an intelligent, but material, principle, which at length separated itself from the chaotic mass, or detached passive matter from itself; after which the subtle active fire and the passive matter remained distinct principles. This explanation of the doctrine of Pythagoras may serve to cast some light upon the mysterious symbols, under which his theory of nature was concealed. Upon this supposition, the monad, or unity, will denote the primary chaotic state of nature existing as one whole, which comprehended an active principle, and a passive mass capable of undergoing alterations, and receiving forms. When God is considered as acting upon matter, the forming and animating power in nature becomes the monad, the passive mass is the duad, and the whole universe perfectly framed is the triad; whence all subsequent forms arise, as the remaining numbers, by the combination of the first three, till the whole system, or decad, is completed. But, lest we should bewilder ourselves and our readers in the mazes of conjecture, we desist.

Subordinate to the Deity, it was taught in the Italic school, that there are three orders of intelligences, gods, dæmons, heroes, who are distinguished by their respective degrees of excellence and dignity, and by the nature of

the homage which is due to them ; gods being to be preferred in honour to demi-gods or dæmons, and dæmons to heroes or men. These three orders, in the Pathagorean system, were emanations, at different degrees of proximity, from the supreme intelligence, the particles of subtle æther assuming a grosser clothing the farther they receded from the fountain. The third order, or heroes, were supposed to be invested with a subtle material clothing. Hierocles defines a hero to be, a rational mind united with a luminous body. If to these three species we add a fourth, the human mind, we have the whole scale of divine emanation, as it was conceived to be by this sect of philosophers. All these they imagined to proceed from God, as the first source of intelligence, and to have received from him a pure, simple, immutable nature. God being himself one, and the origin of all diversity, they represented him under the notion of monad, and subordinate intelligences, as numbers derived and included in unity. Thus the numbers or derived intelligences of Pythagoras agree with the ideas of Plato, except, perhaps, that the latter were of a nature perfectly spiritual, but the former were clothed with a subtle ætherial body. The region of the air was supposed by the Pythagoreans to be full of spirits, dæmons, or heroes, who cause sickness or health to man or beast, and communicate, at their pleasure, by means of dreams, and other instruments of divination, the knowledge of future events. That Pythagoras himself held this opinion cannot be doubted, if it be true, as his biographers relate, that he professed to cure diseases by incantations. It is probable that he derived it from the Egyptians, among whom it was believed that many diseases were caused by dæmoniacal possessions.

The MATERIAL WORLD, according to Pythagoras, was produced by the energy of the divine intelligence. It is an animated sphere, beyond which is a perfect vacuum. It contains spheres which revolve with musical harmony. The atmosphere of the earth is a gross, immutable, and morbid mass ; but the air, or æther, which surrounds it is pure, healthful, serene, perpetually moving, the region of all divine and immortal natures. The sun, moon, and stars, are inhabited by portions of the divinity, or gods. The sun is a spherical body. Its eclipses are caused by the passing of the moon between it and the earth ; those of the moon by the intervention of the antichthon before explained. The moon is inhabited by dæmons. Comets are stars, which are not always seen, but rise at stated periods.

Concerning MAN, the Pythagoreans taught, that, consisting of an elementary nature, and a divine or rational principle, he is a microcosm, or compendium of the universe ; that his soul is a self-moving principle, composed of two parts, the rational, which is a portion of the soul of the world, seated in the brain, and the irrational, which includes the passions, and is seated in the heart ; that man participates in both these with the brutes, which from the temperament of their body, and their want of the power of speech, are incapable of acting rationally ; that the sensitive soul, *θυμος*, perishes, but the rational mind, *φρον*, is immortal, because the source whence it is derived is immortal ; that after the rational mind is freed from the chains of the body, it assumes an ætherial vehicle, and passes into the regions of the dead, where it remains till it is sent back to this world, to be the inhabitant of some other body, brutal or human ; that after suffering successive purgations, when it is sufficiently purified, it is received among the gods, and returns to the eternal source from which it first proceeded. The doctrine of the Pythagoreans respecting the nature of brute animals, and *μετεμψυχωσις*, the TRANSMIGRATION OF SOULS, was the foundation of their abstinence from animal food, and of their exclusion of animal sacrifices from their religious ceremonies. This doctrine Pythagoras probably learned in Egypt, where it was commonly taught ; nor is there any sufficient reason for understanding it, as some have done, symbolically.

We must not take our leave of Pythagoras, without adding a few specimens of his SYMBOLS, which though they were at first made use of for the purpose of concealment, and though their meaning has always been kept secret by the Pythagoreans themselves, have awakened much curiosity, and given occasion to many ingenious conjectures, which, however, unless they were more satisfactory, it would answer no purpose to repeat. Among the symbols of Pythagoras, recited by Jamblicus and others, are the following : adore the sound of the whispering wind. Stir not the fire with a sword. Turn aside from an edged tool. Pass not over a balance. Setting out on a journey, turn not back, for the furies will return with you. Breed nothing that hath crooked talons. Receive not a swallow into your house. Look not in a mirror by the light of a candle. At a sacrifice, pare not your nails. Eat not the heart, or brain. Taste not that which hath fallen from the table. Break not bread. Sleep not at noon. When it thunders touch the earth. Pluck not a crown. Roast not that

which has been boiled. Sail not on the ground. Plant not a palm. Breed a cock, but do not sacrifice it, for it is sacred to the sun and moon. Plant mallows in thy garden, but eat them not. Abstain from beans. The precept prohibiting the use of beans, is one of the mysteries which the ancient Pythagoreans never disclosed, and which modern ingenuity has in vain attempted to discover. Its meaning was probably rather diætic, than physical, or moral. But enough of these enigmatical trifles. Pythagorean precepts of more value are such as these: discourse not of Pythagorean doctrines without light. Above all things govern your tongue. Engrave not the image of God in a ring. Quit not your station without the command of your general. Remember that the paths of virtue and vice resemble the letter Y. To this symbol Persius refers, when he says, (Sat. iii. 56.)

Et tibi quæ Samios deduxit Litera Ramos,
Sargentem dextro monstravit Limite collem.

“There has the Samian Y’s instructive make,
Pointed the road thy doubtful foot should take;
Therewarn’d thy raw and yet unpractis’d youth,
To tread the rising right-hand path of truth.”

Diogen. Laert. lib. viii. cap. i. Jamblichi et Porphyrii Vit. Pythag. passim. Suidas. Stanley’s Hist. Phil. part ix. Enfield’s Hist. Phil. Vol. I. ch. xii. — M.

PYTHEAS, an ancient mathematician, astronomer, and geographer, was a native of the Greek colony of Marseilles in Gaul, and flourished in the time of Aristotle and Alexander the Great. He contributed to the improvement of geographical and astronomical science, by accounts which he wrote of his travels and voyages, and other works. The ancient Greek scholiast upon Apollonius (Lib. iv.) attributes to him a book, entitled τῆς περιόδου, or “The Circuit of the Earth.” In the abridgment of Artemidorus the Ephesian, printed with the ancient geographers, he is placed in the number of those who have written a “*Periplus* of the World.” Geminus of Rhodes, who lived in the time of Cicero, quoted a treatise of his “*De Oceano*.” None of these pieces, however, have reached modern times, though some of them were extant in the fourth century. From fragments which may be collected out of Strabo, it appears that Pytheas introduced into them a number of marvellous and incredible circumstances, chiefly related on the testimony of others, which drew on him the severe censures of that author and Polybius. By these fables they were so prejudiced against him, that they withheld their credit from nearly the whole of

what he had written; and Polybius, in particular, as we learn from Strabo, maintained it to be utterly incredible that a private person, who was even in want, should have travelled so far as he pretended to have done, by sea and land. We have reason to conclude, however, from the agreement of many of his statements with the observations of modern geographers and astronomers, that he actually visited all the countries of Europe which are situated upon the ocean, discovered the island of Thule, or Iceland, and penetrated into the Baltic as far as the mouth of a large river which he called the Tanais, and is supposed to have been the Vistula. This has been satisfactorily shewn by Gassendi, in the vindication of Pytheas which he wrote at the request of his friend M. de Pieresc; in which he shews, that Pytheas was well acquainted with the northern countries, and accurately marked the distinction of climates, by the difference which he observed in the length of the days and nights in different latitudes. He also shews, that Eratosthenes and Hipparchus greatly improved their geographical works by availing themselves of the labours of Pytheas, though not without due acknowledgments of their obligations. That Pytheas was a skilful observer of the heavens, appears from his having taught that there is no star in the precise situation of the pole; and he rendered himself famous among astronomers, by being the first calculator of the meridian altitude of the sun at the summer solstice at Marseilles. This he ascertained by erecting a *gnomon*, or upright pillar, of a given height, and finding the proportion between that height and the length of the meridian shadow. The result was found to correspond exactly with that of an observation made by Gassendi at the same place, in the year 1636. In order to obviate such objections as that advanced by Polybius against the reality of Pytheas’s voyages and travels, we may reasonably admit the supposition that he was furnished with the means of prosecuting them at the public expence. For, as the republic of Marseilles was then powerful at sea, largely engaged in commercial pursuits, and sent Euthymenēs to make such discoveries in the southern parts of the world as might lead to the extension of its trade, it seems very probable that Pytheas was dispatched on the public account into the northern regions, with the same views. *Strabon. Geog. lib. ii. § ix. passim. Vossii de Hist. Græc. lib. i. cap. xvii. Gassendi Oper. Vol. IV. epist. ii. ad. Windelin. Bayle. Nouv. Dict. Hist. — M.*

Q.

QUADRATUS, an early Christian writer, and probably the first who presented a written apology for Christianity to any of the Roman emperors, flourished under the reigns of Trajan and Adrian. Eusebius and Jerome give him the title of "a Disciple of the Apostles," and mention a current tradition in their time concerning him, that he possessed the gift of prophecy. The latter of those fathers supposes that he was Bishop of Athens, and entered upon that office after the martyrdom of Publius, the immediate successor of Dionysius the Areopagite. This opinion is adopted by Cave, and others. However, Valesius, Dupin, and other learned critics maintain, that the apologist and bishop were different persons. After fairly weighing the arguments for both hypotheses, the judicious Lardner gives it as his opinion, that "it may be best not to be positive on either side." Leaving, therefore, that question undetermined, we proceed to relate, after Eusebius, that after the accession of the Emperor Adrian, while the Christians were suffering under the unrepealed persecuting edicts of former princes, Quadratus presented to that Emperor, in the year 126, an "Apology for the Christian Religion," which was extant in the time of that historian, and commended by him for the ability with which it was written, and the genuine apostolical doctrine contained in it. Eusebius also adds in his chronicle, and is supported in that statement by Jerome, that this piece produced the wished for effect upon the Emperor's mind, and was the means of procuring a temporary calm for the professors of Christianity. Of this work we have only a small fragment remaining, preserved by Eusebius, which is very valuable on account of the testimony which it gives to the reality of the miracles of Christ and his Apostles, by asserting that some of the persons in whose favour those miracles were wrought, were living

at the time when he wrote. With respect to the place, time, or manner of Quadratus's death, we have no information on which any reliance can be safely placed. *Eusebii Hist. Eccl. lib. iii. cap. 37. lib. iv. cap. 3. cum Annot. Valesii & Chronic. Fabricii Bibl. Eccl. sub. Hieron. cap. 19. & Epist. 83. ad Magnum. Cave's Hist. Lit. Vol. I. sub. sac. Gnost. Dupin. Lardner's Cred. part ii. Vol. II. chap. 27. — M.*

QUARLES, FRANCIS, an English poet of temporary fame, born in 1592, near Rumford in Essex, was the son of James Quarles, Esq., clerk of the green cloth and purveyor of the navy under Queen Elizabeth. Francis was educated at Christ's-college in Cambridge, and afterwards entered at Lincoln's Inn. He obtained the place of cup-bearer to the Queen of Bohemia, daughter of James I., which he probably relinquished on the ruin of her husband's affairs. He was then secretary to Archbishop Usher in Ireland, from which country he made his escape on the breaking out of the rebellion in 1641, after the loss of his property. He had before distinguished himself by a number of works, chiefly of the religious kind, in consideration of which he had a pension from Charles I. He also had the post of chronologer to the city of London. At the commencement of the civil wars, a work which he wrote, entitled "The Royal Convert," gave offence to the parliament; and when he subsequently joined the King at Oxford, occasion was taken to sequester his estates, and plunder him of his books and manuscripts. He was so much affected with those losses, that he did not long survive, dying in 1644, at the age of 52. Of the numerous writings of Quarles in prose and verse the most celebrated was his "Emblems," a set of designs exhibited in prints, and elucidated by a copy of verses to each. Few works have been more

popular, for their pious and moral purpose rendered them favourites with serious readers, while the prints gave general amusement; in allusion to which, Pope says in his *Dunciad*,

Quarles is saved by beauties not his own.

A great part of the work is borrowed from the "Emblems of Hermannus Hugo," so that it is not easy to form an estimate of his inventive powers from this performance. His verses, however, are his own; and they had the fortune, after being much admired in their time, to fall into such contempt, that the name of Quarles, like that of Blackmore, became almost proverbial for a ridiculous poet. Yet he is by no means without his beauties; and his verses, which are generally smooth, afford occasional bursts of fancy and strokes of pathos, which show real genius, though over-run with false taste. Mr. Jackson of Exeter, in his "Letters on Various Subjects," endeavoured to recal the public attention to this neglected poet, and pointed out with much feeling some of his brilliant passages; but though curiosity may be amused by hunting for his scattered beauties, he can never regain a place among the English classical poets. *Biogr. Brit. Granger. Jackson's Letters.*—A.

QUARRÉ, JAMES-HUGH, a French ecclesiastic, and author of devotional and practical treatises which are highly esteemed by pious Catholics, was a native of Franche-Comté, and born towards the close of the 16th century. He received his academical education at Paris, where he was admitted to the degree of doctor by the faculty of the Sorbonne. In the year 1618, he entered the congregation of the Oratory, then under the direction of Cardinal Berulle, its founder, and was appointed successively to various offices of trust in his order. He became first superior of the congregation in Spanish Flanders; and, having acquired celebrity by his talents as a pulpit-orator, was nominated preacher to the King of Spain in the palace at Brussels. He died at an advanced age, in the year 1656. The principal of his works, which have undergone numerous impressions, are, "A Treatise on Christian Penance," 1648, 12mo.; "The Spiritual Treasure, pointing out the Obligations which we are under to God, and the Virtues necessary to the Attainment of Christian Perfection," 1654, 8vo.; "A Spiritual Directory, adapted to promote the Interests of Piety in the Soul with Meditations," 1654, 8vo., &c. *Moreri. Nouv. Dict. Hist.*—M.

QUELLINUS, ERASMUS, the Old, an emi-

nent Flemish painter, was born at Antwerp, in 1607, and received a literary education, being probably designed for some learned profession. An inclination for the arts of design, however, induced him to become a disciple of Rubens, and he applied with success to all the branches of painting. He became distinguished both in landscape and history; and although his designs are marked with the taste of his country, his ideas are often learned and elevated, and his execution bold and vigorous. His colouring partakes of the richness of the school of Rubens. His greatest works are Scripture-pieces in some of the churches in Flanders, and a capital picture in the grand dining-hall at Antwerp, representing Christ in the house of the Pharisee, and Mary Magdalen washing his feet. Several of his pieces have been engraved. He died at Antwerp in 1678. *D'Argenville. Pilkington.*—A.

QUELLINUS, JOHN ERASMUS, the Young, son of the preceding, born at Antwerp, in 1630, was educated under his father, who indulged him in his ardent desire to visit Italy for improvement. He left proofs of his proficiency in several capitals of that country, which spread his reputation both abroad and in his native place. On his return he was much employed in history pieces for the decoration of churches and convents, and obtained the character of one of the best painters of the Flemish school. His designs are correct, his draperies in a noble style, and his back-grounds enriched in the manner of Paul Veronese, with magnificent architecture. Many of his works are ascribed to the elder Quellinus, though he is, in fact, the superior artist. His most celebrated piece is Christ healing the diseased, in the abbey-church of St. Michael at Antwerp. He died in 1715, at the age of 85. *D'Argenville. Pilkington.*—A.

QUENSTEDT, JOHN ANDREW, a learned German Lutheran divine, and professor, in the 17th century, was born at Quedlinburgh in upper Saxony, in the year 1617. Concerning his personal history we are not supplied with any information, excepting that he was admitted to the degree of doctor of divinity by the University of Wittemberg, and filled, during many years, the chair of professor in the same faculty in that seminary, with great reputation. He died in 1688, when he was about seventy-one years of age. He was the author of a copious "System of Divinity," in 4 volumes folio, 1685; "De sacræ Scripturæ Divinitate," 1657, 4to.; "Exercitatio de puritate Fontium Hebræi Veteris, et Græci Novi Testamenti,"

1675, 4to.; "De sacra Scriptura, ejusque Attributis et Scopo præcipuo," &c. 4to.; "Exercitationes Theologicæ," 4to.; "Dialogus de patriis illustrium Doctrina et Scriptis virorum, ab initio Mundi ad An. 1600," 1654, 4to.; "De Sepultura Veterum, sive Tractatus de antiquis Ritibus Sepulcralibus Græcorum, Romanorum, Judæorum, et Christianorum," 1648, 4to.; "De Primitiis et Decimis Hebræorum," 1685, 8vo.; "Antiquitates Biblicæ et Ecclesiasticæ," &c. 1688, 4to.; and various "Dissertations," "Disputations," &c., the subjects of which may be seen in *Le Long's Bibl. Sacra, Vol. II. Moreri.*—M.

QUERENGHI, ANTONIO, an Italian man of letters, was born at Padua in 1546. He displayed at an early age such a disposition for literature, that he wrote verses at twelve which were admired, and distinguished himself by his knowledge of the languages, civil laws, and philosophy, soon after he had passed his fifteenth year. He afterwards applied himself to theology, in which he was regarded as a great proficient. By the advice of Speron-Speroni, who had been his preceptor, he repaired to Rome, where he entered into the service of various cardinals, and became an active member of the academy degli Animosi. He was at length made secretary of the sacred college, in which capacity he was present at the election of five popes. Clement VIII. conferred upon him a canonry of Padua, which occasioned him to reside for some time in that city, where he was of great use to the newly founded academy degli Ricovrati. He returned to Rome in the pontificate of Paul V., by whom he was made private chamberlain and referendary of both signatures. He held these offices under the two succeeding popes; and though he was solicited by Duke Rannucio Farnese to go to Parma and write the history of his father Alexander, and had besides an invitation from Henry IV. of France, he chose to remain at Rome. He died in that city, full of years and honours, in 1633, at the age of 87. Querenghi was a man of various and extensive literature, and was much regarded by the learned and ingenious of his time. His writings were numerous, and comprehended the sciences, philology, oratory, and poetry, both Latin and Italian. It was by his poems that he became principally known to posterity, which are elegant and correct, but not remarkably animated. They have been characterised as having nothing to censure, much to praise, but little to admire. *Baillët. Tirabuzchi. Moreri.*—A.

QUESNAY, FRANCIS, a physician and phi-

losopher, distinguished by his writings, was born in 1694, of poor and rustic parents at Merey, a village of the Isle of France. He passed his youth in rural labours till the age of 16, at which he first learned to read. By the assistance of a country surgeon, and his own exertions, he obtained some knowledge of Greek and Latin, and of the principles of medicine. He then went to Paris for improvement, and being lodged at the house of an engraver, he learned drawing and engraving, which arts he afterwards found useful in his anatomical enquiries. Being admitted a master-surgeon, he settled at Mantes, where for some years he practised in his profession, employing all his leisure in reading and meditation. He first became known to the public by a criticism on Sylva's treatise on blood-letting, with a theory of his own on the same subject. This was favourably received, and procured him the esteem of la Peyronie, who was then engaged in the establishment of the Academy of Surgery. By his interest, Quesnay was appointed secretary to the new academy, and in consequence removed to Paris. The gout rendering him unfit for the practice of surgery, he entered into the medical department of the profession, and took the degree of doctor at Pont-a-Mousson. He was nominated consulting physician to the King, and obtained credit at court, especially during the reign of Mad. de Pompadour. He was ennobled, and finally became first physician in ordinary to His Majesty. During this course of elevation he preserved much of the frankness and simplicity of his early life, together with great humanity, patriotism, and disinterestedness. He was distinguished not only by his medical writings, but by several works upon political economy, which caused him to be regarded as the patriarch of the sect of economists. The importance he attached to this study, and his own reputation in it, are displayed in the following anecdote. Entering once into the closet of the Dauphin, who had a great esteem for him, that prince said, "M. Quesnay, we were trespassing upon your ground; we were talking on economy." "Sir, (he replied) you were in your own garden, for it is there that the *lilies* grow." Several repartees attributed to him shew that he mixed shrewdness and sagacity with his simplicity. A physician, who in an important consultation had carried a point of practice after much opposition, called upon Quesnay, and stating the case, desired to know his opinion of the matter. As in his own mind he did not agree with the



L. Delouck Sculp. C.F.R.

Abraham du Quesne
Lieutenant Général des Armées Navales du Roy

querist, he only replied, " Sir, I too have sometimes put into the lottery, but never after it was drawn." He bore like a true philosopher the pains of the gout and the infirmities of old age, which last, he said, " he regarded only as the slow operation of nature demolishing a mass of ruins." He had employed court favour so little to his own emolument, that he accumulated nothing in a long life. He died at Versailles in 1774, at the age of 80. Besides his professional honours, he was a member of the Academy of Sciences at Paris, and the Royal Societies of London and Lyons.

The principal medical works of Quesnay are " Observations sur les Effets de la Saignée," of which the 3d edition in 1750 is greatly augmented. In this work he maintains that the chief use of bleeding is in the spoliation of the blood, or depriving it of red globules, and that it has little effect in derivation, or in depletion of the vessels: " Essai de Physique sur l'Economie Animale," 1736—47, an ingenious work but full of hypotheses: it supports the ancient notion of the four principal humours: " Traité de la Gangrene," 1749; " Traité de la Suppuration," 1750; " Traité des Fièvres continues," 2 vols. 12mo., 1753; in all these pieces there is ingenuity and useful observation, but too great a propensity to theorising. His preface to the 1st vol. of " Memoirs of the Academy of Surgery" is much esteemed; and he also published some valuable papers in the memoirs themselves. Of his other writings are " Physiocratie, ou du Gouvernement le plus Avantageux au Genre humain," 8vo., 1768, a work singular both in style and matter; several " Opuscules" on the economic science, in which are some useful and some impracticable ideas; and some articles in the " Encyclopedie," relative to the same subject. *Halleri Bibl. Anat. Eloy Dict. Nouv. Dict. Hist.*—A.

QUESNE, ABRAHAM DU, an eminent French naval commander, was the son of a distinguished captain in the French navy, descended from a noble family in Normandy. He was born in that province in 1610, and was brought up to the sea-service under his father, who gave him the command of a vessel when he was only seventeen. In 1637 he was present at the attack of the Isles of Sainte-Marguerite, and in the following year contributed greatly to the defeat of the Spaniards before Gattari. He was afterwards in various actions on the coast of Spain, among which was the battle of Cape de Gattes in 1643. In 1644 he went to serve in Sweden, where his father had before made himself known,

and was promoted to the rank of vice-admiral of the Swedish fleet. In this station he had a command in a famous battle in which the Danes were entirely defeated, and his vessel was one that boarded and took the enemy's admiral ship. Being recalled to France in 1647, he commanded a squadron sent to the expedition against Naples. The French navy being in a low state on account of the minority of the King, he fitted out several ships at his own expence in 1650, with which he assisted in the reduction of Bourdeaux, which had revolted, and was aided by a Spanish fleet. For his services on this occasion the Queen-regent presented him with a domain in Brittany. In 1676 he had the glory of being opposed to the great De Ruyter. The Spanish and Dutch fleets had united to prevent the French from succouring the inhabitants of Messina, who had revolted from Spain. Du Quesne, commanding as vice-admiral under the Duke de Vivonne, engaged the Dutch unsupported by the Spaniards, for a whole day, and though the action was dubious, succeeded in entering the port of Messina. Some time afterwards he sailed from that port to relieve Augusta, which was besieged by the Spaniards; and falling in with the united squadrons, a fierce action ensued, chiefly between the Dutch and French, in which the victory was claimed by both parties; the Dutch, however, sustained the great loss of their celebrated commander De Ruyter, who received a shot that proved fatal some days after. Du Quesne obtained a more glorious and decided success in another engagement with the Spanish and Dutch fleets at Palermo, when by means of his fire-ships he destroyed twelve large ships of the enemy, and gave his sovereign the command of the Mediterranean. In 1682 he was sent with a fleet to awe the piratical states of Barbary, which had committed depredations on the French coasts; and in the following year he sailed to Algiers, and bombarded and cannonaded the town with such fury, as nearly to lay it in ruins. A change of wind, however, obliging him to retire, the Algerines sent out all their vessels, and renewed their ravages on the coast of Provence, at the same time repairing all their fortifications. In the next spring Du Quesne anchored before the city, and did not leave it till he had destroyed almost all the buildings, with the whole of the shipping and fortifications, the consequence of which was their being obliged humbly to sue for peace. He struck equal terror into the states of Tripoly and Tunis, which were likewise compelled to

purchase peace with France by submission. On these occasions, Du Quesne liberated a great number of Christian captives of all nations, whom he sent home without ransom. In 1684 he was employed to bombard Genoa, which had offended the haughty Lewis by some assistance to his enemies, and soon reduced it to terms of humiliation. The recompence due to these great services was impeded by his firm attachment to the reformed religion in which he was bred, and which the bigotry of Lewis regarded as criminal. He received, however, the royal gift of a fine estate, which was erected into a marquisate, and of course gave him that title; and on the repeal of the edict of Nantes, he was the only person exempted from its penalties. This eminent man, one of the chief boasts of the French navy, preserved an extraordinary degree of health and vigour, notwithstanding several wounds he had received, till his death at Paris in 1688, in the 78th year of his age. *Moreri. Mod. Univers. Hist.—A.*

QUESNE, HENRY DU, son of the preceding, born in 1652, entered the French navy in 1666, and served with distinction in various actions under his father. He was present at the bombardment of Algiers in 1683, and negotiated the peace with Tunis. At a time when the highest prospects in his profession lay before him, his attachment to the Protestant religion caused him, at the repeal of the edict of Nantes, to quit his country and the service. Still, however, retaining his patriotic feelings, he refused the offers that were made him to take a command in the navies of its enemies, and retired to Switzerland, where, with the permission of the King of France, he purchased the lordship of Aubonne. His virtue and reputation raised him to great credit with the Protestant powers, which he employed in engaging them to undertake the protection of his persecuted brethren; and through his means, 150 victims of intolerance procured their liberation from the gallies. In 1689 he obtained permission to fit out two vessels in order to settle a colony of Protestant refugees in the Mascarenhas isles, but learning that some French ships of war had sailed for that destination, he abandoned the project. In 1701 he sold his lordship of Aubonne to the state of Berne, and retired to Geneva, of which he was created a citizen. In that city he died in 1723, highly respected for his learning and piety. Henry du Quesne had a considerable share in the version of the New Testament published by the pastors of Geneva

in 1726; and he published in 1718 an esteemed theological work, entitled “*Reflexions Anciennes et Modernes sur l’Eucharistie*,” 8vo. *Moreri. Senebier.—A.*

QUESNEL, PASQUIER, a French priest or much celebrity in the modern annals of the Catholic church, was descended from an honourable family, and born at Paris in the year 1634. Having completed his course of divinity at the Sorbonne, with distinguished reputation, in 1657 he became a member of the congregation of the oratory, and two years afterwards received priest’s orders. From this time he devoted himself with great diligence to the study of the sacred Scriptures, and of the fathers, and to the composition of pious treatises. So highly was he respected for his learning and merits, that, at the age of twenty-eight, he was appointed first director of the institution belonging to his order at Paris. The earliest of his productions was his “*Moral Reflections upon the New Testament*.” At first the author’s design extended no further than to an elucidation of the discourses and maxims of our Saviour, as delivered in the gospels, for the use of his younger brethren of the oratory. In this form the work was perused by the Marquis de Laigue, and some other pious persons, to whom it gave such satisfaction, that they persuaded the author to proceed in the same method in illustrating the entire text of the four evangelists. Having complied with their request, the Marquis recommended the performance so warmly to M. Felix Vialart, Bishop of Chalons on the Marne, that the prelate was induced to read it with great attention and care. The consequence was, that the Bishop not only thoroughly approved of it, but adopted it for the use of his diocese, recommending the perusal of it to the ecclesiastics and the faithful by a pastoral mandate. Upon this the “*Reflections*” were published at Paris, in the year 1671, by order of the Bishop, with the privilege and approbation of the doctors of the Sorbonne, and with the knowledge and consent of Archbishop Harlay. This work, at its first appearance, met with universal applause, and was patronized by all ranks of persons, till the Jesuits accused it of covertly propagating the principles of Jansenism. In the meantime Father Quesnel was employed in preparing for the press a new edition of “*The Works of St. Leo*,” having access to an ancient manuscript of that Pontiff’s writings, which formerly belonged to Cardinal Grimani, and had been presented to the library of the oratory. This edition, which was published at Paris in

1675, in 2 vols. 4to., contains not only a carefully revised and corrected state of the text, but numerous notes and dissertations which reflect great honour on the learning and discernment of the editor. Its value was also enhanced, in the judgment of his countrymen, by his introducing into it a bold and able defence of the sentiments of the Gallican church, in opposition to the pretensions of the court of Rome. This circumstance, as might be expected, gave great offence to the Papal government, and the edition was condemned in the following year at Rome, by a decree of the congregation of the *Index*.

The reputation which Father Quesnel had now obtained, however, could not preserve him from sharing in the troubles in which those members of the oratory were involved, who favoured the opinions of the celebrated Bishop of Ypres. The constancy, likewise, of his attachment to Father de Sainte-Marthe, general of the oratory in France, excited against him the ill-will of M. de Harlay, Archbishop of Paris, who had procured the exile of the general, and, in the year 1681, employed the King's name to compel Father Quesnel to remove out of his diocese. Upon this he retired to Orleans, where he made some progress in a design which he had commenced at Paris, of illustrating the Acts of the Apostles and the Epistles of St. Paul, on the same plan with his work upon the Evangelists; but his labours were interrupted by a proceeding of his order which obliged him to withdraw from France. At a general assembly of this congregation, held at Paris in 1678, a formulary of doctrine had been drawn up, embracing several points of philosophy and divinity, in opposition to Jansenism and Cartesianism. This formulary was disapproved of by many of the French bishops; and M. Fonquet, Bishop of Agde, prohibited it from being put in force in the houses of the oratory within his diocese. It was, however, adopted by the majority in the general assembly of 1684, and directed to be signed by every member of the congregation, under the penalty of expulsion upon a refusal. Thus circumstanced, Father Quesnel and others, who could not in conscience subscribe to it without explanations, which were not admitted, found it necessary, from a regard to their personal safety, to withdraw privately from France into foreign countries. Our author took refuge in the Spanish Low-Countries, and joined M. Arnauld at Brussels, with whom he continued to associate till the death of that celebrated man, and after that event

was regarded as the leading person among the Jansenists. In this retreat he completed his "Moral Reflections" upon the Acts and the remaining books of the New Testament, which he published, for the first time, in the year 1687. Afterwards he revised and made additions to his former work on the Evangelists, and printed an uniform edition of the whole, in 1693 or 1694, in 4 vols. 8vo. In the year 1695, M. de Noailles, then Bishop of Chalons on the Marne, recommended the reading of this work, by a mandate which he directed to his clergy and people. In the life of this prelate, we have seen the use which the Jesuits made of this circumstance, after his promotion to the archiepiscopal see of Paris; but we there omitted to state, that the Archbishop, after engaging some able divines, and among them M. Bossuet, Bishop of Meaux, carefully to revise anew the "Moral Reflections," published an edition of the work at Paris, in 1699.

In the year 1703, while the Catholic world was distracted by the disputes concerning the resolution of the famous *Case of Conscience*, the Jesuits availed themselves of their influence at the Court of Philip V. of Spain, to obtain an order for the arrest of Father Quesnel, and the other objectors to the formulary, who had sought an asylum in the Low-Countries. This order was conveyed to M. Humbert de Précipiano, Archbishop of Mechlin, who caused our author to be taken into custody, and confined in the prison belonging to the archiepiscopal palace at Brussels. From this situation he was unexpectedly delivered in less than four months, by the ingenuity of a Spanish gentleman in the employment of the Duke of Aremberg, who contrived to open a passage through the walls of the prison sufficiently large for his escape. After thus happily obtaining his liberty, he made the best of his way to Holland, where he published several pieces in vindication of himself and writings, from charges preferred against both before the ecclesiastical court of Mechlin, and the sentence of condemnation pronounced by the Archbishop. A short time before his arrival in Holland, his enemies had prevailed upon M. Foresta de Colongue, Bishop of Apt, to publish an ordinance of proscription against his "Moral Reflections;" and in the year 1704, he was charged with heresy and sedition, in two libels which were published by a Jesuit, who attempted to substantiate his accusations by passages selected from that work. Father Quesnel's defences of it, both against

the proscription of the Bishop, and the accusations of his anonymous libeller, were conducted with great ability and spirit. The public were led to expect that satisfactory proofs of the author's heresy and sedition would be exhibited from his secret papers, and those committed to him by M. Arnauld, which were seized when he was arrested at Brussels. We may fairly conclude, however, that if the publication of those papers could have served the cause of his enemies, they would not have been withheld from the world. They appear to have been made use of only by Father le Tellier the Jesuit, who selected, or pretended to select, extracts from them, which, during several years, Madame de Maintenon was accustomed to read every evening to Lewis XIV.

In the life of the Cardinal de Noailles, we have seen how that prelate incurred the resentment of Pope Clement XI., by suggesting a clause of explanation, with which alone his bull intended to terminate the disputes on the subject of the *Case of Conscience*, was received by the assembly of the French clergy in the year 1705. His resentment was expressed in two briefs, addressed by His Holiness to the clergy and to the King, during the following year. By the enemies of Quesnel this was thought a seasonable time to apply to the Pope for the condemnation of the "Moral Reflections," as a measure which would gratify his revenge on the Cardinal, who had stood forth the protector and patron of that performance. About 36 years had now elapsed, since the author's work had been favourably received, not only in France but in foreign countries. It had been translated into many languages, particularly Latin and English, and had undergone numerous impressions. Even in Rome it had warm admirers; and that the present Pontiff himself was of that number is shewn by an anecdote which Voltaire has related in the 2d vol. of his "Siècle de Louis XIV." He tells us that Renaudot, a very learned French abbé, who resided some time at Rome during the pontificate of Clement XI., going one day to visit that Pontiff, who was a patron of learned men, found him reading Quesnel's book. On the abbé's entering the room, His Holiness said, "This is an admirable performance! We have no person at Rome capable of writing in such a manner. I should be glad if I could engage the author of it to reside here." Yet notwithstanding this encomium, when the application of Quesnel's enemies afforded him an opportunity of mortifying Cardinal Noailles, and of

pleasing the Jesuits at the same time, the very same Pope was so inconsistent and shameless as to yield to their request. Accordingly, in the year 1708, he issued a decree which condemned the "Moral Reflections" in general, but without specifying any particular doctrines or propositions which merited such a sentence. During the following year, some bold and well written animadversions on this proceeding made their appearance, under the title of "Dialogues on the Decree of Rome against the New Testament of Chalons, accompanied with Moral Reflections;" which were attributed to Father Quesnel. This papal decree was not received in France, since it infringed on the privileges of the Gallican churches; but, without making mention of it, the bishops of Luçon, and of Rochelle and Gap, proscribed it in their respective dioceses, during the years 1710 and 1711. At length Lewis XIV., at the instigation of the Jesuits, and those French prelates who were in their interest, applied to the Pope for the condemnation of the obnoxious work by a formal bull, which should distinctly point out such propositions in it as were censurable in the judgment of the holy see. In consequence of this application, Clement XI. established a congregation of cardinals, prelates, and divines, to enter into a particular examination of the doctrines and maxims which Quesnel had advanced. That his work might not be condemned without any efforts on his part to vindicate it from the accusations of his enemies, our author wrote on this occasion two letters to the Pope, which were safely conveyed to Rome; but His Holiness did not deign to give any reply to them. State policy had already determined what measures he should adopt; and, after the sessions of the congregation were ended, he issued the celebrated bull *Unigenitus*, in September 1713, which pronounced an hundred and one propositions extracted from the "Moral Reflections" to be heretical, and condemned whatever had been written, or should afterwards be written, in defence of that work.

To the ecclesiastical historians of the time we refer our readers, for a particular account of the violent disputes and commotions excited by this bull in France. To what has been already stated on this subject in our life of Cardinal de Noailles, we have only to add in this place, that Father Quesnel's name is to be joined with those of the illustrious characters among his countrymen, who, both under the reign of Lewis XIV. and the regency of the Duke of Orleans, appealed from this tyrannical papal edict to a general council. He spent the last



FRANÇOIS DU QUESNOY
DIT LE FLAMAND, SCULPTEUR.
Né à Bruges en 1594. Mort à Paris le 10 Mars 1634.

Randon Sculp.

years of his life at Amsterdam, where he formed some Jansenist churches, and published his apologetic and controversial pieces against the bull *Unigenitus* and its abettors. He died there in 1719, in the 86th year of his age. That he was a person of considerable learning, of great ingenuity, and of an elegant genius, needs no other evidence than what is abundantly furnished by his writings. From his contemporaries we also learn, that he was equally distinguished by the lustre of his piety, and the sanctity of his manners. Among his numerous productions, besides those already mentioned, are, "The Tradition of the Roman Church concerning the Predestination of holy Men and efficacious Grace," 1687, in 4 vols. 12mo., under the borrowed name of the Sieur Germain, doctor of divinity; "The Discipline of the Church, deduced from the New Testament, and some ancient Councils," 1689, in 2 vols. 4to.; "Christian Prayers, with the Practice of Piety," in 2 vols. 12mo.; "The Office of Jesus, with Reflections," 12mo.; "A Collection of Spiritual Letters, on various moral and pious Subjects," published after the author's death in 1721, in 3 vols. 12mo.; together with other doctrinal, moral, devotional, controversial, and miscellaneous treatises, of which a long list may be seen in *Moreri. Nouv. Dict. Hist.*—M.

QUESNOI, FRANCIS DU, also called FLAMAND, or THE FLEMING, an excellent sculptor, was born at Brussels in 1594. He learned his art under his father, who was a sculptor, and at an early age displayed so much ability, that the Archduke Albert gave him a pension and sent him to Italy. After the death of that Prince, he was patronised by the constable Colonna; and the celebrated Poussin residing with the constable at the same time, the two artists contracted an intimate friendship, and studied in concert. Quesnoi formed himself upon the taste of the ancients, and particularly excelled in making bas-reliefs and models in small size, representing Cupids and children, to which he gave singular grace and delicacy. Being reproached by the Italians as a mere artist in clay, wax, and ivory, and a modeller of children, he undertook a Saint Susanna in marble for the chapel of Loretto, and employed several years in perfecting it; for nothing short of the utmost perfection a work could receive would satisfy him. In this piece he happily imitated the genuine beauties of the antique. When the canopy of St. Peter's was finished, Pope Urban VIII. ordered four colossal statues to place in the niches. That of St. Andrew

was given to be executed by Quesnoi; and although Bernini, jealous of a competitor, said he would only produce a great child, yet when the figure was completed, it entirely effaced his own performance. This artist, excellent as he was, by the length of time he took in polishing his works to the utmost degree of nicety, was rendered unable to raise himself above indigence; and was in a very low state of health and spirits when, in 1642, Lewis XIII. engaged him as his sculptor, and as the head of an intended school for that branch of art, at a liberal salary. He was somewhat revived by this change of fortune, and was preparing for a journey to France, when he sunk into a melancholy derangement. While he was in this state, a brother, with whom he had lived upon bad terms, was supposed to have given him poison, from the effects of which, or of a broken constitution, he died at Leghorn in 1646, aged 52. Quesnoi was of a mild disposition, polished in his manners, but reserved. His reputation is chiefly founded upon the exquisite softness he gave to marble, and the peculiar grace and beauty of his infantile groups, finished with perfect anatomical exactness. His works, though generally small, are highly valued by connoisseurs. *D'Argenville Vies des Sculpt.*—A.

QUETIF, JAMES, a learned French Dominican monk in the 17th century, was born at Paris, in the year 1618. He embraced the monastic profession among the preaching friars, or Dominicans, when he was about 17 years of age. Having completed his philosophical course at Paris, he was sent by his superiors to Bourdeaux, where he studied divinity, and received priest's orders in 1648. After exercising his talents during ten years, in different houses belonging to his community, he was recalled to his native city in 1652; where for a long time he had the care of the library at the Dominican convent in the street St. Honoré, which was considerably enlarged by his exertions. He died in 1698, when he was in his 80th year, and highly respected for his great erudition, his extensive knowledge, and his virtues. He published a new edition of the "Summa Theologiæ" of Aquinas, in 3 vols. folio, with learned notes and several prefaces written by himself; and he rendered the same service to the work, entitled, "Concilii Tridentini Canones," 1666, 12mo. He was the editor of "The Spiritual and Ascetic Letters of Savonarola," translating such of them as were in the Italian language; and he published, with his own notes, "The Life of Savonarola," from the Latin of John

Picus, Count of Mirandula, subjoining to it the acts, letters, and apologies of Savonarola. He wrote the preface to "The Letters of Peter Morin," which he published from the author's manuscripts; as he also did his treatise "On the good Use or Abuse of the Sciences," and some of his other pieces. He prepared for the press an edition of all "The Works of Father Bartholomew, of the Martyrs;" and he wrote a considerable part of the work, entitled "Scriptores Ordinis Prædicatorum, cum Notis Historicis," which was completed by Father Echard, and published in 1719 and 1721, under their joint names, in 2 vols. folio. *Moreri. Nouv. Dict. Hist.*—M.

QUEVEDO DE VILLEGAS, FRANCISCO, a celebrated Spanish writer, was born at Madrid in 1570. He made himself distinguished by his productions in prose and verse, and obtained the honour of the knighthood of St. James; but indulging his satirical vein too freely against the administration of Count d'Olivares, he was put in prison, and did not recover his liberty till the disgrace of that minister. He is regarded by his countrymen as having attained excellence in the most different kinds of composition. His heroical poems are said to be characterised by energy and elevation; his lyrical, by beauty and sweetness; and his humorous, by ease, pleasantry, and ingenious invention. He was a copious writer, and besides many pieces which never were published, his printed works fill 3 vols. 4to., of which two are occupied by poetry, and one by prose. The former, under the title of "El Parnasso Español," were collected by Joseph Gonzales de Salas, who illustrated them by notes and dissertations, and published them at Madrid in 1650: they were several times reprinted in Spain and the Low-Countries. Of his prose, part consists of serious, moral, and religious pieces, and part of effusions of humour and satire. The latter have rendered the name of Quevedo best known in foreign countries, and have been translated into English and other languages. Of these are his "Visions," which are still read; his "Life of the Adventurer (or Sharper) Buscon;" and others with singular titles, the wit of which is probably gone by. He is said to have been not less learned than inventive and ingenious. He died in 1645, or 47, at Villa-nueva de l'Infantado. *Nicol. Antonio. Baillet.*—A.

QUIEN, MICHAEL LE, a very learned French Dominican monk who flourished in the latter part of the 17th and in the 18th century, was the son of a tradesman at Boulogne, and born in the year 1661. He received a liberal

education, having been instructed in classical learning at his native place, and then sent to study philosophy in the college du Plessis at Paris. When he was about 20 years old, he determined to renounce the world, and took the habit in the Dominican convent in the street St. Honoré. Here he studied, with uncommon assiduity and proportionate success, the Greek, Hebrew, and Arabic languages, criticism, divinity, the sacred Scriptures, and ecclesiastical antiquities. In the year 1690, he first appeared as an author, by publishing "A Defence of the Hebrew Text and the vulgate Version," against "The Antiquity of Time restored," &c. written by that learned Cistercian Father Pezron. The latter having published a reply, our author answered it in 1693, in a piece entitled, "The Antiquity of Time exploded," 12mo. These performances were regarded as very honourable testimonies to the author's learning and sagacity, and the critical world proclaimed him triumphant over his veteran opponent. He entered the lists against him the third time, in "Remarks" on his work, entitled "An Attempt at a literal and historical Commentary on the Prophets," which were printed in the "Memoires de Trévoux," for the month of March 1711. During the following year he published, "S. Joannis Damasceni Opera omnia quæ extant Gr. et Lat.," in 2 vols. folio, accompanied with dissertations abounding in erudition. It was his intention to have given a third volume, containing such pieces as have been falsely attributed to that father, and others concerning the genuineness of which there are no reasons for doubt, though they yet remain in manuscript; but it has never been committed to the press. The same fortune has attended his labours on "The Works of Leo of Byzantium," to which his attention was next directed. It is observable, from his dissertations accompanying the works of Damascenus, that he had studied the controversy between the eastern and western churches, more in the writings of the schoolmen than in those of the fathers and councils. The same conclusion may be drawn from another work, which he published in 1718, entitled "Stephani de Altimura Ponticensis contra Schisma Græcorum Panoplia quæ Romana et Occidentalis Ecclesia defenditur adversus Criminationes Nectarii nuperi Patriarchæ Hierosolymitani," &c. in 4to. Throughout this performance, the author's learning and ingenuity are chiefly employed in an attempt to vindicate the church of Rome from the charges of pride, ambition, avarice, and usurpation, which the Patriarch





C. Dupuis del.

et Sculpteur

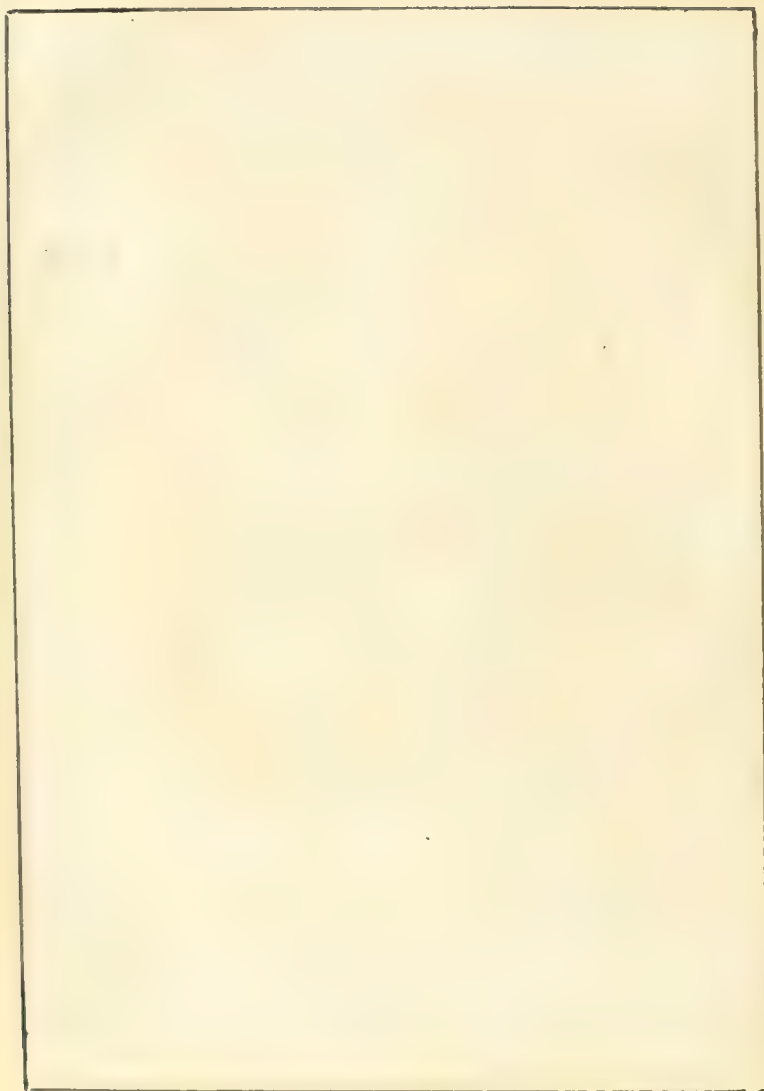
LE R.P. MICHEL LE QUIEN

Dominicain

*Né à Boulogne sur mer, le 8. Octobre
1661. Mort à Paris le 12. Mars 1733.*

CPR

Paris chez M. de la Harpe, Libraire, quai de l'École vers le Palais National, à côté de l'Image



Nectarius preferred against it; but, the undertaking was too arduous to be accomplished by all his talents, and all his zeal. Nor was he more successful in another controversy into which he entered towards the latter part of his life, concerning the validity of the ordinations in the church of England. He embarked in this controversy as a combatant against Father Courayer, a canon-regular of the Abbey of St. Genevieve at Paris (See his article); and it is acknowledged, even by his Catholic biographers, that the superiority in the contest was manifestly on the side of the Canon. The pieces which our author published on this occasion, are entitled, "The Nullity of the English Ordinations, or, a Refutation of the Book, entitled, a Dissertation on the Validity of the Ordinations of the English," 1725, 12mo.; "The Nullity of the English Ordinations demonstrated anew, both in point of Fact and Right," in 2 vols., 1730, 12mo.; and a letter in the "Mercure de France," for April 1731. Father le Quien died in 1733, when about 70 years of age. He had passed through life highly respected, as well on account of his piety, regularity, and uniform correctness of conduct, as of his great erudition, and esteemed by all who knew him for his amiable disposition, and his readiness at all times to communicate to others the knowledge and information which he possessed. He was the author of various curious "Dissertations," to be found in Father Desmolets, "Memoires de Literature and d'Histoire," and the "Mercure de France," the subjects of which are given in the first of our authorities. At the time of his death, he was engaged in printing the most considerable of his works, containing ample information relating to the ancient and present state of the eastern churches. His plan includes the whole of these churches, under the four grand patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem; presents a geographical description of each diocese, and of the episcopal cities; and then gives a particular account of the origin and establishment of the churches, their extent, their jurisdiction, their rights, their prerogatives, the succession and order of their bishops, their political government, the changes which they have undergone, &c. As the author did not live to give it his finishing hand, that task devolved on one of the brethren of his community, who introduced into it some additions and dissertations written with his own pen. The work did not make its appearance before the year 1740, when it was published under the title of "Michaelis le Quien Oriens

Christianus, in quatuor Patriarchatus digestus; quâ exhibentur Ecclesiæ, Patriarchæ, cæterique Presules Orientis, &c." in 3 vols. folio. *Moreri. Nouv. Dict. Hist.* — M.

QUIGNONES, FRANCIS DE, an eminent Spanish cardinal in the 16th century, was the son of Diego-Fernandez de Quignones, the first Count of Luna. He embraced the religious life at an early age in a monastery of Franciscans, and subsequently afforded such evidence of superior talents, that he was elected general of his order in the year 1522. By the Emperor Charles V. he was held in great esteem, and made his confessor. Upon the capture of Rome by the Imperial army in 1527, and the imprisonment of Pope Clement VII., in the castle of St. Angelo, his services were solicited by that Pontiff in a negotiation for obtaining his liberty, and were rewarded with a cardinal's hat. Afterwards he was nominated by His Holiness Bishop of Cauria, and sent in the capacity of apostolical legate into Spain, and into the kingdom of Naples. He died at Vero, in the Roman territory, in the year 1540. He was the author of a reformed breviary, under the title of "Breviarium Romanum, è Sacra potissimum Scriptura, et probatis Sanctorum Historiis confectum," which was printed at Rome in 1536, 4to., and met with the approbation of Popes Clement VII. and Paul III. From this work the author had the liberality and boldness to exclude numerous apocryphal legends, which are admitted into the generality of Romish Breviaries; but by so doing he excited against it the clamours of the ignorant and superstitious, who prevailed upon Pope Pius V. to suppress it. For this reason it is now numbered among scarce and curious books, and the original edition, from which repeated impressions have been taken in France and other Catholic countries, is much sought after by collectors. It is inserted in Wadingi, "Annal. Minor.," and in the second edition of Claude Joly's treatise, "De reformatis Horis Canonis." This cardinal was the author of some other works, relating to the government and privileges of his order, which may be seen in Wadingus's collection. *Antoni Bibl. Script. Hisp. Moreri. Nouv. Dict. Hist.* — M.

QUILLET, CLAUDE, a modern Latin poet, was born at Chinon, in Touraine, about the year 1602. He was brought up to medicine, which he practised for some years, till the following incident caused him to quit his country. He was at Loudun at the time that Laubardemont, a creature of Cardinal Richelieu, was sent thither to take informations respecting

the pretended possession of some nuns by the sorceries of Urban Grandier, an imposture which the Cardinal thought fit to favour. The counterfeit Satan one day threatened that on the morrow he would lift up to the roof of the church any one who should presume to call his power in question. A large company assembled on the next day with M. Loubarde-mont, when Quillet, who was present, challenged the devil to keep his word, and openly defied him. To the surprize of the assembly, nothing followed; but the challenger soon found that he had given offence to a mightier potentate than Satan, and thought it necessary to quit Loudun in haste, and retire to Italy. He went to Rome, where the Marshal d'Etrees, the French ambassador at that court, engaged him as his secretary. He is supposed to have returned to France with that minister after the death of Richelieu; and in 1655 he published at Leyden, under the name of Calvidius Lætus, his well-known poem, entitled "*Callipædia, sive de pulchræ Prolis habendæ ratione.*" In the first edition of this work were some satirical lines against Mazarin. The Cardinal, having discovered the author, sent for him, and having gently remonstrated with him for treating his friends with severity, promised him the first vacant abbey. Quillet, who had a mean soul, threw himself at the Cardinal's feet, asked pardon, assured him that he would obliterate what had given him offence, and begged permission to dedicate the poem to him. This was done in the Paris edition of 1656, and Quillet became the flatterer of Mazarin, and an abbot. He died at Paris in 1661, repenting, it is said, not of his adulation, but of the licentious cast of some of his verses.

The *Callipædia* of Quillet has acquired some fame among modern Latin poems; and its popularity, owing probably to the nature of its subject, is testified by several editions and translations. It is in fact an ingenious performance, agreeably varied by fable and episode, but frivolous in its main topic and its reasonings. Its details are frequently loose and inflammatory; and that it should have been dedicated to a cardinal, and have procured its author an abbacy, are proofs of the disregard to decorum in that age. The versification, though generally free and flowing, is by no means correct, and the diction is frequently impure. Quillet also composed a version of Juvenal in French verse, and a Latin poem in twelve books, entitled "*Henriados*," on the actions of Henry IV. These, with other papers, he left to Menage, with 500 crowns to defray the charge of

printing them; but the abbé took the money and neglected the conditions. *Bayle. Baillet. Moreri.* — A.

QUIN, JAMES. As there is no profession, eminence in which places a person in the eye of his contemporaries with more advantage than that of an actor, so there is none in which the posthumous fame bears so small a proportion to the living. Every thing of a mere actor dies with him. He contributes nothing to the future pleasure or benefit of mankind, and almost ceases to have existed, when they who have seen him, like himself, are no more. On this account, few of this class are proper subjects of biographical commemoration; and it is only when their names are strongly associated with the literature and state of society of their time, that they deserve to rank among the memorable characters in it. The subject of the present article is but just within these limits.

James Quin, born in London in 1693, was the son of a gentleman of Ireland, and received his education in the capital of that country. His father had unfortunately married a supposed widow, whose husband, after a long absence, returned and claimed her. Quin, who was the offspring of this connection, was hence illegitimated, and upon his father's death, in 1710, was left without a fortune. The interruption of his education prevented him from acquiring a profession, so that, at the age of 21, he found no better resource than to appear in under parts on the stage of Dublin. He displayed, however, rising talents which induced a friend to advise him to try the more fertile field of London, and he was admitted into the Drury-lane company in 1715. After performing two years at that theatre, he entered under Rich at Lincoln's Inn theatre, where he continued to perform during seventeen years. The parts in which he excelled were, in tragedy, the grave, dignified, manly, and sententious, such as Cato, Zanga, and Coriolanus; in comedy, those of strong, sarcastic humour, such as Falstaff, Volpone, and Sir John Brute. His utterance was weighty and impressive, but somewhat monotonous and cumbrous, and he recited in the rolling pompous manner then in vogue. His theatrical history is not of importance enough to be here detailed. Either pique, or the expectation of greater advantage, induced him several times to change from one theatre to another, and there is reason to believe that he was one with whom it was by no means easy to keep on terms. His passions were strong, his temper irritable, his language often coarse; and, as one of his friends happily said of him, "there



PHILIPPE QUINAULT

*Né en 1650 à Pellen en la Marche, Mort
à Paris le 20 Novembre 1698 âgé de 48 ans.*

was a sediment of brutality in him when you shook the bottle." He was convivial, and almost proverbially attached to the pleasures of the table. Yet there was a fund of generosity in his temper, which showed itself in manly sentiments, and occasionally in benevolent actions. The circumstance of his giving a rool. to the poet Thomson when under an arrest for debt, has often been told to his honour. It was the commencement of a strong friendship between them; and the poet has immortalised the actor in a stanza of his admirable "Castle of Indolence."

Here whilom ligg'd th' Esopus of the age;
But, call'd by Fame, in soul ypricked deep,
A noble pride restor'd him to the stage,
And rous'd him like a gyant from his sleep.
Even from his slumbers we advantage reap,
With double forceth'enliven'd scene he wakes,
Yet quits not nature's bounds. He knows to keep
Each due decorum: now the heart he shakes,
And now with well-urg'd sense th'enlighten'd
judgment takes.

This sketch of Quin's mode of acting is by a friendly hand, but appears to be characteristic. His occasional retreats from the theatre are here alluded to, which were generally caused by bickerings with the manager; but finally, the natural and unaffected style of acting introduced by Garrick robbed him of so much of the applause to which he had been accustomed, that he may be said to have been driven from the stage by superior talents. After Thomson's death, he appeared in that poet's tragedy of *Coriolanus*, and spoke a prologue written on the occasion by Lord Lyttleton, with at true pathos that did honour to his feelings. His last performance was the favourite part of *Falstaff* for the benefit of his friend Ryan, in 1753; and it is said that no equal representative of the witty and licentious knight has since trod the stage. He survived his retreat several years, which he spent chiefly at Bath, where his fund of anecdote and strong pointed sense rendered his company much sought after. He had good breeding, which fitted him for the highest societies when he chose to act the gentleman, and his sensuality and coarseness were endured for the sake of his companionable qualities. Quin died at Bath in 1766, at the age of 73. Garrick, once his rival, but afterwards his friend, wrote a poetical epitaph for his monument in the cathedral. — A.

QUINAULT, PHILIP, a French poet, was born in 1636, probably in an humble condition, though the assertion of a satirist that he was the

son of a baker in Paris is regarded as a calumny. It appears, however, that he had few advantages of education, and exclusive of some lessons in the art of versifying, which he received from Tristan l'Hermite, he was indebted for his proficiency solely to his own application and abilities. Before the age of twenty he brought some pieces upon the stage; and for a number of years he continued to produce dramatic works of different kinds, which were generally much applauded. Their success, and the bad taste that reigned in them, provoked the caustic Boileau to make Quinault an object of ridicule; and he attacked him in satires and epigrams with an unremitting severity, which at length became injurious to his own reputation. For Quinault, quitting the walk of tragedy, for which his genius was not adapted, associated himself with Lulli in the composition of operas, and displayed an excellence in lyric poetry (or that adapted to music) which placed him beyond competition in that branch, and has caused him by the best judges to be numbered among the distinguished characters of the age of Lewis XIV. It is allowed that nothing can be more tender, delicate, and ingenious, than the turn of his songs and love-dialogues, and that no one has ever so happily accommodated the melody of French verse to musical expression. Boileau and his other detractors in his own time imputed the success of Quinault's writing to Lulli's notes; but at present the musician is thought intolerable, while the poet is read with delight. His "*Armida*," and his "*Atthys*," in particular, are spoken of as master-pieces of their kind.

Quinault, who had attended to matters of business, as well as to writing verses, was employed to arrange the affairs of a rich tradesman who was at variance with his partners. This office made him acquainted with the wife, whom he married when soon after she became a widow. He then purchased the place of an auditor in the chamber of accounts, though the board made some difficulty in admitting him, probably as having been a writer for the stage. On this occasion an epigram was written, terminating with the point, "Since he has made so many *auditors*, why would you prevent him from becoming one?" He was received into the French academy, and, in the name of that society, harangued the King on his return from the campaigns of 1675 and 77. He indeed was a constant adulator of that prince in the prologues to his operas, and was rewarded by a pension. His wife's fortune and other sources of emolument ren-

dered him one of the most opulent of the poetical tribe. A decline of health and spirits, however, interrupted the enjoyment of his prosperity, and terminated his life before the period of advanced age. His melancholy threw him into a state of contrition on account of the tendency of his theatrical performances, in which love is painted with all its seductions of pleasure and sentiment, and he resolved to devote his remaining powers to the "glory of God and the King." He began a poem on the extinction of protestantism in France, which happily he did not finish; to have been the eulogist of bigotry and persecution would have injured his memory more than to have been the poet (the decent one) of love. It is to be remarked that the austerity of the church of Rome anathematizes *all* theatrical productions, and that his repentance therefore did not imply a consciousness of any singular delinquency as a writer of operas. He died in 1688, in his 54th year, leaving a family of five daughters. Quinault was an amiable man in society, mild, polite, and attentive. He spoke and recited well, and was agreeable in conversation; though Boileau, after being reconciled with him, used to complain that he was always talking to him about his own verses, and never about *his*. Besides his numerous pieces for the stage, he wrote occasional poems, some of which were lively and delicate. His works were printed at Paris in 5 vols. 12mo., 1739 and 1778. *Siècle de Louis XIV. Moreri. Nouv. Dict. Hist.* — A.

QUINTILIAN, MARCUS FABIUS QUINTILIANUS, a celebrated teacher of eloquence, was born about A.D. 42, in the reign of the Emperor Claudius. The place of his nativity has been a subject of controversy, some authorities making him a Roman, others a Spaniard of Calagurra (Calahorra). The probability is, that his family was originally Spanish, but that his father or grandfather had settled in Rome. Quintilian was certainly educated in that capital, where he studied rhetoric under Domitius Afer, a celebrated orator, and Servilius Nonianus. He perhaps opened a school in Spain, since the Eusebian chronicle mentions his being brought from that country to Rome by Galba. From the commencement of that Emperor's reign, he taught the art of rhetoric in Rome with great applause, and is said to have been the first who received a stipend from the treasury on that account. He pursued this occupation for twenty years, joining with it the occasional exercise of oratory in the forum; for he mentions having pleaded causes. In

the reign of Domitian the education of two of the Emperor's grand nephews was entrusted to him; and he is said by Ausonius to have been honoured with the consular ornaments, which at that time were frequently given without the dignities of the office. By Juvenal, Quintilian is represented as wealthy, and the possessor of large estates; which (if he means the same person) is not easily reconcilable with a letter addressed to him by Pliny the Younger, who had been his scholar, in which he calls him "animo beatissimum, modicum facultatibus," and desires him to accept a present for his daughter, who was about to be married to a man of condition. He underwent great domestic affliction from the loss of his wife, and of two sons, one of whom he describes as a prodigy of early excellence, and laments in terms not very honourable to his philosophy. He was, however, a man of exemplary morals, and in all his writings appears as the friend of virtue: some adulation of Domitian, in which he might be countenanced by the example of several eminent writers of the time, is the only stain on his literary character. It is not known when he died.

The work of Quintilian which has come down to our times, "*De Institutione Oratoria*," is one of the most valuable remains of antiquity. It was composed for the use of his lamented son, and is an institute for the education of an orator, whom he takes up from the cradle, and conducts through all the periods of instruction, to the exercise of his proper art. It contains therefore many excellent precepts with respect to education in general, especially the early parts of it, which are applicable in all times and countries, as being founded on the nature of the youthful mind. There is, perhaps, no great depth of thought in his principles of rhetoric, which relate chiefly to the mechanical practice of the art; but his observations are marked with sound sense, and his work affords much useful information of the current literature of that age. The style of Quintilian is said by critics to exhibit tokens of the deterioration of the Latin tongue; but perhaps every deviation from the usage of the Augustan age has been too readily regarded as a depravation. This author also wrote a treatise on the Causes of the Corruption of Eloquence, but it has not been transmitted to modern times; for the anonymous piece under that title usually ascribed to Tacitus is certainly not this work. The name of Quintilian is affixed to certain "*Declamations*," of which there are 19 of



J. de Witt. Pinx. et sculpsit.

W. Elder sculp.

moderate length, and a great many more much shorter. As in style, method, and manner they totally deviate from the rules laid down in the Institutions, no good judges attribute them to our Quintilian; but they may perhaps have been the work of his father or grandfather. They are in general flat effusions of trivial rhetoric. Of the editions of Quintilian, some of the most valuable are the Variorum, *Lugd. Bat.* 2 vols. 8vo., 1665; Gibson's *Oxon.* 4to., 1693; Rollin's, *Par.* 2 vols. 12mo., 1715; Burmann's, *Lugd. Bat.* 4 vols. 4to., 1720; Capperonier's, *Par. fol.*, 1725; Gesner's *Gotting.* 4to., 1738. *Bayle. Moreri. Tiraboschi. Bibliogr. Dict.*—A.

QUINTINIE, JOHN DE LA, famous for his skill in horticulture, was born near Poitiers in 1626. He received a learned education, and was brought up to the profession of the law, in which he practised for some time with reputation as a pleader. A passion for agricultural knowledge led him to study with great attention all the authors antient and modern upon that topic; and on a visit to Italy in the capacity of preceptor to the son of a president of the chamber of accounts, he made great additions to his knowledge from actual observation. On his return he devoted himself almost entirely to experiments on the culture of trees and plants, and made many discoveries which greatly improved the art of gardening. In particular, he was one of the first who laid down just principles of the art of pruning fruit-trees. He also first remarked that a transplanted tree grew only by the new roots that it threw out, and that the old fibres were useless and ought to be cut off. At what time he began to follow gardening as a profession does not appear; but he must have already acquired fame in it when he was invited to England by Charles II., who offered him a considerable pension to engage him in his service. He twice visited this country, and made several connexions in it; and a paper of his on the culture of Melons was inserted in the Philosophical Transactions. The Prince of Condé took much pleasure in conversing with him on subjects of his art; and Lewis XIV. created in his favour the post of director-general of the fruit and kitchen gardens in all the royal palaces. In 1690 he published "*Instructions pour les Jardins Fruitières et Potagers*," 4to., which became a very popular work, was frequently reprinted, and was translated into several modern languages. The last French edition was in 2 vols. 4to., 1756, with the title of "*Parfait Jardinier*."

La Quintinie died at Paris about 1700. *Moreri. Nouv. Dict. Hist. Haller's Bibl. Botan.*—A.

QUIRINI, ANGIOLO-MARIA, a learned Cardinal, born in 1680, was by descent a noble Venetian. He received his early education in the college of Sant'Antonio at Brescia, and entered while young into the order of Benedictines of Monte Cassino. At Florence he pursued a very extensive course of study under several of the most eminent men in science and letters of that age. Becoming a professor in his convent, he delivered an oration "*De Mosaicæ Historiæ Præstantia*," which was printed. His studies were for some time interrupted by an imagination that he had the stone; but the death of his physician Bellini, who fell a victim to a false impression respecting his own case, freed him from his fancied complaint, and in 1710 he set out upon what might truly be called his literary travels. He visited Germany, Holland, Flanders, England, and France, making in the latter country an abode of more than two years, during the greatest part of which time he resided in the Benedictine abbey of St. Germain des Pres. In this tour he became personally acquainted with every distinguished literary character in those countries, and visited every object of learned curiosity; every where exciting a general esteem of his talents, his industry, and his conduct. On his return to Italy he published a Dissertation containing a plan for a history of Italy; an Essay on the history of the monastery of Farfa in the duchy of Spoleto; and an edition of the office for divine service according to the usage of the ancient Greek church. Pope Innocent XIII. soon afterwards created him Archbishop of Corfu, which dignity he filled in such a manner as to inspire the Greek separatists with veneration for his person. His residence in that island was the cause of his composing a learned work entitled "*Primordia Corcyræ ex antiquissimis Monumentis illustrata*," 4to., 1725, reprinted at Brescia with additions in 1738. Benedict XIII. in 1727 raised Quirini to the cardinalate, after having nominated him to the bishopric of Brescia. His promotion to that see was followed by some publications relative to the literature of Brescia; and he further consulted the honour of his diocese by his attention to render its cathedral one of the most magnificent in Italy. His attachment to the see of Rome was displayed by a life of Pope Paul II. printed in 1740, the object of which

was to defend the memory of that pontiff against the attacks of Platina. He was soon after appointed librarian to the Vatican, and prefect of the congregation of the Index, and in these posts he continued to serve the cause of literature. It was through his means that a new edition of the works of St. Ephrem was given, in 6 vols. folio, Greek, Syriac, and Latin. He likewise edited the letters of Cardinal Pole, accompanied by a dissertation to prove that the secession of the reformers from the Roman church was unjustifiable; and another to defend the character of Pope Paul III. But although he was a vigorous champion of the papacy, he wrote with a spirit of candour and moderation, which obtained the applause of the Protestants themselves. His proficiency in polite literature gave an amenity to his style and manner, and he had been too well acquainted with the learned of different communions, not to treat them with respect. He was associated to several literary societies, among which were the academies of Petersburg, Berlin, and Vienna, and the institute of Bologna. The Cardinal enjoyed a large revenue, which he expended with munificence on objects of charity and public splendour. At Rome he beautified the church of St. Mark whence he derived his cardinal's title; and he liberally contributed to the fine Catholic church at Berlin. He purchased a collection of books as the foundation of a public library at Brescia. His own select and valuable library he gave to the Vatican, where a new apartment was constructed to receive it. His charities to the poor at Brescia were numerous and extensive; and he was indefatigable in performing his pastoral duties, visiting the alpine parts of his diocese in the most inclement seasons. This illustrious prelate died greatly regretted at his episcopal residence in 1755, at the age of 75. Besides the works above mentioned, he published some pastoral instructions, an account of his own life, and a narrative of his travels. He had a turn for poetry, and made several translations in Italian and Latin verse, among which were versions of part of Voltaire's *Henriade*, and of his poem on the battle of Fontenoy. In return for the compliment, that great

writer dedicated to him his tragedy of *Semiramis*. *Elogi Italiani*. *Moreri*. *Nouv. Dict. Hist.*—A.

QUISTORP, JOHN, a German Lutheran divine and professor of some note in the 17th century, was born at Rostock, in the year 1584. He pursued his academical studies at his native city, Berlin, and Frankfort on the Oder; and afterwards travelled through Holland, Brabant, and Flanders, in the capacity of governor to the son of a patrician of Lubec. In the year 1614, his learning and abilities having recommended him to the chair of professor of divinity at Rostock, before his entrance on the duties of that post he visited the principal German universities, and, upon his return home, he was created doctor of divinity. Sometime afterwards he obtained the archdeaconry of St. Mary's at Rostock. In 1645, he was appointed pastor of the same church, and superintendant of the churches in the district of that city. He had the enviable honour of rendering every service, which the most tender and faithful friendship could suggest, to the celebrated Hugo Grotius, during his last fatal illness at Rostock; and would, on this account alone, be entitled to respectful notice. Upon the death of Grotius, he wrote a Latin letter to Calovius, containing an account of the sickness and last sentiments of that great man; which is inserted in the "*Bibliothèque Choisie*" of Colomies, and in the "*Vindiciæ Grotianæ*," under the title of "*Grotii manes*." Professor Quistorp died in 1648, about the age of 64. He was the author of "*Annotationes in omnes Libros biblicos*;" "*Commentarius in Epistolas Sancti Pauli*;" "*Manuductio ad Studium theologicum*;" "*Articuli Formulæ Concordiæ illustrati*;" besides numerous "*Sermons*," and "*Dissertations*" on a variety of subjects. He had a son of the same name, who was born at Rostock in 1624, and died in 1669. He became pastor, professor of divinity, and rector of the university in that city; and he signalized himself by his controversial writings against the papists. The titles of some of his pieces may be seen in *Moreri*. *Nouv. Dict. Hist.*—M.



RABANVS MAVRVS.

R.

RABANUS MAURUS MAGNENTIUS, a learned and very celebrated German Prelate in the 9th century, was a Frank by nation, of noble descent, and born at Fulda in the year 785. He received the first part of his education at the abbey of Fulda, and was sent from thence to Tours, where he was placed under the instructions of the famous Alcuin. In this situation he distinguished himself by the assiduity with which he applied to his studies, and his unrivalled proficiency in all the learning of the times, both profane and sacred. Not long before the death of Alcuin he returned to Fulda, and embraced the religious profession in its abbey. In the year 810, the Abbot Ratgarius placed him at the head of the school belonging to his house; which the fame of his superior learning soon raised into great reputation, and filled with pupils, many of whom were afterwards promoted to the highest ecclesiastical dignities, and proved the brightest ornaments of that age. In the year 815, Haisulphus, Archbishop of Mentz, ordained him priest; and in 822, he was elected Abbot of Fulda. About the year 830, when the unhappy quarrel took place between the Emperor Lewis *le Débonnaire* and his sons, our Abbot conducted himself in that delicate situation with so much prudence and wisdom, that he gained the esteem and confidence of both parties, and proved the instrument of bringing about a reconciliation between them. Four years afterwards, Ebbo, Archbishop of Rheims, who had been condemned for high treason, was committed to his custody. In 838, at the request of Count Erlafrid, he sent a colony of monks from Fulda, to occupy a monastery lately founded by him at Hirschau; and at the same time, in order that he might be enabled to pursue his studies with less interruption, devolved the care of governing his abbey on Hatto. During the following year the monks expelled him

from his post, complaining that, in consequence of his devoting himself so much to his studies, the necessary affairs of the monastery were neglected, and its estates suffered to be dilapidated. After receiving this treatment he retired, either to St. Peter's Mount, or, as others report, to an humble apartment in the outer court of the abbey, where he spent his time in devotion, the study of sacred literature, and the composition of his various writings, deaf to the repeated entreaties of the rebellious monks that he would resume his authority. In the year 847, a vacancy having taken place in the archiepiscopal see of Mentz, the proofs which Rabanus had given of his learning and wisdom, and the reputation which he had acquired by his religious publications, determined the electors to nominate him to that dignity, and their choice met with the approbation of the Emperor. In the year 848, he summoned a council to assemble at Mentz, in which he procured the condemnation of Godeschalc, for maintaining the doctrine of St. Augustine respecting predestination and grace. Of the part which he took on this occasion, and the consequences which arose, we have already given an account in the life of that monk. Between Rabanus and Godeschalc a mutual hatred prevailed. It must, therefore, for this reason more especially, ever remain a blot on the memory of the former, that he should have given up the monk into the custody of Hincmar, Archbishop of Rheims, who was wholly devoted to his own interests, and by so doing have afforded strong grounds for suspecting, that he himself was the secret instigator of the cruel and inhuman persecution of Godeschalc. Rabanus died in 856, about the age of seventy-one.

The piety, modesty, humility, liberality, and other virtues of Rabanus, are commended in warm terms by his biographers. When speaking of him as a scholar and writer, Dupin says,

" he excelled all his contemporaries in the learning known in those times ; in explaining the principles of the liberal arts and sciences, and the rules of grammar and rhetoric ; in a readiness in collecting from the Fathers of the Church common places upon the Sacred Scriptures ; in allegorizing the historical parts of the Bible ; in an exposition of the mystical reasons of the ceremonies ; in a facility at turning prose into verse ; and in the manner of reducing his common places into precepts and instructions. All the works of Rabanus come within this description." Mosheim passes a high encomium upon him. " Rabanus Maurus," says he, " Archbishop of Mentz, is deservedly placed at the head of the Latin writers of this age ; the force of his genius, the extent of his knowledge, and the multitude of productions that flowed from his pen, entitle him to this distinguished rank, and render improper all comparison between him and his contemporaries. He may be called the great light of Germany and France, since it was from the prodigious fund of knowledge which he possessed, that these nations derived principally their religious instruction. His writings were every where in the hands of the learned, and were held in such veneration, that, during four centuries, the most eminent of the Latin divines appealed to them as authority in religious matters, and adopted almost universally the sentiments which they contained." These writings consist of " Commentaries," in Latin, on many of the books of the Old and New Testament, and the Apocrypha, which entitle him to be placed in the first rank of those who undertook to illustrate the Scriptures by compilations from the Fathers ; " Homilies," in Latin, on the epistles and gospels ; " Scripture Allegories," in Latin, which secure him an eminent place among the allegorical commentators on scripture ; " Excerptio de Arte Grammatica Prisciani ;" " De Universo, Lib. XX. sive Etymologiarum Opus ;" " De Clericorum Institutione et Ceremoniis Ecclesiæ, Lib. III. ;" " De Sacris Ordinibus, Sacramentis Divinis, et Vestimentis Sacerdotalibus, Lib. ;" " De Disciplina Ecclesiastica, Lib. III. ;" " Lib. III. De videndo Deo, de Puritate Cordis, de Modo Pœnitentiæ ;" " De Anima et Virtutibus ;" " Martyrologium ;" " Poemata de diversis ;" " Glossæ Latino-barbaricæ," and " De Inventione Linguarum ab Hebræa usque ad Theodiscam, Lib. ;" both edited by Goldast, in the II. Vol. of his " Rerum Alamannicar. Script. Vet.," together with numerous other pieces, the subjects of which may be seen in Cave and Dupin. The greater

part were collected together, and published at Cologne in 1627, by George Colvenerius, in 6 vols. folio ; and other pieces, not in that collection, may be found in Baluze's " Miscellanea," among Father Sirmond's publications, and in the VIIIth. Vol. of the " Collect. Concil." as referred to in *Cave's Hist. Lit. Vol. II. sub. Sæc. Phot. Dupin. Moreri. Mosheim's Hist. Eccl. Sæc. IX. Par. II. Cap. II. III.*—M.

RABELAIS, FRANCIS, a famous wit, was born in the latter part of the 15th century, at Chinon in Touraine. He entered among the Cordeliers, and became well skilled in the learned languages and the literature of the age ; Such was his attachment to books, that having acquired popularity as a preacher, he expended what he gained by his sermons in providing himself with a small library. His life, however, was not so edifying as his discourses ; and an adventure of his which caused scandal to the monastery was punished by imprisonment in his cloyster. His pleasant and facetious humour had so much ingratiated him with persons of rank, that he at length obtained his liberation, and permission from the Pope to quit his order and remove to that of St. Benedict. Not able, however, to reconcile himself to any restraint, he threw aside the religious habit, and went in 1530 to study medicine at Montpellier. After some time spent in that school, he repaired to Lyons, where he printed a collection of some pieces of Hippocrates and Galen in the Latin translations then current, adding a few corrections. Continuing in that city, he published several other works, among which were some of the books of that History of Pantagruel which gave him so distinguished a place among burlesque writers. Visiting Paris about the end of the year 1535, he waited upon Cardinal John du Bellay, to whom he had been known while they resided in the same convent ; and made himself so acceptable to that prelate, that he was taken into his house as his physician, reader, librarian, and steward. Du Bellay being nominated ambassador to the court of Rome, took Rabelais with him in 1536 to that capital, where his wit so much amused His Holiness and the Cardinals, that he obtained plenary absolution for the crime of apostacy. In 1537 he took the degree of doctor of physic at Montpellier, and according to the statutes gave public lectures, chusing for his subject the Prognostics of Hippocrates, which he commented upon in Greek. He returned to the Cardinal du Bellay at Paris in 1538, and was presented by him with a prebend in the chapter of St. Maur. He was afterwards made the curé

or parochial priest of Meudon, which office he held from 1545 to his death. His Pantagruel, which he finished about the time of his becoming pastor of Meudon, whilst it brought upon him the hostility of the monks, whom he had severely satirized, and who procured its condemnation by the Sorbonne and the parliament, caused his company to be much sought after, as the wittiest and most diverting buffoon of his time. The want of decency was easily pardoned at that period, and Rabelais had some estimable qualities, and possessed very extensive and various erudition, with a ready elocution, and an inexhaustible store of ludicrous ideas. He had, moreover, a fine person, agreeable features, and a happy address, so that few men have been better fitted to please in free society. The curé of Meudon became the reigning wit in France, and a number of repartees and humorous stories are current in his name, great part of which have also been ascribed to other popular jesters. He died at Paris in 1553, at the age of 63, according to one account, of 70, according to another.

The "Pantagruel" and "Gargantua" of Rabelais are to be regarded as comic satires, often concealing under a whimsical extravagance attacks upon follies which it would not be safe seriously to expose. It is in vain, however, that commentators have attempted to find out meaning in much that is mere ribaldry and nonsense, and even to discover real history veiled in the allegory of burlesque, where the author meant nothing more than to make his reader laugh or wonder. His satire, where intelligible, is often just and ingenious; but the obscurity of his language and excentricity of his conceptions render the perusal of his works, to a modern at least, rather a task than an amusement. Many editions have been given of Rabelais: the most complete are those printed in Holland in 5 vols. 8vo. 1715, with notes by Duchat; and at Amsterdam in 3 vols. 4to. 1741, with plates by Picart. There have also been castigated editions by Perreau and Marsy. The letters of Rabelais were published in an 8vo. vol. with notes by St. Marthe. The celebrity of this singular person is perpetuated in the medical school of Montpellier, where the bachelors are invested with a scarlet robe, said to have been that of Rabelais. *Moreri. Nouv. Dict. Hist. Eloy. Dict. Hist. Med.*—A.

RABENER, THEOPHILUS WILLIAM, a celebrated German writer, was the son of an advocate at Leipsic, and was born at Wachau, an estate belonging to his father, in 1714. He

received the rudiments of his education under private tutors, and in 1728 was sent to the college of Meissen, where he had for fellow-students Grabener, Gärtner, and Gellert. With these he formed an early and intimate friendship, which continued till the last moment of his life, and particularly that with Gellert, who esteemed him, not only for his talents as an author, but for many other valuable qualities which he possessed. In 1735 he went to the University of Leipsic, where he applied chiefly to jurisprudence, but without neglecting the Muses, to whom he devoted some part of his time; and after remaining there two years, had the misfortune to lose his father. In 1741, Professor Schwabe having begun a journal entitled, "*Belustigungen des Verstandes und Witzes*," Amusements of Reason and Wit, Rabener became one of his co-adjutors, and continued to assist him by his contributions till the year 1744. The satires which compose the first volume of his works, and which are no less distinguished for invention, than delicacy of wit, made their first appearance in this journal; and it contains also a humorous piece written by him in 1743, entitled, "Proofs of the Necessity of employing Rhime in the German Poetry." This periodical work was conducted some time with considerable success, but it became at length degraded by literary disputes carried even to indecency; and the best writers withdrawing from it, established another, under the title of "*Bremische Beyträge*," Contributions of Bremen. The new literary society comprehended, besides others, Gärtner, Schlegel, Schmidt, Ebert, Hagedorn, Zachariä, and Rabener, who were soon after joined by Giseken, Gellert, and Klopstock. The journal of Bremen forms an epoch in the history of the German literature, as it introduced into that country a better taste, and tended greatly to improve the language, which before that time had been much neglected.

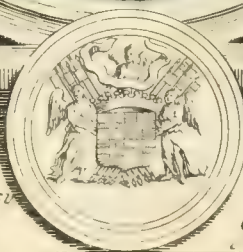
In 1741, Rabener had been appointed controller of the taxes in the circle of Leipsic; a place of great fatigue, which required not only laborious exertion, but an exact knowledge of the laws of the country, and the most inflexible integrity; but notwithstanding the close attention which he bestowed on this office, he still found sufficient leisure to continue his literary pursuits, and towards the end of the year 1751, composed his satirical letters, in which he introduces persons of every state and character, all of whom speak in the language suited to their condition. In 1753 he was appointed chief secretary to the directors of the taxes at Dresden; and two years after, he published

the fourth and last volume of his satire, which contains a burlesque explanation of the Proverbs of Sancho Panza, the tale entitled "The First of April," and "The Excuse and Reparation." The public were much disappointed on finding this volume announced as the last; but Rabener had made up his mind, and remained firm in his resolution of wielding the scourge of satire no longer.

Rabener, however, amidst his numerous avocations, still continued to write occasionally satirical pieces, among which were imitations of Lucian, and the plan of a work entitled, "*Verzückungen oder Gesichter*," Extasies or Visions. He undertook also to write for the stage; and composed four acts of a comedy called "The Freethinker," which, with a great many other papers and letters, were burnt together with his house during the siege of Dresden in 1760. He could not but feel this loss severely; on the return of peace, however, he recovered his former spirits, so as to resume his labours, and was honoured by his prince with new marks of favour, being appointed a counsellor of taxes without his knowledge. About this period he abandoned his literary labours, and all that his friends could obtain was a collection of his letters, which were afterwards published by Weiss. They were never intended for the public eye; but they are so natural, and written with so much truth and sincerity, that they exhibit a much more correct picture of the author than the pen of the biographer could delineate. Rabener's health began now gradually to decline. After a fit of the gout he lost all taste for labour; and in 1767 he experienced a paralytic stroke. In 1768, Rabener went to Carlsbad for the benefit of his health; but the use of the baths there did not produce the hoped for effect. On the contrary, he was seized with periodical fits of insensibility, followed by great weakness in the head; and in the month of March the next year he had a second paralytic stroke much more violent than the former. After this period his health was never completely restored. He lost all his strength; his vigour of mind even decreased, and he continued in a most enfeebled state till the time of his death, which took place on the 22d. of March 1771. His character is thus delineated by his friend Weiss. "He was among the small number of those privileged men whom nature has endowed with every quality necessary to their state. He thought and spoke in a manner peculiar to himself; his pleasantness flowed from an abundant source;

he never sought for them, and they appeared so natural, pleasant, and lively that it was impossible not to be struck by them. His soul was always so pure and tranquil, that his mind was never obscured for a single moment by uneasiness or chagrin. The misfortunes of life always left it at sufficient liberty to be able to view every thing on the most favourable side. Never was a German so agreeable a companion. He often enjoyed the pleasure of seeing gaiety brought back among a company by his appearance. He acquired the friendship and esteem of all those who knew him. In his presence mirth never degenerated into licentiousness. But he displayed his wit only before his friends; he never lavished it on the rich and the great; on the contrary he concealed it when invited merely for the purpose of being heard. He always spoke the truth without regard to persons or rank. He did not readily grant his confidence, but his first friends were also his last. He had a heart always ready to serve his friends, and he assisted them with his purse and credit as well as with his information and advice. He acquired the esteem and confidence of his superiors, not by pliability of temper, but by his knowledge and assiduity in his office. His satire is pleasant, lively, and void of bitterness; and he could love and esteem persons in whose character he found ridiculous traits, provided he discovered them, at the same time, to possess merit." "Rabener," says Ramler, in the preface to his German translation of the Abbé Batteaux on the Belles Lettres, "that favourite author of our country, wrote poetically in prose, like Lucian and Swift. His satirical, sportive genius possesses salt without gall. What masculine beauty in his writings! what instructions in his criticisms! what riches in his invention! what a gallery of different pictures in his Testament of Swift, his tale, the First of April, his German Dictionary, his Chronicle, his List of Deaths, his Proverbs of Sancho Panza, and particularly in his Letters." Rabener's works are known in every country of Europe, as they have been translated, either in whole or in part, into French, English, Dutch, Danish and Swedish. *Vies des principaux Savans de l'Allemagne par M. le Prof. Meister.*—J.

RABUEL, CLAUDE, a French Jesuit and able mathematician in the 17th and early part of the 18th century, was born at Pont-de-Vele in the country of Bresse, in the year 1668. About the age of eighteen he entered into the society of Jesus, and principally distinguished himself by his proficiency in mathematical



M. Roger
Comte de Bassi
Camp

de Rabutin
Mestre de
General &

learning. Being selected by his superiors to teach that department of science, he filled the chair of professor of mathematics in Trinity-college at Lyons, during twenty years, with great reputation and success. He died in 1728, in the 60th year of his age. He was the author of an esteemed "Commentary on the Geometry of Descartes," which was published after his death, in 1730, 4to., under the care of Father L'Espinasse, who had been his pupil, and was a member of the same society. This was the first illustration of the whole of that work which had ever been given to the public, the preceding labours of Messrs. De Beaune, De Fermat, and De Witt, having extended only to particular parts of it. Father Rabuel left behind him other works on algebra, conic sections, and the geometrical *Loci* of the differential calculus and of the integral calculus; and he was one of the few instances of persons who, while their predominant bias has attached them to the study of abstract science, have possessed a taste for polite literature, and pretensions to the character of good Latin poets. *Moreri*.—M.

RABUTIN, FRANCIS DE, of an ancient and noble family in Burgundy, served as a gentleman in the company of the Duke de Nevers, under Henry II. and Charles IX. with reputation for valour and fidelity. He was living in 1581. This person was the author of "Commentaires des Dernieres Guerres du Roi Henri II. et de l'Empereur Charles-Quint," printed in 1555, 4to., and of a "Continuation," printed in 1558: both together were published in 11 books in 1574. They contain a history of the wars in the Low-Countries from 1550 to 1558, and are written in a simple style, with a great appearance of veracity. *Moreri*. *Nouv. Dict. Hist.*—A.

RABUTIN, ROGER DE, COUNT OF BUSSI, a distinguished character in the reign of Lewis XIV., son of Leonor Baron of Bussi, was born at Epiry in the Nivernois in 1618. He entered very young into the army in his father's regiment, of which he afterwards became colonel. After serving at a number of battles and sieges, he rose to the rank of mestre-de-camp of the light-horse, and lieutenant-general of the Nivernois. A disappointment in his expectations of further honours and rewards, together with a natural turn to satire, engaged him in lampoons upon persons about the court, which drew upon him the King's displeasure; and in 1665, in which year he became a member of the French Academy, a manuscript history of the amours of

two court-ladies, of which he was the writer, being handed about under the title of "Histoire Amoureuse des Gaules," a complaint was laid before His Majesty, in consequence of which he was sent to the Bastille. A noted song, in which the King himself underwent some ridicule, was supposed to be the more real cause of his disgrace. A disorder occasioned by his confinement procured his liberation, but he was first obliged to resign his post, and to write a letter of apology to the subjects of his satire. He was likewise exiled to his country seat—a terrible banishment in the eyes of a French courtier—where he remained 17 years, during all which period he did not cease to importune the King for his return, by letters conceived in terms of abject humility and base adulation. He could not, however, suppress his malignity towards the more fortunate flatterers of Lewis; and on the appearance of Boileau's celebrated epistle to the King on the passage of the Rhine, he wrote some severe remarks for the purpose of turning it into ridicule. The poet, apprized of the attack, prepared for vengeance; and Bussi, in alarm, meanly negotiated a peace with this formidable satirist. At length, in 1682, he obtained permission to return to court, and throwing himself at the King's feet with tears of gratitude, was graciously received. The King, however, was only acting the courtier, for he afterwards took so little notice of him, that Bussi again retired to his estates. He made repeated efforts to regain the royal favour, but with little success; and he died at Autun in 1693, at the age of 75.

Bussi Rabutin was a man of some wit, and wrote his own language with purity; he was, however, vain, self-sufficient, caustic, assuming, and unpleasant in society, and it has been seen that he could be as mean in his submissions as insolent in his outrages. He thought himself capable of every thing, and yet he was no more than second-rate in all that he undertook. Of his writings, besides that already mentioned, were "Discours a ses Enfants, sur le bon Usage des Adversités, &c.," 1694, in which he acts the philosopher on a trite topic; "Memoires," 2 vols. 4to., *Par.* 1693; 3 vols. 4to., *Amst.*, these are written in a light easy style, and contain some interesting particulars, with many more, important only to himself: "Lettres," 7 vols. 12mo. once much read and admired, but too studied and artificial to be approved by good taste; "Histoire Abregée de Louis le Grand," 1699, a piece of contemptible flattery; "Poesies," in general feeble

and prosaic. He was a writer whose adventures raised him into temporary celebrity, which he had not genius enough to support.

The ABBÉ DE BUSSI, son of the preceding, became Bishop of Luçon in 1723, was a member of the French academy, and was learned and ingenious. Finding himself no longer able to be *aimable* in society, he retired from the world, and died in 1736. His zeal for the bull Unigenitus exposed him to the censures of the Jansenists.

DIANA-CHARLOTTE, his sister, who was a nun in Paris, wrote as elegantly as her father, and published an Abridgment of the Life of Mad. de Chantal, of the family of Rabutin, and of the Life of St. Francis de Sales. *Moreri. Nouv. Dict. Hist.*—A.

RACAN, HONORAT DE BUEIL, Marquis of, a French poet, was born in 1589 of a noble family in Touraine. When young he had the place of page in the King's bed-chamber, under the Duke of Bellegarde, whose wife was his cousin. From Malherbe, who was at that time domesticated with the Duke, he acquired a fondness for poetry, and obtained instructions in the art of versifying. He bore arms for some time, and afterwards devoted himself to a life of leisure, and married. He was one of the first members of the French Academy. Though so unlearned that he could never repeat his *Confiteor*, he obtained some reputation as a writer. Boileau in his letters thus speaks of him: "Racan had more genius than Malherbe, but he is more negligent, and is too much his copyist. He particularly excels, in my opinion, in saying little things, in which he best resembles the ancients, whom I especially admire on this account. The drier things are, and the more difficult to express in verse, the more they strike when they are told nobly, and with that elegance which properly constitutes poetry." This passage informs us equally of Boileau's taste in poetry, and of Racan's proficiency. In his *Art Poétique* also he characterises the two writers:

Malherbe d'un heros peut vanter les exploits;
Racan chanter Philis, les bergers et les bois.

In fact, his "Bergeries" seem to have been the most popular of his works. He composed, however in various strains, and, in particular, wrote translations of several of the Psalms, and many sacred odes taken from the Psalms and other scriptural poems. In prose he published "Abridgment of the Life of Malherbe;"

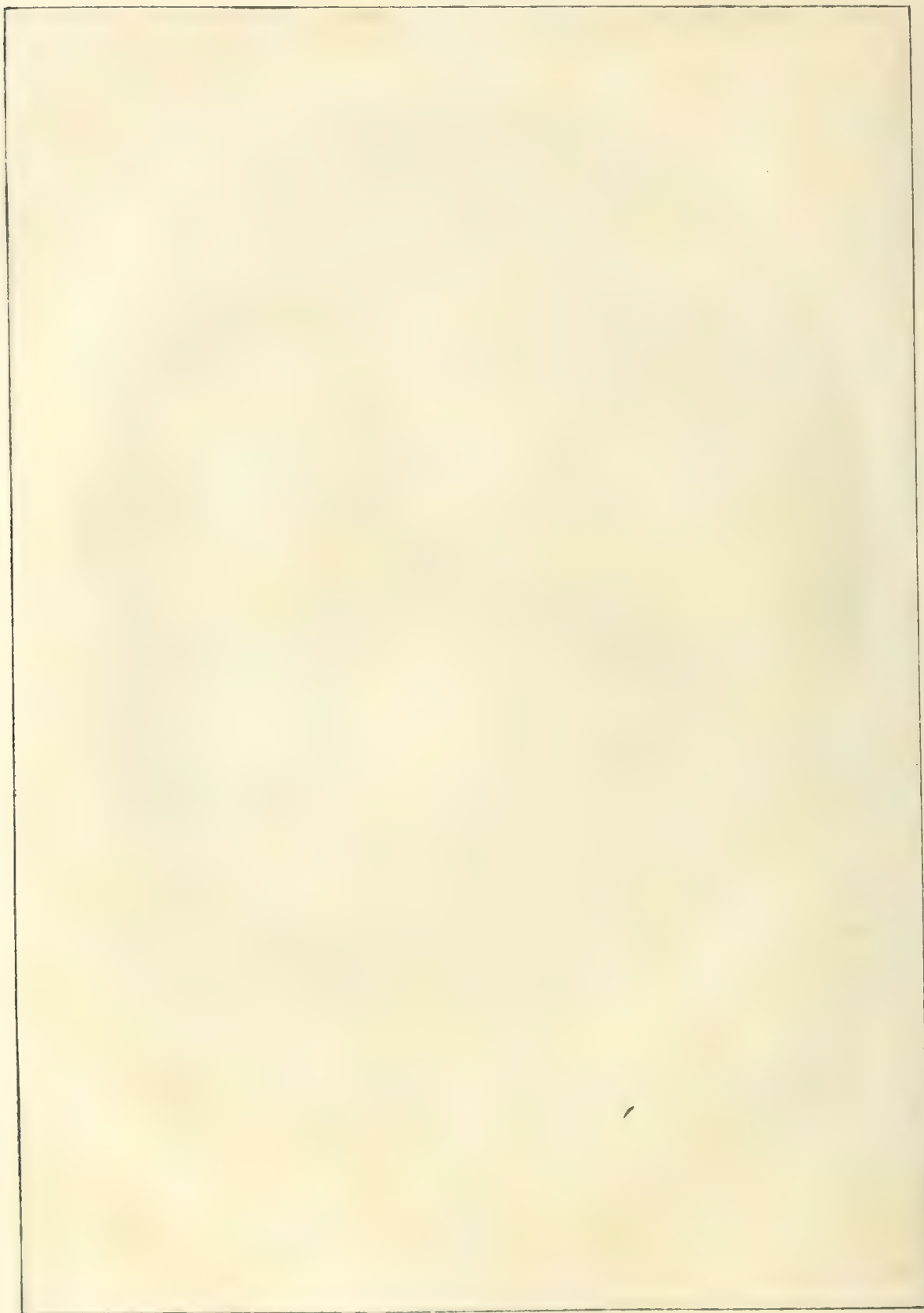
"A Discourse pronounced before the Academy;" and some Letters. Racan died in 1670, at the age of 81. Of his works a new edition was given at Paris, in 1724, 2 vols. 12mo. *Moreri. Nouv. Dict. Hist.*—A.

RACINE, JOHN, a very eminent French poet, was born at La Ferté-Milon in 1639. His father, who had a place in the salt-office, died in 1633, and young Racine, who had also lost his mother, was brought up by a grandfather. The retreat of his grandmother, after her husband's death, to the convent of Port-Royal near Paris, caused him to receive his education in that seminary. He learned Greek under the sacristan, who was, however, so much of a rigorist, that he burnt three successive copies of the Greek romance of Theagenes and Chariclea, which he found in his pupil's hands. After quitting Port-Royal, he went through a course of philosophy at the college of Harcourt, and then made his appearance before the public in an Ode on the King's Marriage. Although his taste was by no means formed at this time, his panegyrical effort was rewarded, through the patronage of Colbert, with a present and a small pension. This success determined him to follow poetry as a profession; and rejecting the offer of an uncle, who was a prior in Languedoc, to resign his benefice to him, provided he would enter into holy orders, he fixed his residence in Paris. In 1664 he brought upon the stage his first tragedy, entitled, "La Thebaïde ou les Freres ennemis." It was written in the manner of Corneille, which he afterwards quitted for one of his own; a judicious change, since the characteristics of these two masters of the French drama were extremely different. Proceeding in his dramatic career, he gave to the public his "Alexandre" in 1666, and his "Andromaque" in 1668. About this time he was presented to the priory of Epinay, for he wore the ecclesiastical habit, though not in orders; this benefice, however, being contested with him at law, he resigned it and the law-suit together. The celebrated Jansenist Nicole, having made a severe attack upon dramatic writers, as poisoners of the public mind, Racine took up their cause in a Letter, written with much wit and elegance, by which he proved himself not less a master in prose than in verse. His "Andromaque," which established his character as a tragedian, was soon followed by his comedy of "Les Plaideurs;" and although its first reception was unfavour-



*Du Theatre François l'honneur & la merveille
J'ai su ressusciter Sophocle dans mes Vers,
Et sans me perdre dans les airs,
Voler aussi haut que Corneille. Boileau.*

Verrius sculpit Lond:



able, it obtained the liberal praise of Moliere, and pleased at court. It was his only attempt in that walk. In 1670 appeared his "*Britannicus*;" and from that time to 1677 he augmented the list of his tragedies by his "*Berenice*," "*Bajazet*," "*Mithridate*," "*Iphigene*," and "*Phedre*." With the usual fate of French authors, he had excited a strong party against him; and when his "*Phedre*" was brought on the stage, the poetaster Pradon was stimulated to become his competitor in a piece on the same subject. But though this unworthy rival was supported by some persons of merit and influence, his performance soon sunk into contempt, whilst that of Racine has ever since been regarded as one of the principal ornaments of the French theatre. Chagrin at the vexations he underwent from the artifices of his enemies, and that over-sensibility to criticism, which led him to confess to his son, that the worst critique had caused him more uneasiness than the greatest plaudits had given him pleasure, inspired him with the resolution of renouncing poetry and turning Carthusian. His director, however, gave him the better advice of marrying; accordingly, in 1677, he made an alliance with the daughter of a person in the treasury at Amiens, whose charms and virtues were a source of pure pleasure to him in domestic life. At the same time he reconciled himself with his old friends of the Port-Royal by ceasing to write for the stage; and thenceforth he might be regarded as of the Jansenist party.

Racine was a courtier, and took pains to ingratiate himself with the powerful, and especially with the universal master. He had the place of gentleman in ordinary to the King, in whose apartment he slept during the monarch's indispositions, occasionally entertaining him with reading and reciting, which he performed in a superior manner. He was nominated joint historiographer-royal with his intimate friend Boileau, and spent some time in executing the duty of his office; but it is well known that no fruits of the historical labours of these eminent wits ever appeared, and probably their reputation has lost nothing by the circumstance. Though Racine had renounced the profane drama, he was prevailed upon by Madame Maintenon to write a dramatic piece on a scriptural subject, for the ladies of her foundation of Saint-Cyr, and his "*Esther*" was performed by them, in 1689, with great applause, in presence of the whole court. He followed it with "*Athalie*," acted by the same ladies in 1691. "This piece, both in the representation and read-

ing, was received with remarkable coolness; and though Boileau assured him that he had never written better, the poet himself seems to have been put out of humour with his work, and to have left the world without suspecting that posterity would regard it as his masterpiece. He continued to frequent the court, solicitous to keep his place in the royal favour, which he at length lost by an exertion that did him honour. Madame Maintenon, deeply affected with the miseries of the people in the latter years of Lewis's reign, engaged Racine to draw up a memoir on the subject. In performing this task, he touched with so free a pen the faults of the administration, that the King, seeing the manuscript in the hands of the lady, who did not scruple to give up the author, was so highly offended with his presumption as to forbid him his presence. Racine had not philosophy enough to bear this disgrace. He sunk into a state of melancholy; a fever supervened, and he died in 1699, at the age of 59, leaving a family of two sons and three daughters.

This eminent person was of an agreeable figure, with an open countenance, and a lively pleasing expression. He was polite in his manners, with the affected softness of a courtier, which was, however, a mask to his actual disposition; for in reality he had much gall and spleen in his character. His friend Boileau always affirmed that Racine was more satirical than himself, and he sometimes mollified his causticity. Religion, however, corrected these defects, and in all the relations of domestic life he was exemplary. As a dramatic poet, which is his principal title to immortality, he is judged to balance on the French theatre the fame of Corneille, and in several points to surpass that writer. His characteristics are tenderness, elegance, correctness, good taste, refined sentiment, and the art of versifying in a supreme degree, so that his countrymen find a charm in his lines which distinguishes them from all other French poetry. The criticism of Boileau contributed much to his excellence in this particular, and he is said to have taught him, as a great secret, to write the second line of a couplet first. With respect to proper dramatic merit, Racine must be judged by those who are formed to the French school, and are not readily wearied with long speeches, rather descriptive of feeling than expressing it, and all the refinements of the tender passion, often applied to characters to which it is historically unsuitable. His "*Athalie*," however, in which love is not admitted, together

with many parts in his other best pieces, prove that his mind was well furnished with elevated and dignified sentiment, which he probably derived from an assiduous study of the ancients. Besides his dramatic works, Racine was the author of "Cantiques," for the use of Saint Cyr, replete with the unction of tender devotion; "L'Histoire de Port-Royal," a well written piece of narrative; "Idylle sur la Paix," marked with true poetical imagery; some "Epigrams," in which kind of composition he would have excelled, had he chosen to indulge in it; "Letters," and some "Opuscules" published in his son's memoirs of his life. He was a member of the French academy from 1673, and in quality of its director pronounced the eulogy of Corneille. The most complete edition of his works is that of Boisgermain in 7 vols. 8vo., 1768. *Moreri. D'Alembert Hist. Acad. Nouv. Dict. Hist.* — A.

RACINE, LOUIS, son of the preceding, and also a distinguished poet, was born at Paris in 1692. After the death of his father he consulted Boileau respecting the choice of a profession, who advised him against that of poetry; but a natural inclination irresistibly attracted him to it. An equal disposition to piety, however, caused him to adopt the ecclesiastic habit, and he was in a state of retirement with the fathers of the oratory at Notre Dame des Vertus when, in 1720, he made public his poem "On Grace." The Chancellor D'Augesseau during his exile at Fresnes brought Racine again into the world, and Cardinal Fleury afterwards gave him a place in the finances. He married, and lived very happily in his family, till the loss of an only son threw him into a deep melancholy. His religious sentiments, which were those of the Jansenists, were not likely to disperse the gloom, though they took full possession of his soul. Their fervour may be estimated by the lines from Tibullus which he inscribed on his crucifix:

Te spectem suprema mihi cum venerit hora,
Te teneam moriens deficiente manu.

He bore an excellent character in every relation of life, and was truly candid and polite, notwithstanding a cold and forbidding aspect. He died in 1763 at the age of 71. The writings of Louis Racine are, his "Poems on Religion and on Grace," in which there are many fine lines and striking passages, but upon the whole, they are monotonous and barren of invention. The thoughts are chiefly those of Pascal and Bossuet; "Odes," of which the

diction is splendid and the sentiments elevated, but which are deficient in poetic fire; "Epistles," a "Translation of Milton's Paradise Lost;" in prose he wrote "Reflexions sur la Poesie;" "Memoires sur la Vie de Jean Racine;" "Remarques sur les Tragedies de J. Racine;" several dissertations in the memoirs of the Academy of Inscriptions, of which he was a member. His "Oeuvres Diverses" were published in 6 vols. 12mo. *Nouv. Dict. Hist. Siecle de Louis XIV.* — A.

RACINE, BONAVENTURE, a learned French priest, and esteemed ecclesiastical historian in the 18th century, was born at Chauny in the diocese of Noyon, in the year 1708. He was nurtured in virtuous and pious principles under the instructions of an excellent mother, and, at an early age, received the clerical tonsure. From the preparatory schools of his native country he was sent to Mazarin College at Paris, where he perfected himself in the Latin, and acquired an intimate knowledge of the Greek and Hebrew languages. He also diligently studied the different branches of philosophy, divinity, the sacred Scriptures, the fathers, and ecclesiastical history. Of the progress which he made some idea may be formed from the circumstance, that, when he was only about the age of twenty-one, his qualifications recommended him to M. de la Croix-Castries, Archbishop of Alby, as a fit person to be entrusted with the re-establishment of the College of Rabustens, a town in his diocese: an object which the inhabitants had much at heart. To this design he devoted his talents with unwearied zeal and assiduity, and was abundantly compensated by the success which attended his labours. In a short time the institution was crowded with students from the town and neighbourhood, the cities of Alby and Toulouse, and other places, who imbibed from his lectures a taste for science and literature, and the love of virtue. He had been thus usefully engaged little more than two years, when his success awakened the jealousy of the Jesuits, who availed themselves of his undisguised attachment to the opinions of the Jansenists, to excite the prejudices of the higher powers against him, and he was banished from Rabustens. He now retired to Montpelier, where M. Colbert engaged him to undertake the direction of the college at Lunel. From this place also he was soon driven by the storm of persecution, and found it necessary to withdraw secretly to Paris, where he was invited to undertake the education of some young persons at the college of Harcourt, in connection with some other ecclesi-

astics, respectable for their science and for their piety. But even into this retreat the jealousy of his enemies pursued him, and an order obtained from Cardinal Fleury in 1734 again deprived him of his office of tutor. About this time he took part in a controversy which greatly interested the theological world, on the subjects of *confidence* and *fear*. In Moreri the titles of the pieces produced by him on this occasion may be seen, and the reader is informed, that the spirit of peace and moderation in which the author wrote, conciliated the applause of both the contending parties. About the year 1735, M. de Caylus, Bishop of Auxerre, nominated him to a canonry in his cathedral, and ordained him priest; but his new dignity produced no alteration in his manner of living, nor in the distribution of his time, which was wholly spent in devotion and study. To the subject of ecclesiastical history, in particular, much of his attention was directed, till his collections became very considerable. These his friends persuaded him to revise, curtail, and prepare for publication; and in 1748, he sent into the world the first volumes of an excellent "Abridgment of Universal History, containing the principal Events in every Century, with Reflections," in 12mo. These were followed so rapidly by others, that the 13th and last, which finishes with the 17th century, appeared in 1754. This work, which is written in a neat, perspicuous, and simple style, met with astonishing success, especially among the Jansenists, towards whose cause and principles the author is accused by their opponents with displaying an undue partiality. It was his intention to have brought it down at least to the year 1750; but the labour which it had already cost him was more than his strength could bear, and he sunk under his exertions in 1755, when he was only in the 47th year of his age. He is commended for the purity of his manners, the excellence of his character, and an ardent zeal in what he considered to be the cause of truth, approaching to enthusiasm. Since the author's death, two volumes have been added to this "Abridgment," in the 12mo. edition, which are the production of a very inferior hand, and unworthy of the work. *Moreri. Nouv. Dict. Hist.*—M.

RADBERT, PASCHASIUS. See PASCHASIUS RADBERT

RADCLIFFE, JOHN, M. D., a physician of great temporary celebrity, and known to posterity by his posthumous munificence to the University of Oxford, was the son of a person of moderate fortune near Wakefield, in which

town he was born in 1650. At the age of 13 he was entered of University College in Oxford, from which he removed to Lincoln College; and having proceeded M. A. he commenced the study of physic, which he pursued in no other school, and with a slender provision of books or other means of instruction. He took his bachelor's degree in 1675, and immediately began practice in Oxford, where his social and convivial talents, his confidence, and his bold censures of all other practitioners, soon introduced him to notice. A few lucky cures spread his reputation among the principal families in the neighbourhood; and at length, in 1684, being then a doctor of physic of two years standing, and known to many persons of rank, he removed to the metropolis, and at once pushed for the first line of business in the west end of the town. It would be of little utility to trace the steps to opulence and fame of a man destitute of all the ornaments of a liberal profession, and who avowed that his great secret was "to use all mankind ill," by which he meant, to regard his interest and his humour as superior to all considerations of duty or propriety. If it were not a common circumstance to see men rise to high reputation in the medical profession with very little solid merit, it would be interesting to enquire what were Radcliffe's peculiar excellencies in his art. But of this we have little other information than some popular stories of his sagacity in prognosticating. We are told, indeed, that he boldly adopted the cool treatment of the small-pox proposed by Sydenham; and it seems to have been in that disorder that he acquired much of his renown, the regularity of its stages rendering it a happy subject for prognostication. There is reason also to suppose that he aimed at a vigorous and decisive method of practice, which distinguished him from the inert practitioners of the day; and it is no small praise to have obtained Dr. Mead's testimony that "he was deservedly at the head of his profession, on account of his great medical penetration and experience." It is further certain, that he very freely employed the artifice of throwing blame upon all that had been previously done in cases in which he was consulted; and that he took that positive bullying tone, which not unfrequently shelters ignorance under the appearance of superior skill.

Dr. Radcliffe in 1686 was appointed by the Princess Anne her principal physician; but he did not chuse to attend upon her in the revolution year, when she withdrew to Nottingham,

though urged to it by Bishop Compton. A like political caution, with his high tory principles, made him decline the honour of being one of King William's physicians, though he was occasionally consulted in his indispositions. When Queen Mary was seized with the small-pox, Radcliffe was sent for by the council; but learning from the symptoms that the case was likely to prove fatal, he refused to come, and gave out that her physicians had already rendered her condition hopeless. Soon after, having returned an insolent message whilst at his bottle, to which he was greatly addicted, to a summons from the Princess Anne, he was discharged from her service. The high opinion entertained of his skill, however, supported him under these instances of brutality and misconduct, and the King himself continued to give him his medical confidence. During his last illness, he sent for Radcliffe, and asked him what he thought of his swollen ankles; to which the physician replied, "I would not have Your Majesty's two legs for your three kingdoms." Queen Anne, on her accession, refused to reinstate him in his office; he was however consulted for Prince George of Denmark, whose death he attributed, as usual, to the ignorance of his physicians. During that reign, his zeal for supporting the tory party induced him to procure a seat in parliament as representative for Buckingham; but it does not appear that he distinguished himself in any manner as a senator. When Queen Anne lay at the point of death, the favourite, Lady Masham, sent for Radcliffe, who, being much indisposed himself, and knowing the case desperate, declined coming. For this neglect he was much blamed by some of his own party, who were willing to believe that he might have prolonged a life so precious to them all; and intimations were given him, that the populace in London were disposed to tear him in pieces should he come to town from his country house. It is probable that the agitation of his mind concurred with a broken constitution in bringing him to an end two months afterwards, November 17th 4, at the age of 64. His remains were conveyed to Oxford, and interred with great solemnity in St. Mary's church.

This physician contributed nothing by writing to the improvement of his profession. A number of his prescriptions were indeed published by Strother after his death; but had they even been of a more efficacious kind than they are, such a collection could have been of little value. The only benefit he conferred upon

medicine was by one of those bequests which we proceed to mention.

Having lived in celibacy and accumulated great wealth, of which during life he seems to have imparted little for charitable purposes, except some benefactions to the nonjuring clergy of England and Scotland, he bequeathed his whole fortune, after making a life-provision for some of his relations, to public uses. The mass of property centered in the University of Oxford; and the grand object to which by his will it was devoted, was the erection of a library. That in this bequest he could have little else in view than raising a grand monument for himself, may be concluded, as well from his avowed contempt for learning, as from the very scanty provision he made for furnishing his library with books; for while the edifice was to cost 40,000*l.* the annual fund for the purchase of books was only 100*l.* Garth wittily said on the occasion, that Radcliffe's founding a library was as if an eunuch was to found a seraglio. The Radcliffe-library, however, is one of the most superb ornaments of the University; and the sum was so far well bestowed as it contributed to render Oxford one of the most striking spectacles in Europe. The completion of the front of University College was another happy decoration for which he left a legacy. From the residue of his estates a more useful establishment has since been formed, that of a public hospital, named the Radcliffe Infirmary. For the improvement of medical knowledge, he directed that a sum of 600*l.* per annum should be successively appropriated to two members of the University on the physic line, for a term of ten years, half of which they should spend in foreign travel; a liberal idea, which has been productive of some useful effects. As far as fame can be acquired by academical eulogies, Dr. Radcliffe has obtained his end, since his bequests have given him a title to be annually commemorated among the great benefactors to a distinguished literary seminary; but impartial biography cannot record him among those who by science and dignified conduct have reflected honour on a liberal profession. *Biogr. Britan.*—A.

RADERUS, MATTHEW, a learned German Jesuit and various writer in the 16th and the former part of the 17th century, was born at Innichen in the Tyrol, in the year 1561. He commenced his noviciate about the age of twenty, and distinguished himself by his piety, his virtues, and the stores of erudition which he acquired during a life of incessant and most

laborious study. After filling the rhetorical chair for a long time, with great reputation, and affording evidence of uncommon industry, in the capacities of editor and author, he died in 1634, in the 74th year of his age. He published "*S. Joannis Scholastici, seu Climaci, Opera, Gr. et Lat.*," 1633, folio; "*Petri Siculi Historia de Manichæis, Gr. et Lat.*," 1604, 4to., illustrated with notes; "*Joannis Climaci Lib. ad Religiosum Pastorem, Gr. et Lat.*," 1606, 8vo.; "*Acta Concilii octavi Oecumenici Constantinopolitani IV. Gr. et Lat.*," 1604, 4to., with notes; "*Viridarium Sanctorum ex Menæis Græcorum collectum, Annotationibus, et similibus Historiis illustratum*," 1604, &c. in 3 vols. 8vo.; "*Bavaria Sancta*," 1615, &c. in 3 vols. folio; "*Bavaria Pia*," 1628, folio; "*Aula Sancta Theodosii Junioris Imperatoris, S. Pulcheriæ Sororis, et Eudoxiæ Uxoris Aug. Res gestas complexa*," 1604, 8vo., compiled from published and unpublished Greek and Latin writers; "*De Vita Petri Canisii, Soc. Jes. Lib. III.*," &c. 1614, 8vo.; "*Chronicon Alexandrinum, idemque Astronomic. et Ecclesiast.* Gr. et Lat.," 1615, 4to.; "*Auctuarium ad Lib. V. Nicolai Trigautii de Christianis apud Japonios Triumphis, in quo exponit Statum Ecclesiæ Japonicæ ab An. 1617 usque ad 1620*," 1623, 4to.; "*Commentarii in Martialem*," 1627, folio; "*Ad Q. Curtii Rufi de Alexandro Magno Historiam, Prolusiones, Librorum Synopses, Capitum Argumenta, Commentarii*," 1628, folio; "*Ad Senecæ Medeam Commentarii*," 1631, 12mo.; "*Commentarii ad Senecæ Troadem, et Thyesten*," &c. *Sotvelli Bibl. Script. Soc. Jes. Moreri. Nouv. Dict. Hist.* — M.

RAGOTSKI, FRANCIS, second of the name, Prince of Transylvania, distinguished by his courage and patriotism, was born in 1676 at the castle of Borshi in Hungary. When a year old, he lost his father Prince Francis, and was left in the tutelage of his mother, Helena Serini, who afterwards married Count Tekeli. The suspicions of the house of Austria caused him to be carefully watched during his education, and his correspondence was broken off with his mother, who had retired to Constantinople. He was suffered, however, to travel to most of the courts of Europe, and to contract a marriage with the Princess of Hesse Rhinfelds. Inheriting his family's zeal for the independence of his country, oppressed by the Imperialists, he secretly entered into a negotiation with the French King, Lewis XIV.; but being betrayed by one of his confidants,

he was arrested, and a charge of treason was preferred against him. He was declared guilty, and committed to the custody of an officer named Leyman. The allurements of the Princess his wife had so much power over this man, that he was induced to connive at the escape of his prisoner, and Ragotski in a dragoon's habit reached the frontiers of Poland in safety. Having received assurances of succour from France, he entered Hungary, where he published an eloquent manifesto, calling upon the nation to free itself from the Austrian yoke. He was joined by a number of half-armed peasants, and the warmest enthusiasm was manifested in his cause. Mothers presented their children to him on their knees, and commanded their sons, scarcely arrived at the age of puberty, to join him and shed their blood for their country. In the meantime a price was set upon his head by the court of Vienna, and all his estates were confiscated. The approach of the German troops, whom he did not chuse to encounter with an undisciplined rabble, obliged him to retreat, and with considerable difficulty he regained the frontier of Poland. He was there joined by fresh recruits, and some regulars, with which he ventured to cross the Teiss. He stormed some fortresses, and took a severe revenge upon the Imperialists, who had given no quarter to the Hungarian insurgents. At this time the crown of Poland was vacant through the deposition of Augustus by Charles XII. of Sweden, and the cardinal-primate and grand-general were desirous of placing it upon the head of Ragotski. But his sole ambition was to liberate his country, and he refused to desert its cause for any other prospects. He pursued his successes, and by the reduction of Tokay obtained the submission of almost the whole of Lower Hungary. He took Agria, and raised his reputation in arms so high, that the diet of Alba Julia in 1704 proclaimed him Prince of Transylvania, with which dignity he was afterwards solemnly invested. The title of protector of Hungary was likewise conferred upon him, and a public embassy from Lewis XIV. added lustre to his character. In process of time, however, he began to feel the difficulty of supporting a popular insurrection against the arms and policy of a powerful sovereign. Lewis was not in a condition to afford him effectual aid; in the person of Count Bercheni, his friend and associate, he found or suspected a rival to his influence; and a considerable check which his troops received, destroyed their confidence and produced desertion among the

peasantry. Another refusal of the crown of Poland, offered him by the Czar Peter, manifested the sincerity of his attachment to his country, and he employed all the resources of valour and conduct to support the declining cause. At length, in 1711, a treaty was concluded between the Hungarian states and the Emperor, into which he refused to enter, although the first article secured his life and property, with the title of Prince of Transylvania. Deeply mortified with the failure of his patriotic exertions, he withdrew to Turkey, renouncing his great estates, and preferring an honourable indigence to a splendid servitude. He afterwards passed some time in France; and then returning to Turkey, fixed his final residence at the castle of Rodosto, on the shore of the sea of Marmora. There, a Christian among Mahometans, and a philosopher among barbarians, he tranquilly closed his agitated life in 1735, at the age of 61. He left "*Memoirs of his Life*," published in the "*Revolutions de Hongrie*," printed at the Hague in 1739; and there appeared in 1751 a work entitled "*Testament politique et moral du Prince Ragotski*," but its authenticity is doubted. *Moreri. Sacy, Hist. de Hongrie.* — A.

RAGUENET, FRANCIS, a French writer, was a native of Rouen. He entered into the ecclesiastical order, but devoted himself to the study of history and polite literature. One of his first works was a "*History of Oliver Cromwell*," 4to., 1671, which gained him some reputation, though drily written. In 1687 he was a competitor with Fontenelle for the prize of eloquence in the French academy, and though not successful, his discourse was printed. Two years afterwards, he obtained the prize, his subject being the merit and dignity of martyrdom. Having paid a visit to Italy, he published on his return in 1700 "*Monumens de Rome*," being a description of the finest works in painting, sculpture, and architecture in that metropolis, with observations. This work obtained for him the honour of the Roman citizenship. His Italian tour likewise gave him a taste for the music of that country; and in 1702 he published a piece entitled "*Parallèle des Italiens et des François en ce qui regarde la Musique et les Opera*." The book was licensed by Fontenelle, who, in his testimonial, said that "he thought it would be very agreeable to the public, provided they were capable of judging with candour." To give Italian music the preference to French was, however, touching a very delicate nerve of the national feelings, and a violent reply to the

work soon appeared from Freneuse, the continuator of Bonnet's "*Histoire de la Musique*." A controversy ensued, which was continued till the subject grew stale. The Abbé Raguenet died at an advanced age in 1722. Besides the works abovementioned, he was the author of more than one "*History of the Old Testament*," and of a "*History of the Viscount de Turenne*," composed from memoirs furnished by the family of that great commander, and printed at the Hague in 2 vols. 12mo., 1738. To him also has been attributed the fictitious "*Voyage de Jacques Sadeur dans la Terre Australe*," but he was at most only the translator of it. *Moreri. Nouv. Dict. Hist. Burney's and Hawkins's Hist. of Music.* — A.

RALEGH, SIR WALTER, a distinguished character in the reigns of Elizabeth and James I., was the second son of a gentleman of ancient family in Devonshire. He was born 1552, in the parish of Budley in that county, and after a school education, was sent to Oriel College in Oxford. His proficiency in academical studies was such as to inspire a high opinion of his capacity; but the active disposition and martial ardour by which he was characterised soon put a period to his learned career. A troop of a hundred gentlemen volunteers being raised for the assistance of the Protestants in France under Henry Champenon, to whom Raleigh was maternally related, the young man, then at the age of 17, obtained his father's permission to join it, and in that school of war he remained about six years. After his return, he was a resident in the Middle Temple, whence a commendatory poem of his prefixed to a work of George Gascoigne's is dated in 1576. That he was not a student of the law at this time, he has himself declared, and his peaceful pursuits, whatever they might be, were again interrupted in 1578, by his accompanying the forces sent under General Norris to the succour of the Dutch against the Spaniards. This was a short service to him; for we find him in the next year engaged with his half-brother, Sir Humphrey Gilbert, in a voyage to Newfoundland, which, though unfortunate, gave him an introduction to the element on which he afterwards distinguished himself. In 1580, when the Desmond rebellion broke out in Ireland, supported by Spain, Raleigh obtained a captain's commission, with which he served in Munster under the Earl of Ormond. In this petty warfare he displayed so much conduct and vigour, that during the absence of Ormond in England, he was joined in a commission for the government of Munster, and



Sir Walter Raleigh, K^t.

was afterwards made governor of Cork. As a reward for his services he received a crown grant of a considerable estate in Ireland. A misunderstanding with Lord-deputy Grey put a stop to his farther rise in the army; and he followed that nobleman to England, where the subject of their dispute was heard before the privy-council. On this occasion he pleaded his cause with a degree of eloquence and ability that attracted much notice at court.

Raleigh was by no means neglectful of opportunities to push his fortune as a courtier. He had a good person and address, made an elegant appearance, and put on that air of gallantry which was so meritorious in the eyes of Elizabeth. An anecdote is related to this purpose which is characteristic of the manners of that reign. Raleigh was once attending the Queen on a walk, when she came to a spot in which her path was obstructed by mire. He immediately took off his rich plush cloak, and spread it on the ground for her foot-cloth. She was highly pleased with this attention, and it is observed, that this sacrifice of a cloak obtained him many a *good suit*. When the Queen's coquetry with the Duke of Anjou had terminated in his dismissal, and it was thought proper to soften his resentment by giving him a splendid retinue to attend upon him back to the Netherlands, Raleigh was one of the courtiers selected on the occasion. He visited the Prince of Orange before his return, and was the bearer of some particular communications from him to the Queen. In 1583 he fitted out a vessel at his own expence to accompany his half-brother Sir H. Gilbert in his final voyage to Newfoundland; but immediately after he had sailed, a contagious distemper broke out among his crew, which obliged him to return, whereby he eventually escaped the calamities of that disastrous expedition, which proved fatal to the gallant commander.

The enterprising and projecting disposition of Raleigh was shewn in a scheme of much greater magnitude, which was that of making discoveries and settlements in those parts of North America that were not already possessed by any Christian powers. By his interest at court, and his ability in stating his plans, he obtained in 1584 a very extensive patent for executing this purpose; and in consequence, with the help of a society of his friends, he fitted out two ships under the command of Captains Amidas and Barlow, which sailed from Plymouth in that year, and took possession of the island of Roanoke near the mouth of Albemarle river, in what is now N. Caro-

lina. It appears from the terms of the patent, that the great object of these adventurers, as it was of almost all others in that reign, was the search after mines of the precious metals. From some of Raleigh's eulogists it might be concluded that he was himself present in this expedition, which was not the case. The ships returned in the autumn with some commodities, which sold so well, that the company was encouraged to fit out a fleet of seven vessels for the next year, of which the command was given to Sir Richard Greenville, Raleigh's kinsman. It is unnecessary here to trace the particulars of this early attempt to colonize in North America, which, though it permanently fixed the name of Virginia upon a large tract of country, and would alone have perpetuated that of Raleigh, terminated at length in a total abandonment of the project. After expending a large sum in repeated attempts to repair the misfortunes of the colony, he assigned over his patent to a company, reserving to himself only a portion of the expected gold and silver ore. This enterprize is said to have first made England acquainted with tobacco, and also to have conferred the much greater benefit of introducing the culture of the potatoe, first practised on Raleigh's estate in Ireland.

In the meantime he was proceeding in a course of domestic prosperity. In 1584 he was chosen knight of the shire for the county of Devon; and not long after, the Queen conferred upon him the honour of knighthood—an honour which she did not render cheap by prostituting it. This favour was followed by the more substantial one of a patent giving him authority to license the retailers of wine throughout the kingdom. This was in conformity with Elizabeth's custom of rewarding her courtiers at the expence of her subjects by monopolies—one of the principal grievances of her reign. A large estate out of the forfeited lands in Ireland was another favour bestowed about this time on Sir Walter, at no expence to the crown. In 1586 he was appointed seneschal of the duchies of Cornwall and Exeter, and lord-warden of the stannaries; and so high did he seem to be rising in Her Majesty's good graces, that the prime-favourite, the Earl of Leicester, took the alarm, and brought forwards the Earl of Essex as his competitor. In the year preceding the attempt of the Spanish armada, Sir Walter appears as captain of the Queen's guard, and her lieutenant-general for Cornwall. In the latter capacity he was active in disciplining the militia of the county; and he was one of the council of

war to whom the consideration of the best means of opposing the dangers of that momentous period was committed. When the armada appeared in the channel, he was one of the gallant volunteers who joined the English fleet with ships of their own, and had a share in the defeat of the enemy; and in 1589 he was among those who accompanied the expelled King of Portugal in his attempt to reinstate himself. The Queen showed her continued approbation of his services by making him a gentleman of her privy-chamber, and augmenting the profits of his patent for wines by a tonnage and poundage of those liquors. This last was no small favour in Raleigh's estimation; for though in some respects of an elevated mind, fond of glory, splendid and liberal, he was intent upon gain, and neglected no source of emolument which his court-interest placed in his reach. He was so importunate in his solicitations to the Queen, that she once said to him "When, Sir Walter, will you cease to be a beggar?" to which he dextrously replied, "When your gracious Majesty ceases to be a benefactor." He did not even scruple to take direct bribes for the exertion of his influence; and he is said to have received no less than ten thousand pounds for procuring a pardon for Mr. Littleton, who had been found guilty of high treason. He was likewise a purchaser of church leases and alienations, and thus rendered himself obnoxious to the clergy; and by all these means he became unpopular with the nation, in the same degree as he enjoyed the favour of his mistress.

On his return from his Portugal voyage he visited his Irish estates, and there either formed or renewed an acquaintance with the poet Spenser, who was residing upon a property conferred on him out of the Earl of Desmond's forfeitures. Raleigh, himself a poet, contracted an intimate friendship with this distinguished person, who celebrates him under the title of the "Shepherd of the Ocean," and acknowledges the obligation of having first made him known to the Queen. To his great-work, the Faery Queen, he likewise prefixed a letter to Raleigh, explanatory of its plan and design. This patronage of literature was one of the best traits in the public characters of an age, in which meanness was singularly mixed with heroism. The naval enterprises of this reign were for the most part predatory expeditions, set on foot by individuals for their private benefit, and encouraged, though but feebly aided, by the crown. Sir Walter Raleigh, in the spring of 1592, engaged in a considerable undertaking of this

kind, with a view of attacking Panama, and intercepting the Spanish plate fleet. He fitted out thirteen ships by himself and his associates, which were joined by two of the Queen's men of war, and he was appointed general of the whole fleet. Soon after he had sailed, he was recalled by the Queen; proceeding, however, to Cape Finisterre, he divided his fleet into two squadrons, with cruising orders, and then returned. One of the squadrons fell in with a rich carrack, the capture of which was the sole success of the expedition. His ardour for war was shewn by his support in parliament of a motion, that certain subsidies granted to the crown should be for the express purpose of carrying on a war offensive and defensive against Spain. In order to undermine his credit, Parsons, the Jesuit, published a libel against him, charging him with atheism, to which accusation, some free philosophical opinions, and his attacks on the church property, gave popular currency. The Queen herself is said to have imbibed a prejudice against him in this respect; and about the same time he incurred her heavy displeasure by an intrigue with one of her maids of honour, the daughter of Sir Nicholas Throgmorton. The consequences of this amour brought a scandal upon the court of the virgin Queen; and though he made the best reparation in his power by marrying the lady, with whom he ever after lived in great harmony, his offence was punished by an imprisonment of some months, and a subsequent banishment from the Queen's presence. In order to recover himself from this disgrace, he projected an expedition for the discovery of the empire of Guiana, the extent and opulence of which were the subject of so many marvellous tales. After having obtained some preliminary information from an old navigator whom he dispatched for the purpose, he embarked in person in February 1595, with a squadron of ships fitted out at a great expence, and sailed to the island of Trinidad, where he made himself master of the town of St. Joseph, together with the Spanish governor. He then proceeded with a number of pinnaces up the great river Oroonoko, but was obliged by the heat of the weather, and the difficulties of the navigation, to return, having done no more than taking a ceremonial possession of the country in Her Majesty's name. The fruits of his observations, if they can be so called, were given to the public in his work, entitled, "Discovery of the large, rich, and beautiful Empire of Guiana, &c.," 4to., 1596, which

He stigmatizes as being "full of the grossest and most palpable lies that were ever attempted to be imposed on the credulity of mankind."

Sir Walter had so far regained the good opinion of the Queen, that he had a naval command in the expedition against Cadiz, in 1596, under the Earl of Essex, and Lord Eslingham. In the attack he was one of the leaders of the van, and by his valour and prudence contributed his share to the success of that glorious action. In the following year he sailed as rear-admiral in the expedition of which Essex was commander-in-chief, and of which the purpose was to intercept the Spanish West-India fleet. Arriving first with his squadron at Fayal, after waiting some time for Essex, he thought it expedient to make an attack on the place by himself, and it proved successful. The commander-in-chief was much displeased with this action, as designed to rob him of his due glory, and he would have cashiered Raleigh, had not Lord Thomas Howard interposed, and effected an apparent reconciliation between the parties. A secret animosity, however, continued between these eminent leaders, which was fomented by the friends of each, and made a division among the courtiers. During the remainder of this reign Raleigh chiefly appears as a member of parliament, and as an assertor of the privileges and interests of the people in the West, over whom his authority extended. He was completely restored to the favour of his royal mistress, whom he attended in a progress, and who nominated him to the government of Jersey. He witnessed the ruin of his great antagonist the Earl of Essex, whose execution he indecently urged upon the minister Cecil, and personally viewed from a window in the armoury. The decease of the Queen, however, which soon followed that event, and was in some measure its consequence, gave a final blow to his own prosperity.

James came to the crown of England with a prepossession against Raleigh, as having been the enemy of Essex, and still more as having, with some others, entertained a design of obliging the King to agree to certain limitations with respect to the number of his countrymen whom he was to bring with him. Sir Walter's martial and enterprising disposition was also obnoxious to a prince of a tame and pacific character. He was, therefore, although received with external civility, deprived of the post of captain of the guards, and manifestly discountenanced. This treatment naturally preyed upon his high spirit,

and threw him into the party of the discontented. A mysterious conspiracy for the purpose of placing upon the throne the Lady Arabella Stuart, was at this time formed, in which Raleigh in some manner participated. He was apprehended on the occasion, and brought to his trial on a charge of high treason; but his condemnation upon the evidence produced was one of the most disgraceful instances on record, of the base subservience of an English jury to the vindictive wishes of a court. His only accuser was Lord Cobham, a man of unsteady character, and one of the conspirators, to whose idle proposals he had given ear, but without approving them. In his defence he displayed so much eloquence, temper, and force of argument, that some who had been highly prejudiced against him were brought to regard him as an innocent victim; and, indeed, it appears that all parties were ashamed of the injustice of his condemnation. It is said that even Coke, the attorney-general, who treated Raleigh on his trial with all the virulent abuse that belonged to his character, and was thought authorised by his post, expressed surprize at the sentence, and declared that he had charged him with no more than misprision of treason. Three were executed for this plot, two were pardoned, and Raleigh was only reprieved and committed to the Tower. His wife, at her earnest solicitation, was permitted to become his fellow-prisoner, and his youngest son was born in the Tower. Though his estates in general were preserved to him, the rapacity of Car, the King's minion, seized on his fine manor of Sherborne, upon a flaw found in his prior conveyance of it to his son.

This active mind was now left to exert itself within the walls of a prison, and its employment conduced more to his honour than his liberty perhaps would have done; for here he composed the greater part of his works, especially the principal of them, his "History of the World." Prince Henry, a son as dissimilar as possible to his father, contracted a generous admiration for the splendid talents of Raleigh, and cheered him by his friendship and correspondence. "No prince (he observed) but my father would keep such a bird in a cage." But Henry died, and this hope of better days vanished. It was not till after twelve years confinement that he obtained his liberation, and this was not without making interest by money with the new favourite Villiers. For the purpose of repairing his broken fortunes, he planned a new expedition to Guiana, and his report of a rich gold mine ex-

isting in that country was a sufficient inducement for a number of adventurers to engage in the scheme. He obtained a patent under the great seal from the King for making a settlement in Guiana, of which country he had long before, in the accustomed manner, taken possession; and he assured the King that it was still unoccupied by any other power. James, however, in order to retain a hold upon him, did not grant him a pardon of the sentence passed upon him for his supposed treason. It is affirmed that by dint of bribes to favourites he might have procured it, but that Bacon, then lord-keeper, advised him against this expence, assuring him that his commission from the King as admiral, with the power of executing martial law upon his followers, was of itself a sufficient pardon. Raleigh, having employed all his resources in fitting out the expedition, sailed for Guiana with twelve armed vessels in July 1617. Gondomar, the Spanish minister in England, had previously obtained full intelligence of his plan, and had given the alarm to his court. The Spaniards had, in fact, made a settlement on the very part to which he was bound, and had begun to open mines. Hume, for the purpose of exculpating James, has employed many arguments to prove that the real intention of Raleigh was to plunder the Spanish settlements, and neither to colonize nor to work mines. He takes for granted that Raleigh was a wilful deceiver in the expectations he had raised of vast subterraneous riches; but, considering his romantic and projecting character, it is reasonable to suppose that he was carried away by some vague ideas of this kind; and Hume himself allows that the Spaniards were working mines in Guiana, though inconsiderable ones. That James did not imagine he was giving him a commission of hostilities against Spain, will not be disputed; yet he ought to have reflected, that the exclusive claims of that crown in South America rendered every interference with its dominion there, hostile in its eyes. On the whole, the probability is, that the expedition was undertaken with an intention to make the most of it by any means within the power of the armament, and that Raleigh trusted to its success for its justification before a court where bribery to favourites was omnipotent.

Raleigh arrived at the mouth of the Oroonoko, and being himself distressed with sickness, he remained on board, and sent Captain Keymis with some of the ships up the river, where the Spaniards had built a town called St. Thomas.

The English at their landing were fired upon by the Spaniards, who were repulsed and driven into the town. Raleigh's eldest son who was present, exclaiming (it is said) "This is the true mine, and none but fools look for any other," led on his men, but received a shot which laid him dead. Keymis and the rest, however, advanced, and forced their way into the town, which they plundered and burned. Keymis now proceeded towards the supposed mine, but falling into an ambuscade, in which he lost several men, he returned to Sir Walter and acquainted him with the death of his son, and the unfortunate issue of the enterprize. Nothing of value had been found in St. Thomas; and indeed it can scarcely be supposed that the pillaging of a new settlement could have been a considerable object in the plan of the expedition. Sir Walter reproached Keymis so severely for his conduct, that the latter withdrew to his cabin and put an end to his life. With a heavy heart, Raleigh now steered homewards, having, it is affirmed, in vain attempted to persuade his captains to attack other Spanish settlements. He arrived at Plymouth in July 1618, and on his journey towards London was arrested in the King's name, and carried back to Plymouth. He there laid a plan of escaping to France, which failed; and being brought up to the metropolis, again attempted to escape, but was taken in a boat on the Thames, and committed to the Tower. James was justly exasperated at the injury which had been inflicted on a power in amity with England, and which had been complained of by the Spanish court in strong terms. He was, moreover, about to enter into more intimate connexions with that court, and therefore on every account was determined to sacrifice Raleigh to its resentment. Instead, however, of instituting an enquiry into his conduct, and proceeding against him on the grounds of a new offence, it was determined, with the meanness and cowardice that marked every measure of that reign, to execute him upon his former sentence. Being brought before the court of King's Bench, his plea of an implied pardon in his commission was overruled, and he was not permitted to enter into a vindication of his conduct in the last unhappy voyage. The doom of death was pronounced upon him, which was put in execution on the following day, October 29th, 1618, in Old Palace Yard. His behaviour at the scaffold was calm and manly. He addressed the people at some length in his justification; and then, desiring to see the axe, he felt its edge, and

said to the sheriff, "This is a sharp medicine, but a sure remedy for all evils." Being asked which way he chose to place himself on the block, he replied, "So the heart be right, it is no matter which way the head lies;" and giving the signal, he received the stroke with perfect composure. Thus fell the illustrious Sir Walter Raleigh in the 66th year of his age, by a sentence which was regarded as one of the most dishonourable measures of an odious administration, yet by a fate perhaps not undeserved. His public and political character was undoubtedly stained by many faults, and it is an abuse of terms to denominate him a pure patriot; but in extent of capacity and vigour of mind he had few equals in an age of great men. The interruption given to his active pursuits by a long imprisonment has been the occasion of his obtaining a place among the first writers, as well as the greatest captains, of his country. His writings were on a variety of topics, and are classed as poetical, military, maritimal, geographical, political, philosophical, and historical. His poetry is now obsolete, and most of his miscellaneous pieces have ceased to interest. His famous cordial, and his chymical receipts, have gone out of use. His *History of the World*, if not much read, is regarded with respect as one of the best specimens of the English of that time, pure, nervous, and without pedantry. It is the style of a man of business as well as of a scholar. It was first printed, in one volume folio, in 1614, and several times reprinted: the best edition is that of Oldys, in 1736, 2 vols. folio. He brought down his history no farther than the overthrow of the Macedonian empire, and a great portion of it is devoted to Jewish and rabbinical relations. The compass of this work did not admit such a full narrative of Greek and Roman transactions as amounts to history in its perfect form, but he is often a very acute and eloquent discourser upon historical events. Of his miscellaneous works a collection in 2 vols. 8vo. was printed in 1748. *Biogr. Britan. Hume. Brit. Plutarch.*—A.

RALPH, JAMES, a miscellaneous writer, was descended of mean parentage, but where born does not appear. From the memoirs of Benjamin Franklin, we find that he became an intimate of that celebrated man, then very young, at Philadelphia. Franklin speaks of him as "ingenuous and shrewd, genteel in his address, and extremely eloquent," and says he does not remember to have met with a more agreeable speaker. He does not mention what was Ralph's situation in life at that time,

but as he wrote a fine hand, and was versed in accounts, he probably was a school-master. He had a wife and a child, and was much addicted to writing verses. Franklin owns that he had a hand in unsettling Ralph's principles, for which he was afterwards a sufferer. Ralph accompanied him to England in 1725, with a resolution of not returning to America, where he was upon ill terms with his wife's family. In London he met with some relations, but too poor to afford him any assistance; and not soon meeting with employment, he was a drain upon Franklin's purse. His wants were increased by a new female connexion, for he regarded himself as absolved from his ties in America. At length he changed his name to Franklin, and settled as a school-master in a village in Berkshire, whence he occasionally sent large transcripts of an epic poem to his friend. In fine, their friendship was dissolved, and Ralph considered the quarrel as a discharge of the debt he owed to Franklin; the latter, however, seems to have retained a regard for him on account of many amiable qualities.

We have no regular narrative of his succeeding life, which appears to have passed chiefly in the condition of a hired and party writer. A note in the *Dunciad* mentions that "he wrote a swearing-piece called 'Sawney,' very abusive of Dr. Swift, Mr. Gay, and Mr. Pope;" that he panegyricised his own works in the journals, was wholly illiterate, wrote plays, and was employed in a political newspaper. It is as the author of a poem called "Night" that he is recorded in the text of the *Dunciad*.

Silence, ye wolves! while Ralph to Cynthia howls,
And makes Night hideous—Answer him, ye owls.

The satire of Pope, however, is known to have been very much inspired by party; and Ralph, having recommended himself to the patronage of some persons in power at the beginning of George the Second's reign, would on that account be obnoxious to that poet and his friends. He wisely renounced verse and play writing, and confined himself to prose, in which he acquired a ready and forcible pen. He was the author of many political pamphlets and papers which were much applauded in their time, and some of which were considered as master-pieces. His greatest work, and that which has entitled him to biographical commemoration, was the following: "The History of England during the Reigns of King William, Queen Anne, and King George I., with an In-

troductory Review of the Reigns of the Royal Brothers Charles and James; in which are to be found the Seeds of the Revolution. By a Lover of Truth and Liberty," 2 vols. fol., 1744-46. It is esteemed a judicious performance; and Mr. Fox, in his posthumous historical fragment, speaks of the author as an historian of great acuteness, as well as diligence. Ralph's last publication, entitled "The Case of Authors by Profession or Trade stated, with regard to Booksellers, the Stage, and the Public," printed anonymously in 1758, contains much good sense and lively satire. He died at Chiswick in 1762, after a long course of suffering from the gout. *Franklin's Life. New Biogr. Dict.* — A.

RAMAZZINI, BERNARDINO, a learned physician, was born in 1633, of parents in middle life, at Carpi. He received his early education in the Jesuits' school at his native place, and then went to Parma for the study of the sciences. He was for some time undetermined as to a profession, but at length adopted that of medicine, in which he took a doctor's degree at Parma in 1659. For improvement in practical knowledge he repaired to Rome, and was an attendant upon Antonmaria Rubei, an eminent practitioner in that capital. He then exercised his profession for some years in the duchy of Castro, till the state of his health obliged him to return to Carpi. He there married and pursued practice till 1671, when he fixed at Modena. By his merit he established a reputation in that place; and when Duke Francis II. had founded the University of Modena, he was nominated in 1682 first professor of the theory of medicine. As he had a taste for poetry, he was made a member of the Academy de' Dissonanti in that city; but he devoted his principal exertions to the improvement of his own profession, and in 1690 he began to publish his observations on the constitution and diseases of that year, which were continued for four successive years. The celebrity he acquired by these publications procured him admittance into the Academy Naturæ Curiosorum at Vienna. In 1691 he gave a description of the celebrated springs of Modena, in which he pointed out a supposed plagiarism of Burnet in his Sacred Theory of the Earth, from the Italian philosopher Patrizi (see the life of the latter). This work was translated into English. His "Ephemerides Barometricæ," printed in Modena in 1695, contain a theory relative to the atmosphere, which, according to his eulogist Araldi, proves him to have adopted the doctrine of air being

a true solvent of water, which has been the basis of some modern theories on the subject. The high medical reputation of the University of Padua rendered our physician desirous of becoming one of its professors; and in the end of 1699 he obtained the second chair of medicine in that school. He was nominated in 1708 by the republic of Venice, president of the college of physicians in that capital, and in the following year he was promoted to the first medical professorship in Padua. Among his literary honours were those of aggregation to the Arcadi of Rome, and the Royal Society of Berlin. He had the misfortune to lose his sight in his latter years, but he continued to fulfil the duties of his office, his grandsons serving him as readers and amanuenses. Ramazzini was attacked with a fit of apoplexy as he was going to lecture, in November 1714, which carried him off at the age of 81. He left a character equally estimable for learning and ability, and amiable for his manners in private life.

Of the medical writings of this physician, many of the earliest belong to a sharp controversy which he had with Dr. Moneglia, relative to the death in childbed of the Marchioness Martellini Bagnesi. Of much more importance were his "Constitutiones Epidemicæ," above-mentioned, which contain many valuable observations. His "Dissertatio Epistolaris de Abusu Chinæ-Chinæ" gives the result of his experience in the exhibition of the Peruvian bark, which he found often prejudicial in the fevers of that country. The most celebrated of his works was "De Morbis Artificum Diatriba," 1700, 8vo., often reprinted. It was a new topic, and well worthy of separate consideration; and though the author's limited experience in the diseases of certain classes of artificers, particularly the workers in metals, left much to be supplied, yet it laid the foundation of much useful remark. He followed it some years afterwards with a separate treatise "De Principum Valetudine tuenda," in which, however, he did not bring many observations peculiarly applicable to that elevated class of mankind. In his "Orationes Iatrici Argumenti," 8vo., 1708, he touched upon various subjects, curious and useful, relative to the theory and practice of medicine. His work "De Contagiosa Epidemia in Bovæ," 1711, examined the nature of the epidemic disease then widely prevailing among the horned cattle, by the lights of dissection. A collection of the entire works of Ramazzini has been printed in Padua, Geneva, London,

Naples, and other places. *Halleri Bibl. Med. Tirab. Ital. Dict.*—A.

RAMEAU, JOHN-PHILIP, a very eminent musical composer, was born at Dijon in 1683. He seems to have been brought up to the musical profession, and in his youth joined some provincial opera performers. At the age of 18 he began to compose; but his pieces, which were executed at Avignon, not being received as he expected, he travelled through part of Italy and France, attending principally to the practice of the harpsichord. He obtained considerable reputation on that instrument, and coming to Paris, improved himself under the celebrated performer Marchand. He also practised upon the organ, and became a candidate for the place of organist to the church of St. Paul in Paris, but without success. Obtaining afterwards the same post at the cathedral of Clermont in Auvergne, he devoted himself in that retirement to a profound study of the theory of his art. The first fruits of his studies was his "*Traité de l'Harmonie*," printed in 1722. It was followed in 1726 by his "*Nouveau Systeme de Musique Theorique*;" after which he came to Paris, where he was elected organist of St. Croix, and was employed as a teacher of music. In 1733 he produced his first opera, the music of which was so novel and difficult, that the performers complained they could not play it. He persisted, however, and in time so far overcame all opposition, that he established a new taste in music, and became the manager of the opera. Twenty-one of his pieces were represented between 1733 and 1760, some of them with extraordinary applause. But it was as a musical theorist that Rameau obtained the highest fame, and his "*Demonstration du Principe de l'Harmonie*," printed at Paris in 1750, is considered by his countrymen as having merited for him the title of the Newton of harmony. This principle is the system of a *fundamental base*, which is represented by his followers as a grand discovery, comparable to that of the principle of gravitation in natural philosophy. That Rameau's system is highly ingenious, is acknowledged even by those who think that too much has been attributed to it in the theory of music, and that it has less novelty than is pretended. It appears in the most advantageous form in D'Alembert's elucidation of it, who has rendered it, says Dr. Burney, "perhaps the shortest, clearest, and best digested, that is extant." Rameau retained to his death a high reputation among his countrymen. The revival of his opera of *Castor and Pollux*, in 1754, which supported a hundred

representations without any diminution of the applause with which it was heard, was regarded as the most glorious event of his life. He was at the head of the national music, was composer for the King's cabinet, and received the honour of letters of noblesse, which, however, through parsimony, he did not cause to be registered. It was intended to decorate him with the order of St. Michael in the year in which he died, which was 1764, at the age of 79. The Royal Academy of Music performed a solemn service at his funeral, consisting of pieces from his own operas adapted to the church prayers.

Rameau was married, and an affectionate conjugal union contributed to the purity of his morals. He was very tall and thin, with expressive features, and eyes sparkling with animation. He was not desirous of public applause, but bore criticism with some impatience, and had a sufficiently high idea of his own talents. In character he was firm and unyielding, though usually placid; and few surpassed him in acts of friendship and humanity. He was one of those musicians who hold very cheap the aid of words, and was accustomed to say, "Give me the Dutch gazette, and I will put it into music." Expression, indeed, was his particular study, but he often aimed at it by means too artificial. Dr. Burney, speaking of his most famous opera, says, "The overcharged tenderness of Rameau's music appears in all his slow movements, which are in one style, and generally in triple time. This master perpetually discovers himself to be a great harmonist; but, inured to a bad taste and style of composition, as well as to bad singing, he has only augmented the defects of his predecessors, and rendered what was rude and clumsy in Lulli, still more offensive, by endeavours at sweetness or high-seasoning." Rousseau ascribes to him more ability than fertility, more learning than genius, or, at least, a genius stifled by superfluity of learning; but recognizes in him great force and elegance, and much beauty of detail. *Burney's Hist. of Music. Nouv. Dict. Hist.*—A.

RAMELLI, AGOSTINO, a celebrated Italian mechanist and engineer, was born about 1530 at Masanzana, in the diocese of Milan. He entered into the army, and was long in the service of the Marquis of Marignano, a general of Charles V. Being invited into France, he served under the Duke of Anjou as captain or engineer at the siege of Rochelle in 1573, where he was dangerously wounded and taken prisoner. When that prince, afterwards Hen-

ry III., was called to the crown of Poland, he wrote to Ramelli in terms of great regard; and he nominated him his engineer when on the throne of France. This able man published in 1588 a work in Italian and French, entitled, "Le Diverse ed Artificiose Machine del Capitone Agostino Ramelli, &c.," fol., with 195 figures, describing a great number of machines for various purposes, mostly of his own invention. They exhibit much ingenious contrivance, but are rather too complicated. The work is rare, and much prized by the curious. It is not known how much longer the author survived. *Tiraboschi. Moreri.*—A.

RAMLER, CHARLES-WILLIAM, a favourite German poet and professor of the belles lettres at Berlin, was born at Colberg in 1725. He distinguished himself early by his poetical genius, and in 1754 published at Berlin a heroi-comic poem entitled "The Game of Chess," which displayed much fertility of imagination, but not that strength of judgment so conspicuous in his productions written at a more mature age. In 1758 he translated the Abbé Batteux's Treatise on the Belles Lettres, which he adapted to the genius of his native language, and added some dissertations on the German style and versification. This work has been reprinted several times with additions and corrections. In 1759 he published, in conjunction with Lessing, the epigrams of Logau, an author who, notwithstanding his great merit, had been before suffered to remain in obscurity. His remarks on the language of this poet are said to be highly interesting. In 1760 he published "Sacred Cantatas;" in 1761, "Select Tales and Fables of Lichtwer improved," in two books; in 1764, "May, an Idyll," accompanied with music; and in 1765, when the French fleet sailed from Brest for America, "Glaucus, a Prophecy;" also, "Ptolemy and Berenice," and "Ino, a Cantata." In 1766 "German Songs;" the same year, "Poems;" and at Riga a collection of the best "Epigrams by German Poets;" in 1767, "Odes;" in 1768, "A Hymn to Love;" in the same year, "Sacred Cantatas;" and "Pygmalion, a Cantata;" in 1769, "Odes of Horace;" and an "Ode to Joseph II.;" in 1770, "Alexander's Feast, or the Power of Music, a Cantata;" "Verses on the Death of Prince Frederick Henry Charles of Prussia;" and an "Ode to Venus Urania;" in 1772, "Lyric Poems;" in 1774, "Lyrical Blumenlese;" and in 1777, "Cephalus and Procris." Ramler turned his attention to several of the old German poets, and in 1780, published at Leipzig the Epigrams

of Wernike, Opitz, Tscherning, Andrew Gryphius, and Adam Olearius. He was so successful in polishing the works of others, and gave such proofs of his taste and critical talents, that Göze, one of the most distinguished of the German erotic poets, allowed him full liberty in his will to retain or reject such parts of his poems as he might think proper. In 1782, and 1783, he published at Berlin a translation of the poetical pieces in the different volumes of the Spectator; and the same year at Leipsic, a "Selection of Fables;" in 1787, an "Oration delivered in the Theatre at Berlin on the Birth of the Crown Prince;" and in 1789, a "Poetical Version of Gesner's First Navigator;" in 1790, "A short Introduction to Mythology in two Parts, with Cuts;" in 1791, a new edition of Logau's Epigrams, with the addition of three new books and observations; in the same year, "Epigrams from Martial, being the fifth and last Part, with an Appendix from Catullus;" "Allegorical Personages for the use of young Artists," as an Appendix to his Mythology; in 1793, "Extracts, with a German Translation, from Catullus, and some farther Selections from Martial." Ramler has been styled the German Horace; and his biographer remarks, that though his verses display perhaps less boldness and simplicity than those of the Roman, they equal them in sublimity, and surpass them in harmony. What distinguishes Ramler from all other poets, is that he gives to his modern heroes the venerable dress of antiquity; and it has been observed, that notwithstanding the indifference of Frederick the Great for the German muses, he was charmed by the verses of Ramler, as Augustus was by those of Horace. The late King, Frederick William, on his accession to the throne, treated him with no less respect than his predecessor, and granted him a considerable pension; a mark of favour which he announced to him in a very flattering letter. Ramler was one of the directors of the national theatre at Berlin, and professor of the belles lettres in the school of the corps of cadets; but the latter office he resigned in 1790. *Vies des Principaux Savans de l'Allemagne qui ont été les Restaurateurs du bon Gout et de Belles-Lettres chez cette Nation par M. le Prof. Meister, Berne, 1796. Das Gelehrte Teutschland von J. G. Meusel.*—J.

RAMPEN, HENRY, a learned professor at Louvain in the 17th century, was a native of Huy in the principality of Liege, and born about the year 1572. He appears to have been educated at the University of Louvain, where he was appointed professor of the Greek

language and philosophy and, in the year 1627, admitted to the degree of doctor of divinity. Afterwards he taught scholastic divinity in Boat-college, and during ten years delivered lectures on the New Testament in the public schools. He was promoted to the presidency of the college of the Holy-Ghost, and died in 1641, about the age of 62. He was the author of "Commentaries in iv. Evangelii," 1632, in 3 vols. 4to., of which his Belgic and French biographers speak in high terms of praise. *Valerii Andrea Bibl Belg. Nov. Dict. Hist.* — M.

RAMSAY, ALLAN, a poet of note in the Scottish dialect, was born in 1686 in the parish of Crawford, Lanerkshire. He received no other education than that of the parish school, and was apprenticed to a peruke maker in Edinburgh. It is not known how early he distinguished himself by a talent for writing verses, but about 1715 several of his poems had been published in the form of pamphlets. As he became a literary character, he laid aside the trade to which he had been brought up, and adopted the more congenial one of a bookseller. In 1721 his detached poems were published in a quarto volume, and encouraged by a liberal subscription. He began in 1724 to publish his Collection of songs entitled "The Tea-table Miscellany," of which a considerable number were Scotch: this collection was at length extended to 4 volumes. It was followed by "The Evergreen, being a Collection of Scots Poems wrote by the Ingenious before 1600." These publications were well received, and caused him to be regarded as a benefactor to vernacular literature, though he was not accurately versed in poetical antiquities. His fame was greatly extended by his "Gentle Shepherd," which was finally enlarged from two pastoral poems to the form of a regular drama. It was published with a second volume of his poems in 1728, and made him known in the two sister kingdoms. He held a correspondence with several poets and ingenious persons of the time, and his shop in Edinburgh was the resort of the men of letters who then flourished in the capital of Scotland. He is supposed to have been the first who established a circulating library in that city; and in 1736 his enterprising spirit induced him to build the first playhouse which Edinburgh possessed; but the act prohibiting the exhibition of plays in any unlicensed theatre caused it to be soon shut up. Ramsay withdrew from the field of authorship at the middle age, and attended solely to business, by which he obtained with

credit a decent competence. He died at Edinburgh in 1758, at the age of 71. The poems of Ramsay display none of the fire of genius so conspicuous in those of Burns, but have occasionally an agreeable pastoral simplicity, and are often marked with a vein of humour natural, though coarse. The Gentle Shepherd is perhaps one of the best modern pastorals with respect to its pictures of real life, which are drawn with great local propriety, and generally present pleasing images. Its popularity has been shown not only by numerous editions in its native dialect, but by attempts to anglicize it, in which, however, it loses much of its natural character. *Biogr. Scotica.* — A.

RAMSAY, ANDREW MICHAEL, called the Chevalier Ramsay, a miscellaneous writer, was born of an ancient family at Ayr, in Scotland, in 1686. He received his academical education at Edinburgh, where he distinguished himself so much that he was chosen to attend a son of the Earl of Weemys at St. Andrews. For further improvement he visited Leyden, where, becoming acquainted with the mystical divine, Peter Poiret, one of the leaders of the sect of Quietists, he imbibed some of his doctrines. His mind, however, being still in an unsettled state, he repaired to Fenelon, the excellent Archbishop of Cambray, who not only confirmed him in the belief of a revelation, but converted him to the Roman Catholic faith under the peculiar form in which he himself held it, and Ramsay was ever after a zealous disciple of that distinguished person. Upon his works, likewise, he formed his literary taste, and he adopted France for his country, and made use of its language in his writings. He obtained the posts of governor to the Duke of Chateau Thierry and the Prince of Turenne, and was made a knight of the order of St. Lazarus, whence his title of chevalier. His reputation caused him to be invited to Rome by the Pretender, in order to undertake the charge of educating his children. He accordingly went thither in 1724, but found that little court so much divided by factions, that he soon returned to Paris. In the next year he revisited his native country, where he resided with the Duke of Argyle during nine or ten years, employing himself in the composition of several works. The influence of the celebrated tory Dr. King, principal of St. Mary-hall in Oxford, procured him in 1730 the degree of doctor of laws from that university. After his return to France he resided much at Pontoise with the Prince of Turenne, Duke of Bouillon, whom he served in the capacity of intendant. He died

in 1743 at St. Germain-en-Laye, the retreat of the exiled Stuart family, at the age of 57. A short time before his death he wrote two letters to the younger Racine in order to vindicate Pope, whose *Essay on Man* had been attacked by that writer in his poem on religion. Ramsay endeavours to shew that the scope of the essay is different from what Racine had supposed, and that instead of inculcating the opinions of Spinoza, its doctrine is perfectly consistent with revealed religion, for that the author, his friend, is "tres bon catholique." He moreover transmitted to Racine a justificatory letter in the name of Pope himself, which Voltaire, in his "*Siecle de Louis XIV.*," asserts to have been of Ramsay's fabrication, on the ground that, to his own knowledge, Pope was incapable of writing French. This circumstance, however, would only prove that Pope had employed a translator; and Johnson in his life of Pope speaks of the letter as genuine. But there are other reasons for doubting its authenticity; and it must be acknowledged that Ramsay has given room to suspect that he would not have scrupled what he might think a pious fraud; for in his letter to Racine he has affirmed that Dr. Clarke, shortly before his death, confessed to him that he repented having published his work on the doctrine of the Trinity; an assertion which the declarations of that excellent man's family and friends render utterly incredible (see CLARKE, SAMUEL). In the same letter he calls Locke "genie superficiel," and gives other tokens of a prejudiced mind. Ramsay, though an estimable character in some respects, seems to have been officious and consequential. He was solemn and affected in conversation, made a pedantical display of his learning, and wearied the ladies with insipid compliments. His principal writings were "*L'Histoire de la Vie et les Ouvrages de M. de Fenelon*;" "*Essai sur le Gouvernement civil*;" "*Discours sur le Poeme Epique*;" "*Le Psychometre*," being remarks on Lord Shaftesbury's Characteristics; "*L'Histoire du Marechal de Turenne*;" "*Les Voyages de Cyrus*;" this, which is the best known of his works, and has been several times printed both in French and English, is called by Voltaire "a very feeble imitation of *Telamachus*;" it is written with elegance, but is stiff and tedious. Another of his works was a Dissertation on Free-masonry, of which fraternity he was grand-chancellor in France. In this piece he traced the origin of the society to Palestine in the time of the crusades; and having found a great decay of the mystical ceremonies formerly practised, he strongly

urged their renewal, and for this important purpose, proposed a general assembly of the brotherhood of all nations to be held at Paris. After his death was printed at Glasgow in 2 vols. 4to. a work of his entitled "*Philosophical Principles of Natural and Revealed Religion explained and unfolded in a geometrical Order*;" an elaborate, but fanciful and mystic performance, which seems never to have attracted much attention. *Biogr. Britan.*—A.

RAMSDEN, JESSE, a very eminent English mathematical and astronomical instrument-maker in the 18th century, was the son of an innkeeper at Salterhebble, near Halifax, in Yorkshire, where he was born in the year 1735. From the register of Halifax it appears that he was baptized on the 3d of November in that year, when he was, probably, about a month old. At nine years of age he was admitted into Halifax free-school, where he was instructed in the rudiments of classical learning during three years. His father then removed him from this school, and sent him to an uncle's in Craven, a district in the northern part of Yorkshire, where a clergyman of the name of Hall kept a school, and had acquired reputation by his success in teaching the mathematical sciences. Under this gentleman's tuition young Ramsden became a proficient in geometry and algebra, and was proceeding with delight in studies for which his genius was peculiarly adapted, when his father sent for him home, and put him an apprentice to a clothier at Halifax. After he had followed this occupation three years, he was placed in the capacity of clerk with another manufacturer in the same town, in whose service he continued till he was about twenty years of age. At this period of his life he went to London, where he became clerk in a wholesale cloth warehouse. This situation he retained for two years and a half, when his inclination for the sciences revived; and as he possessed at the same time a strong mechanical turn, he resolved to qualify himself for some business which should prove suitable to the bent of his mind. With this determination he bound himself an apprentice for four years to Mr. Burton, who lived in Denmark Court near the Strand, and was one of the best workmen of his time in making thermometers and barometers, and in engraving and dividing mathematical instruments. Not long after the expiration of his apprenticeship, he became a partner with a workman of the name of Cole, under whom he was at first a journeyman, with no higher wages than twelve shillings a week. This partnership, however,

did not long continue; and after its dissolution Mr. Ramsden opened a workshop on his own account, where he soon recommended himself to employment by some of the most eminent and mathematical instrument makers, particularly Sisson, Dollond, Nairne, and Adams. In the course of that employment, his repeated examination of the instruments which were sent to him to be engraven or divided, led him to notice their defects, and his genius suggested to him the means of removing them, or of constructing better instruments. Having resolved to attempt that task, he soon made himself master of the file and the lathe, and even of the art of grinding glasses. He now formed the design of examining every astronomical instrument in use, with the view of correcting those which, being founded on good principles, were faulty only in the construction, and of proscribing those which were defective in both these respects. About this time, by his marriage with Miss Dollond, he became possessed of a part of Mr. Dollond's patent for achromatic telescopes.

In the year 1766, Mr. Ramsden opened a shop in the Haymarket, and continued there till 1774, when he removed to another in Piccadilly, which he retained as long as he lived. Before his settlement in the first of these shops, he had brought the sextant to its pretent improved state, and he had invented, though he had not brought to perfection, his famous dividing machine. Until his time Hadley's sextant, though so much employed in the British navy, and so useful an instrument, was in a very defective state. The essential parts were not of sufficient strength; the centre was subject to too much friction; the index could be moved several minutes without any change being produced in the position of the mirror; the divisions in general were very coarse; and Mr. Ramsden found that the Abbé de la Caille was right, when he estimated at five minutes the error which might take place in the observed distances of the moon and stars, and which might occasion in the longitude an error of fifty nautical leagues. Mr. Ramsden therefore changed the construction in regard to the centre, and made these instruments so correct as never to give more than half a minute of uncertainty. His sextants of fifteen inches radius he warranted to be correct to within six seconds. From that size he made them to an inch and a half radius, and in the latter the minutes can be clearly distinguished; but he recommended for general use those of ten inches, as being more easily managed, and sus-

ceptible of the same exactness. The methods for dividing mathematical instruments before his time were very inaccurate. Graham and Bird made use of beam-compasses; and the latter kept his method a secret till it was purchased from him by the Board of Longitude, in order to be published. Mr. Ramsden, however, had already discovered a method of his own, which in accuracy exceeded that of Bird. For large works he still continued the use of beam-compasses; but as it is necessary in the greater number of instruments to save time, he contrived a dividing-machine, in which ease and expedition are so happily united, that a sextant can be divided with it in the space of twenty minutes. Having spent ten years in bringing to perfection this machine, which reflects high honour on his inventive genius and superior talents, Dr. Shepherd made it known to the Board of Longitude, who gave him a premium of a thousand pounds, and caused a description of it, with a plate, to be published in 1777. This edition was unfortunately burnt by accident. Mr. Ramsden also constructed an instrument for dividing straight lines, a description of which has been printed. While he was employed on his dividing machines, he made very essential improvements in other instruments. The theodolite before his time consisted merely of a telescope, turning on a circle divided at every three minutes, by means of a vernier; but in the hands of Mr. Ramsden it is become a new and perfect instrument, which serves for measuring heights and distances, as well as for taking angles. The largest and most admirable theodolite ever constructed was made by him for General Roy, for the purpose of measuring the series of triangles in England, which at present join those in France. Though this is only of eighteen inches radius, its accuracy is so great as not to admit of an error of a single second. It is furnished with two telescopes, each of which turns on a horizontal axis, and by which the angles between objects more or less elevated are reduced to the horizon, and measured. With this instrument General Roy measured the angle between the pole-star and the sides of his triangles, in order to have the convergency of the meridians such as it is actually in our oblate spheroid, and he has shewn, that the difference between the meridians of the two observatories of Paris and Greenwich is $9' 20''$.

Mr. Ramsden greatly improved the barometer for measuring the height of mountains. His method of marking at the bottom the line

of the level, and of looking at the top to the contact of the index with the summit of the mercury, renders it possible to distinguish the hundredth part of a line, and to measure heights within a foot. He shewed M. de Luc that it was the summit of the column, and not the part which touches the glass, that ought to be observed; and he caused to be engraved a table to accompany his barometers, which, without the trouble of calculation, gives the heights of places according to the height of the barometer, and even for different degrees of heat. He simplified also, in the most ingenious manner, the apparatus for the conveyance and support of this portable barometer. Various other instruments for philosophical purposes were executed by Mr. Ramsden, and always with new improvements: such as an electrical machine; a manometer for measuring the density of the air; an instrument for measuring inaccessible distances, which renders it unnecessary to measure a base; assaying ballances which turn with a ten thousandth part of the weight used; levels exceedingly sensible; the optic rectangle, prismatic eye-glasses where much fewer rays are lost than by the reflection of an inclined mirror, when it is necessary to look on one side; and the dynameter, for measuring the magnifying power of a telescope, by applying before the eye-glass a small scale divided into hundredths of a line to measure the pencil or image of the object-glass. The pyrometer, for measuring the dilatation of bodies by heats, also exercised the talents of Mr. Ramsden; and with the happiest success, as may be seen in the "Philosophical Transactions" for 1785. On examining the pyrometer then in use, he observed the radical defect of that instrument, in which the bodies subjected to experiment were not sufficiently separated. But with this microscopic pyrometer he found means to compare the natural state of a body with the same body exposed to any degree of heat or of cold, and by a micrometer adapted to the microscope he measured these variations with an exactness before unknown, and which furnished the measurement of a base with a precision ten times greater than in any of those ever before measured. On this occasion, as on all others, Mr. Ramsden shewed a natural sagacity in discovering the essential faults of an instrument, and in inventing the most simple and exact methods of correcting them. The science of optics was no less indebted to him. He invented a method of correcting, in a new and perfect manner, the aberration of sphericity and refrangibility in compound eye-glasses

applied to all astronomical instruments. Opticians had imagined that the purpose might be accomplished by making the image of the object-glass fall between the two eye-glasses; which was attended with this great inconvenience, that the eye-glass could not be touched without deranging the line of collimation, and the value of the parts of the micrometer. To remedy this inconvenience, Mr. Ramsden set out from a very simple experiment, namely, that the edges of an image observed through a prism are less coloured according as the image is nearer the prism. This led him to attempt placing the two eye-glasses between the image of the object-glass and the eye, without failing to correct the two aberrations; which he did by changing the radii of the curves, and placing the glasses in a manner altogether different from that commonly employed.

Mr. Ramsden also invented a reflecting object-glass micrometer, which is described in the "Phil. Transact." for 1779. In his paper on this subject he points out the defects and inconveniences of that of Bourcier, invented in 1748, in which the different positions of the eye, with respect to the pencil of light, cause the two images to appear sometimes to touch each other, sometimes to be separated, and sometimes alternately by a kind of oscillation. He found also, that the aberration of the rays, which renders the object badly defined, increased the inconvenience of that instrument. He thought, therefore, that it would be necessary to abandon the principle of refraction, and to substitute that of reflection. This instrument, not less simple than ingenious, contains no more mirrors or glasses than what are necessary for the telescope; and the separation of the two images depends solely on the inclination of the mirrors, and not on the focus. He turned his attention, however, to the improvement of the refracting micrometer, and conceived the happy idea of placing this micrometer not towards the object-glass, but exactly in the conjugate focus of the first eye-glass. By these means the contrary refraction of the two plano-convex lenses, and the convex lens, corrects the error which takes place in object-glass micrometers, where the image depends only on the focus of the two plano-convex lenses; and the image, being already considerably magnified before it falls on the refracting micrometer, the imperfection of the glasses can occasion only an insensible error in the measurement of angles. It is true, indeed, that by this position the field of the micrometer will be smaller than what it

would be were the micrometer near the object-glass; but Mr. Ramsden has contrived means for making the images to be uniformly illuminated in every part of the field. With this micrometer, the diameter of the planets may be measured in every direction; it may be adapted to all kinds of achromatic telescopes; it may be brought near to or removed from the object-glass at pleasure, to render vision distinct; and it may be taken from the tube of the eye-glasses, that the telescope may be used without a micrometer. The merit to which Mr. Ramsden was entitled in consequence of the inventions already mentioned, rendered his friends desirous that he would consent to have his name hung up among the candidates for the honour of admission into the Royal Society; but his great modesty would never suffer him to yield to their wishes. However, without his knowledge, they proposed him, and he was elected a fellow of that body in the year 1786.

But the objects hitherto mentioned are not the most important of Mr. Ramsden's works. The equatorial, the transit instrument, and the quadrant, received new improvements in his hands. The equatorial, first constructed by Sisson, and somewhat improved by Short, was much further improved by Ramsden. In the first place, he rejected the endless screw, which by pressing on the centre destroyed its precision; he placed the centre of gravity on the centre of the base, and caused all the movements to take place in every direction; he pointed out the means of rectifying the instrument in all its parts; and he applied to it a very ingenious small machine for measuring or correcting the effect of refraction. This invention is considerably prior to that given by Mr. Dollond in the "Phil. Transact." Mr. Ramsden had a patent for this kind of equatorial, of which a description was printed, written by the Hon. Stewart Mackenzie, brother of the Earl of Bute. But Mr. Ramsden did not always strictly adhere to this description, his inventive genius rarely allowing him to construct the same instrument many times in the same manner; and it often happened that he brake to pieces instruments which had cost him a great deal of labour, if they proved not so correct as he wished. The greatest equatorial instrument ever attempted is that which he constructed for Sir George Shuckburg, on which he was employed at least nine or ten years. In this instrument the circle of inclination is four feet in diameter, so that observations can be made nearly within a second;

the telescope is placed between six pillars, which form the axis of the machine; and the whole turns round two pivots resting on supporters of mason work. The transit instrument is made use of in all the large observatories of Europe; but Mr. Ramsden has added to it several improvements. He invented a method of illuminating the wires, by making the light pass along the axis of the machine. The reflector is placed in the inside, and obliquely in the middle. He did not lessen the aperture of the object-glass; and as the light passes through a coloured prism, which may be moved at pleasure, the light may be increased or diminished. In order to adjust this essential instrument, Mr. Ramsden invented a method which superseded the use of a spirit-level, on which he set no value, because it does not give that exactness which it was always his aim to obtain. His method is, to suspend a thread and plummet before the telescope placed vertically. This thread passes over two points, which are marked on two pieces fixed one above and the other below the telescope, and one of which has a small motion. The thread is quite detached from the telescope, and when it corresponds on the same points in the two different situations of the telescope, the observer is certain that the axis is horizontal. What is most new and ingenious in this method is, that the thread and plummet sometimes pass over the images only of the points which are formed in the focus of a lens, because the observer is sometimes obliged to remove the thread to a considerable distance from the instrument and from the points; but the exactness is not lessened and there is no parallax. Mr. Ramsden's meridian telescopes, which he made for Blenheim, Mannheim, Dublin, Paris, and Gotha, are also remarkable for the excellence of their object-glasses. With that of Dublin, Mr. Usher observed stars of the fourth magnitude in the open day, and those of the third very near their conjunction with the sun. These telescopes are eight feet in length. Professor Piozzi obtained from him one of five feet for the observatory at Palermo.

The mural quadrant is the most important of all the astronomical instruments; and in this Mr. Ramsden has distinguished himself by the exactness of his divisions, and by the manner in which he has finished the planes, by working them in a vertical position. The thread and plummet are placed by him behind the instrument, that there may be no necessity for removing it when observations are made near the zenith. His methods of illuminating

the object-glass and the divisions at the same time, and of suspending the telescope, are also new, and improvements deserving of notice. In those of eight feet, which he made for the observatories of Padua and Vilna, and which Dr. Maskelyne examined, the greatest error does not exceed two seconds and a half. He also made one of the same size for the observatory at Milan. The mural quadrant of six feet, which he made for the Duke of Marlborough at Blenheim, is a most admirable instrument. It is fixed to four pillars which turn on two pivots, so that it may be placed north and south in a minute. For this instrument, which is as beautiful as it is perfect, Mr. Ramsden invented a method of rectifying the arc of 90 degrees, respecting which an able astronomer had started some difficulties; but with a horizontal thread, and with a thread and plummet forming a kind of cross which does not touch the quadrant, he shewed him that there was not an error of a single second in 90 degrees; and that the difference arose from a mural quadrant of Bird, in which the arc of 90 degrees contained several seconds too much, and which had not been verified by so exact a method as his. But the quadrant is not the instrument which Mr. Ramsden principally valued. It is the whole circle: and he demonstrated to M. de la Lande, that to attain to the utmost degree of precision of which observation is susceptible, we must renounce the quadrant entirely. His principal reasons are, 1st, The least variation in the centre is perceived by the two points diametrically opposite. 2dly, As the circle is turned the plane is always rigorously exact; which cannot possibly be the case in the quadrant. 3dly, Two measurements can always be had of the same arc; which serve for verifying the accuracy of the observation. 4thly, The first point of the division can be verified every day with the greatest ease. 5thly, The dilation of the metal is uniform, and can produce no error. 6thly, This instrument is a meridian telescope, as well as a mural. 7thly, It becomes a moveable azimuth circle by adding a horizontal circle below the axis, and then gives the refractions independently of the measure of time. Mr. Ramsden made a circle of five feet for the observatory at Palermo; and one of twelve for that at Dublin. One of seven or eight feet, however, is sufficient to give precision within half a second, as in the zenith sector, which is employed for the most rigorous observations in regard to the figure of the earth. So wide as we have seen was the field in which

the inventive genius and superior talents of Mr. Ramsden were exercised. That every part of his instruments might be fabricated under his own inspection, he collected in his workshops men of every branch of trade necessary for their construction. The same workmen was always confined to the same branch, and by that means arrived at the greatest correctness and nicety in executing it. But, notwithstanding the perfection of his instruments, which ought to have secured to Mr. Ramsden a large fortune, he sold them cheaper than any other artist in the same line in London; sometimes even one third below the usual price. Such was the demand for them, from every part of the world, that though he employed near 60 men, he was not able to execute all the orders which he received. He was indefatigable, however, in his endeavours for that purpose, till at length, by too intense application to his business, without allowing himself the necessary relaxation, he so far injured his health, that he was obliged to quit London and to visit Brighthelmston for the benefit of the sea air. He died at that place on the 5th of Nov. 1800, in the 66th year of his age. He had been admitted a member of the Imperial Academy of Sciences at Petersburg, in 1794; and in 1795, he was honoured with the annual gold medal adjudged by the Royal Society to persons distinguished for their excellence in the sciences.

We have been favoured with the following elegant and interesting tribute of respect to the memory of Mr. Ramsden, by a gentleman of considerable eminence in the scientific world, than whom no person could be a better judge of his merit, and we have no doubt but that the perusal of it will afford pleasure to our readers. "In person he was above the middle size, slender but extremely well made, and to a late period of life possessed of great activity. His countenance was a faithful index of his mind, full of intelligence and sweetness. His forehead was open and high, with a very projecting and expressive brow. His eyes were dark hazel, sparkling with animation but without the least fierceness. His nose aquiline and very handsome. His mouth rather large, but in speaking it had an expression of cheerfulness and a smile the playful benevolence of which will not easily be forgotten by his friends. His tone of voice was singularly musical and attractive, and his whole manner had a character of frankness and good humour which he well knew to be irresistible. When he attempted a bow to persons of rank his air was bashful

and awkward, but when at ease with his friends, his motions and attitudes were in an uncommon degree graceful. To attempt in any degree to describe a mind like his, will be acknowledged by all who knew him to be a most arduous task. He was by nature endowed with uncommonly strong reasoning powers, and a most accurate and retentive memory, but with a quickness of penetration unequalled by any person whom I ever saw, which enabled him, as it were at a single glance, to view in every light the subject on which he thought, and adopt at once the most advantageous mode of considering it. That quality of the mind which is emphatically styled elegance, which in the abstract sciences leads to clearness, simplicity, and precision, as in the fine arts and literature it gives the last polish to genius, and is more generally known by the appellation of taste, he possessed in so exquisite a degree that it was perhaps the most leading and prominent feature in his character. In his conversation it was most delightful; in the few treatises which he committed to paper it was eminently conspicuous; and in those immortal works which proceeded from his shop, and were the wonder of the whole scientific world, it is almost equally to be admired with the genius which invented them. This feeling for perfection, this *τακτική* led him, in the most minute and insignificant parts of his instruments, to a polish and grace which sometimes tempted those to smile who did not perceive that the same principle which enabled him to carry the essential parts of his instruments to a degree of perfection unknown, and considered as impossible before his time, induced him to be dissatisfied if a blemish of any sort, even the most trifling, appeared to his exquisite eye. To these uncommonly strong natural endowments he added all that the most constant and intense study could bestow. Temperate to abstemiousness in his diet, satisfied with an extremely small portion of sleep, unacquainted with dissipation or amusement, and giving but very little time even to the society of his friends, the whole of those hours which he could spare from the duties of his profession were devoted either to meditation on further improvements of philosophical instruments, or to the perusal of books of science, particularly those mathematical works of the most sublime writers which had any connection with the subjects of his own pursuits. *

Mr. Ramsden's only relaxation from these constant and severe studies was the occasional

perusal of the best authors both in prose and verse; and when it is recollected that at an advanced age he made himself so completely master of the French language as to read with peculiar pleasure the works of Boileau and Moliere, he will not be accused of trifling even in his lighter hours. Short and temperate as were his repasts, a book or a pen were the constant companions of his meals, and not seldom brought on a forgetfulness of hunger: and when illness broke his sleep, a lamp and a book were ever in readiness to beguile the sense of pain, and make bodily sickness minister to the progress of his mind. Of the extent of his mathematical knowledge he was always from innate modesty averse to speak, although I have heard him say that he never was at a loss when his profession required the application of geometry. His knowledge in the science of optics is well known to have been perfect; and when we add that the works of Bouguer and the great Leonard Euler were his favourite study, we shall not lightly rate his proficiency in mathematics. Of his skill in mechanics it is unnecessary to speak. Nor let it be supposed that his science in his profession was limited to the higher branch of invention and direction of the labours of others. It is a well known fact that such was his own manual dexterity, that there was not any one tool in any of the numerous branches of his profession, which he could not use with a degree of perfection at least equal to that of the very best workman in that particular branch; and it is no exaggeration to assert, that he could with his own hands have begun and finished every single part of his most complicated instruments. It is scarcely necessary to remark, that this practical knowledge of the minutiae of his profession must have been extremely conducive to the perfection of his instruments. It may not be foreign to this part of his character to observe, that his drawings were singularly neat and accurate, and his handwriting so beautiful, that when he chose to exert his skill, few writing-masters could equal it.

On the qualities of his heart a friend may be allowed to expatiate with a peculiar and melancholy pleasure; but he will be acquitted of exaggeration when he appeals to the numerous list of those who, for a long series of years, loved and cherished him, and who, without a single exception, having once known, ever continued to feel for him the most warm and sincere regard. In this most respectable list will be found many of those men whose high rank has added lustre to their learning and abilities; and

many of those whose powers of mind have raised them, like himself, from obscurity to splendour. To name those of the living who now lament his loss, may be offensive to the delicacy of some of them; but among those admirers of his talents and virtues who are now no more, I feel a pride for him in placing here the honoured names of Stuart Mackenzie, Col. Calderwood, and John Hunter. To have been loved and honoured by such men as these, is a sanction to the truth of the eulogium of the warmest friend. In fact, such was the candour and disinterestedness of his mind, such was the benevolence of his heart, that his few trifling failings could scarcely be contemplated; and the facility of temper which induced him to give to the person present what had been ten times promised to his absent friends, and then disarm their ill humour by such irresistibly good-tempered excuses as convinced them, in spite of experience, that he meant all he said, was rather the subject of laughter than spleen to his friends, as they knew that it proceeded in a great degree from his total indifference to pecuniary concerns, and were sensible that no views of profit or advantage could have engaged him to a dishonourable act. He, in truth, considered money only as the means of making further improvements in science. Misers have often been as temperate in diet, as simple in dress, and as frugal in expence as he was; but in him these qualities proceeded from an utter disregard of every thing (if I may be allowed the expression) material; and in the prosecution of a new idea, expence, while he possessed a farthing, never came into his mind, nor did he feel that it was a loss if he threw by an expensive instrument half finished, when a plan of its improvement struck his mind. Such was the placability of his temper, that although for the moment extremely sensible to the unmerited injuries which he sometimes met with, he was very soon induced even to lay aside his own vindication, rather than bear hard on the reputation of others.

Conscious of his own merit, he possessed in the highest degree an erect independent spirit, and he was roused to indignation by the bare mention of injustice or oppression of any sort. But although he could not for a moment have borne the imputation of paying court to the most exalted man for any advantage that could be derived to himself from it, no man was more sensible of the necessity of subordination in society, or more punctiliously and unaffectedly exact in a respectful demeanour

to those persons of high rank in whose society he often lived. Humble without meanness to his superiors, he was of course kind and gentle to those below him. His servants, his workmen unite in this most flattering testimony to the good temper and humanity of his soul, and his last will is a faithful picture of his mind in this respect. His workmen are there all remembered in proportion to their merits and services, and amongst them the greater part of his fortune is divided. The smallness of the sum of which he died possessed, might justly surprise those who knew the great extent of his commerce, and the ascetic frugality of his life, did they not at the same time know that he, in fact, never was paid for his great works but in reputation, for that the time consumed on them rendered every one of them a real loss to him as a trader. This, however, is not peculiar to himself. Several others among those artists whose abilities have done honour to their country, and most materially advanced the cause of science, have barely obtained a maintenance by their superior talents, while the steady plodding trader in the same line has, without fame, acquired great wealth. Mr. Bird, second only to Ramsden in the art of constructing astronomical instruments, died worth rather less than him; and Shelton, whose time-pieces were long unrivalled, and have perhaps never been excelled, ended his industrious life in absolute want.

It is not possible here to suppress a regret which every one must feel at those instances of national neglect of high and rare merit. The encouragement of individuals cannot properly compensate men of this class of powers. Government only can bestow such rewards as may be at the same time substantial and flattering, and which would at once place the receiver in such a situation as would enable him to make vigorous exertions, and, by gratifying his honest and laudable pride, attach him by the strongest ties to the hand which protects and crowns him. In the case of Ramsden, it is scarcely to be imagined how much this country has lost by not having thus claimed for her own this her most distinguished son. While Europe in every corner repeated his name with respect, it was to a great proportion of his countrymen scarcely known but as that of a very idle spectacle maker, and he of course worked for every foreign nation with a marked predilection over his own countrymen. The excellent and most ingenious works which the patronage of the Duke of Richmond, while master-general of the ord-



Nascitur
An. 1515
Trucidatus 20 aug.
Anno. 1572.

Rame tuus Gallis es, quod Latio fuit olim.
Romanus princeps Tullius eloquii. *T. z. z.*

nance, engaged him in that department, and which the removal of His Grace from that office unfortunately suspended, are a shining proof that his abilities were so extensive, that they might with signal advantage have been directed to every purpose where mechanics as a science are applicable. And the navy of this country will now, with unavailing regret, hear that many most original and ingenious ideas on subjects of the highest importance to their profession, are, for want of that species of encouragement which could alone engage him to mature and perfect them, irrecoverably lost to the world. Among these are I fear to be reckoned a very improved log, and an instrument for measuring lee-way; a most simple and accurate instrument for trimming a ship, or ascertaining her line of floating; and another, equally new and ingenious, for measuring the angle of her inclination either from the pressure of her sails or the action of the waves, or, in other words, her heel and roll." *Piazza's Account of the Life and Labours of Ramsden in the Journal des Sçavans for Nov. 1788. Philosoph. Magaz. Vol. XVI. Europ. Magaz. for Feb. 1789. Original Communications sent by the Rev. L. Dutens.—M.*

RAMUS, or DE LA RAMÉE, PETER, a very celebrated French philosopher in the 16th century, was born at a village of the Vernois in Picardy, in the year 1515, according to the most commonly received opinion, though some writers assign to his birth an earlier date. His grandfather was a nobleman of Liege, who lost all his property by the ravages of war, and withdrew to France, where he was reduced to gain his livelihood by making and selling charcoal; and his father followed husbandry for his support. Young Ramus early imbibed a love of learning, and went to seek instruction at Paris, whence he was twice compelled to depart by poverty and the adverse circumstances of the times: but his passion for study inducing him to return once more, he was maintained there during some months by one of his uncles, and afterwards was received in the capacity of a servant at the college of Navarre. In this situation, after spending the day in attendance upon his master, he devoted the greatest part of the night to study, and, by his own industry, made a considerable progress in learning. His talents and perseverance at last procured him a more honourable station in the college, and he spent three years and a half in going through a course of philosophy. During this time, having become acquainted with the

Aristotelian logic, and discovered its defects, he came to the bold resolution of attacking it in the schools, and of substituting in its stead a better system. Accordingly, upon the occasion of standing candidate for the degree of M. A., he held a public disputation against the authority of Aristotle; and he maintained his thesis with such ingenuity and ability as astonished and confounded his examiners. From this time Ramus determined to direct his utmost efforts to overturn the logic of the Stagyrice, and to introduce a better method of reasoning. In pursuance of this resolution, he published a book, entitled, "Aristotelicæ Animadversiones," containing a very vehement attack upon the "Organon" of that philosopher; and another, entitled, "Institutiones Dialecticæ," being his new logical institute. These bold attacks upon a system which had been universally admired for ages, gave great offence, as might be expected, to the followers of Aristotle, and raised a violent storm of resentment against Ramus, particularly among the professors of the University of Paris. At first they made use of no other weapons in their combats with him than those of logic and eloquence, sufficiently envenomed, however, by spleen and calumny. But they soon overstepped the bounds of academical wars, and proceeded to adopt harsher measures with respect to him. They loudly accused him before the civil magistrate of a design, by opposing Aristotle, to sap the foundations of religion and learning. So great were their clamours, that the parliament of Paris took cognizance of the business; but when the Aristotelians perceived that the cause of Ramus was likely to meet with an impartial hearing and equitable decision from that tribunal, by their intrigues they removed it from the parliament to the King's council. Francis I. now gave orders that a public disputation should be held between Ramus and Anthony Govea, his principal antagonist, and that each party should choose two judges, and the King appoint an umpire, by the majority of whom a definitive sentence should be pronounced. The disputation lasted two days, in the course of which Ramus complained of the unfair proceedings of his opponent; but could meet with no redress, three of the judges being against him. The result was, that this majority decided in favour of his enemies; and the King, prepossessed by their calumnies, confirmed their sentence by a royal edict, in 1543, which condemned and suppressed Ramus's books, and entirely prohibited him from writing or read-

ing any logical or philosophical lectures, without express permission first obtained. On this occasion his enemies discovered the greatest joy, and published the sentence of the three judges, in Latin and French, in all the streets of Paris, and in all parts of Europe whither it could be sent. They also continued to persecute him by lampoons and satires, and even held him up to public ridicule upon the stage, in the midst of the acclamations and applauses of the Aristotelians.

The disgrace of Ramus, however, was but of short duration. In the year 1544, the plague having broken out at Paris, and cut off or dispersed many of the professors and students of the University, particularly those belonging to the college de Presle, Ramus was prevailed upon to deliver public lectures in that house, of which he was chosen principal; and he soon attracted a numerous crowd of auditors. From this situation an attempt was made to expel him, by the faculty of the Sorbonne; but he was maintained in it by an arret of the parliament, which also allowed him the liberty of adding philosophical lectures to those of eloquence, notwithstanding the royal prohibition. By this arret an end was put to several of the persecutions with which Ramus and his friends had been harrassed. After this he met with a generous and powerful patron in the Cardinal of Lorraine, who, by his interest with King Henry II., obtained, in 1547, the repeal of the edict of Francis I., and thus secured to our author perfect freedom of writing and speaking upon philosophical subjects. In 1551, through the means of the same patron, Ramus was appointed regius professor of eloquence and philosophy, and afterwards of mathematics. This appointment inspired him with new zeal for the improvement of the sciences, which he laboured assiduously to promote, by his public lectures and by his writings. He also was the means of correcting various abuses in the economy and system of education observed in the University, which were discouragements to the progress of knowledge, and had originated in corrupt motives of private interest, ignorance, or superstition. His enemies, however, who were never at rest, excited prejudices against him, by representing his improvements to be dangerous innovations; and the part which he took in the year 1561, when the royal edict was issued permitting the free exercise of the protestant religion, exposed him to their bitterest animosity. On that occasion, Ramus, who had become a convert to the doctrines of the reformation, commanded all the images in

the college of Presle to be removed, and declared his dissent from the petition presented by the rector, in the name of the whole University, to the parliament, to prevent the registering of the edict. These bold and manly proceedings provoked their rage to such a height, that he found it necessary to withdraw into concealment, and was favoured by the King with a secret asylum at Fontainebleau. Here he revised his former mathematical lectures, and, with the aid of the books in the royal library, diligently prosecuted his geometrical and astronomical labours. In the mean time, his own library at the college de Presle was shamefully plundered of the most curious and valuable books in the collection. Not satisfied with doing him this injury, his enemies, having discovered the place of his retreat, by their threatnings compelled him to fly for safety to more retired situations. In these he remained till after the death of the Duke of Guise in 1563, when a peace was concluded between Charles IX. and the protestants, which enabled him to return to Paris, and to resume his station in the college, as well as his professorship.

From this time Ramus continued his lectures, with unabated activity and increasing reputation, particularly distinguishing himself by his assiduity in promoting the study of the mathematical sciences, till the second civil war in 1567 once more drove him from Paris, and forced him to fly for shelter to the Protestant army under the Prince of Condé, in which he was present at the battle of St. Dennis. The peace which was concluded some months afterwards, again restored him to his posts: but, foreseeing that it would prove only of short duration, and being unwilling to encounter the dangers of another storm, he obtained permission from the King to visit the universities of Germany. He undertook this journey in 1568, and wherever he came, much respect was shewn him, and many honours conferred upon him, notwithstanding the zealous endeavours of the Aristotelian professors to fortify the minds of their pupils against his doctrines. At Heidelberg he read a course of lectures; and it appears by Beza's letters, that he was desirous of obtaining the chair of a philosophical professor at Geneva. Beza and the other principal protestants, however, prevented him from obtaining that situation, assigning to him as reasons why he must not expect any professorship at Geneva, that all those posts were filled; that the funds appointed for the salaries of the professors could not be augmented; and that the University was determined not to per-

mit the teaching of any other system but that of Aristotle. They might have assigned another reason, which we may suppose to have had no little weight in excluding Ramus from a professor's chair at Geneva; namely, his well known hostility to the jurisdiction of consistories and synods, and his maintaining that the people ought to be judges of doctrine, to chuse ministers, to excommunicate, and to absolve. It is a remarkable circumstance, that while Ramus could not secure an establishment among his Protestant brethren, he had the opportunity of refusing several liberal offers which were made to him by Catholics. From the University of Bologna he received an invitation to a professorship, with a yearly salary of 1000 crowns. Andrew Dudith, the Emperor's ambassador, invited him to settle at Cracow. John, King of Hungary, offered him the superintendence of the University of Weissenburg, with the promise of a very considerable stipend, which he confirmed with his sign manual. Having declined all these invitations, at the conclusion of the third civil war, in 1571, he resolved, fatally for himself, to return to his own country. When the execrable transactions on the day of St. Bartholomew's festival commenced, he was at the College of Presle, where he took refuge in a cellar, in which he lay hid during two days. But, being diligently sought after by Charpentaire, a professor of mathematics, who had been eclipsed by the superior talents of Ramus, he was at length discovered and dragged from his place of concealment. His infamous rival now offered to spare his life if he would deliver up his money; but no sooner had the wretch received it, than he directed his hired assassins to dispatch his victim. Ramus's body, covered with wounds, was thrown out of the window into the court; whence the scholars of Charpentaire, after treating it with the grossest indignities, dragged it ignominiously along the streets, and threw it into the Seine. Such was the tragical end of this famous professor, when he was about 56 years of age. He was a man of universal learning, an accomplished orator, and endowed with very fine moral qualities. He discovered great firmness and resolution of mind, in his bold and successful attack on the deep rooted prejudices and abuses of the schools, and in the manner in which he sustained his misfortunes and persecutions. Of his disinterestedness and generosity he gave sufficient proof, by his repeated refusal of very profitable professorships, by declining the acceptance of the presents which his

pupils offered him, and by maintaining some scholars at his own expence. His temperance was very exemplary. He contented himself with plain boiled meat, and was very sparing at his dinner. During many years he drank no wine, and would have refrained from it entirely, had it not been prescribed to him by his physicians. He passed his life in a state of strict and chaste celibacy. He was rationally pious, and zealous in his attachment to the Protestant cause. As an expression of his regard for the interests of useful science, he, by his will, founded a professorship of mathematics at the College-royal, which he endowed with an annual salary of 500 livres.

We shall close this article with Enfield's concluding observations on the merits of our author, and the titles of some of his principal productions. "Few persons, in the present day, will be inclined to doubt whether Ramus did right in attempting to undermine the foundations of that authority which Aristotle had so long possessed in the schools: and no one, who will take the trouble to examine the manner in which he laid open the defects and inconsistencies of the "Organon," will hesitate in allowing him considerable merit in this part of his design. In attempting a new logical institute, Ramus was not, however, equally successful. The general outline of his plan is this: considering dialectics as the art of deducing conclusions from premises, he endeavours to improve this art, by uniting it with that of rhetoric. Of the several branches of rhetoric, he considers invention and disposition as belonging equally to logic. Making Cicero his chief guide, he divides his treatise on dialectics into two parts, the first of which treats of the invention of arguments, the second, of judgments. Arguments he derives not only from what the Aristotelians call middle terms, but from any kind of proposition, which, connected with another, may serve to prove any assertion. Of these he enumerates various kinds. Judgments he divides into axioms, or self-evident propositions, and *Dianoëa*, or deductions, by means of a series of arguments. Both these he divides into various classes; and illustrates the whole by examples from the ancient orators and poets. In the logic of Ramus, many things are borrowed from Aristotle, and only appear under new names; and many others are derived from other Grecian sources, particularly from the dialogues of Plato, and the logic of the Stoics. The author has the merit of turning the art of reasoning from the futile speculations of the schools to forensic

and common use; but his plan is defective in confining the whole dialectic art to the single object of disputation, and in omitting many things, which respect the general culture of the understanding, and the investigation of truth. Notwithstanding the defects of his system, we cannot, however, subscribe to the severe sentence which has been passed upon Ramus by Lord Bacon and others; for much is, we think, due to him, for having with so much firmness and perseverance asserted the natural freedom of the human understanding. The logic of Ramus obtained great authority in the schools of Germany, Great Britain, Holland, and France; and long and violent contests arose between the followers of Ramus and those of the Stagyrice. These were not, however, sufficiently important in their consequences to require a distinct relation. The fame of Peter Ramus vanished before that of Des Cartes, whose labours in this branch of philosophy have been already noticed."

Ramus was the author of "Arithmeticae, Lib. III.," 1555, 4to.; "Scholarum Physicarum, Lib. III.;" "Proœmium Mathematicum," &c., 1567; "Scholarum Mathematicarum, Lib. XXXI.," 1569; "Geometria," published in 1577; "Algebra explicata," &c., published in 1586; "Grammatica Græca quatenus a Latina differt," 1560, 8vo.; "Grammaticæ Lat. Lib. IV.," 1559, 8vo.; "Libri duo de veris Sonis Literarum," &c., 1564; "Brutinæ Quæstiones," 1549, 8vo.; "Rhetoricæ Distinctiones in Quintilianum," 1549, 8vo.; "Enarrationes in secunda et tertia Orat. Ciceronis de Lege agraria," &c. 1553, 8vo.; "Annotationes in Epistolas Familiares Ciceronis;" "Commentarii in Ciceronem de Fato," 1563, 8vo.; "Prælectiones in Orationes octo consulares," published in 1574; "Prælectiones in Quatuor Lib. Georg. et Bucol. Virgilii," published in 1584; "Platonis Epistolæ, cum Versione et Notis," 1549; Aristotelis Politica, Græc. et Lat. cum Notis," published in 1551; "De Militia Caesaris," 1559, 8vo.; "De Moribus veterum Gallorum," 1559, 8vo.; "Scholæ in Artes liberales," 1569; "Scholæ Metaphysicæ in Metaphysicos Lib. Aristot.;" "Commentariolum de Religione Christiana Lib. IV.," published in 1576; "Grammaire Française," 1567, 8vo.; and various other pieces, the subjects of which may be seen in *Moreri and Tassiers Dictionnaire des Hommes savans, &c., Tom. I. Reyle. Nouve. Dict. Hist. Enfield's Hist. Phil. Vol. II. book x. ch. iii. sect i.*—M.

RAMUSIO or RANNUSIO, GIAMBATA,

TISTA, an early collector of voyages and travels, born at Venice in 1485, was the son of Paolo an eminent lawyer, descended from a learned and distinguished family of Venetian citizens. At an early age he was deputed by the state upon public business to Switzerland, Rome, and France; and in the latter country he so much ingratiated himself with Lewis XII., that this Prince caused him to travel through almost the whole of his kingdom. As a reward for his services, he was made secretary of the council of Ten at Venice, which post he at length resigned, and returning to Padua, employed himself in compiling the work which has perpetuated his name. He was well versed in history, geography, and the languages, and had some knowledge of astronomy; and he held correspondence with many learned and well informed persons, both in Italy and Spain. By their assistance, and especially at the persuasion of Fracastoro, he made a collection of all the voyages and travels that had hitherto been published, translating the foreign ones into Italian, and prefixing dissertations, in which he diligently examined their pretensions, and compared them with each other. If the maps which he added are inexact, and some of the relations are mingled with fable, candour will ascribe these defects to the imperfect state of knowledge at that period. The first volume of this great work, entitled "Raccolta delle Navigazioni e de' Viaggi," appeared in 1554, fol.; the third, which was the second published, in 1556; and the second, after the author's death, in 1559. He had prepared a fourth, but it was consumed in the fire of the Giunti's printing office. Many editions of this work have been given, with successive additions. Ramusio likewise wrote a treatise, "De Nili incrementa." He died at Padua in 1557. *Tiraboschi.*—A.

RANCE, ARMAND-JOHN LE BOUTHILLIER DE, the institutor of the austere and painful discipline observed by the famous monastic order of LA TRAPPE, was of noble descent, and born at Paris in the year 1626. He discovered very early an extraordinary genius for classical and polite learning. At the age of ten, he was master of several of the Greek and Roman poets, and understood Homer perfectly. At the age of twelve, or thirteen, with the aid of his tutor, he prepared for the press a new edition of "The Poems of Anacreon," in Greek, with learned annotations, which was published in 1639, and a second time in 1647, in 8vo. In 1635 he received the clerical tonsure; and in the following year,

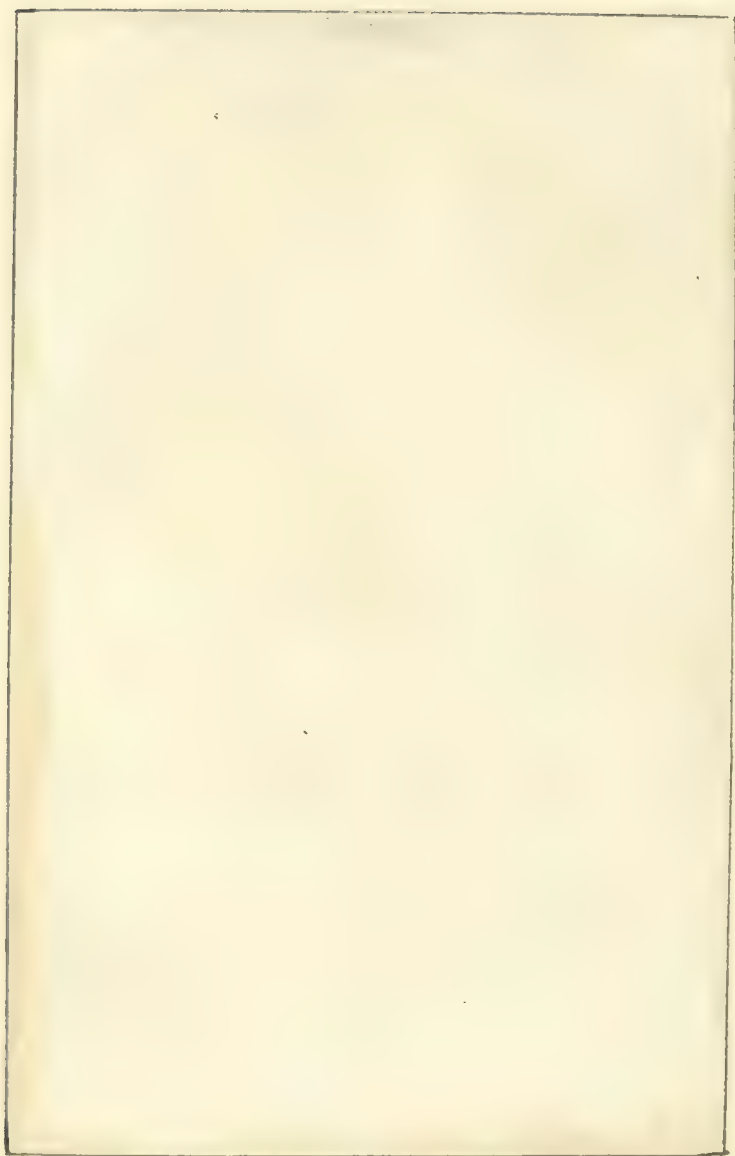


Dom Armand Jean le Bouthillier
de Rancé Abbé et Réformateur de l'Abbaye
de Notre Dame de la Trappe

Se precedet ante illum in
spiritu et virtutæ Eliæ parare
Domino plebem perfectam.

Luc Cap. I. v. 17.

mort le 27^e octobre 1700 âgé de 76 ans.



at the age of ten, he was nominated a canon of Notre-Dame at Paris. Soon afterwards the King gave him the sinecure priory of Boulogne near Chambor; and he was subsequently promoted to three different abbeys, among which was that of La Trappe, to a priory in Poitou, an archdeaconry in the church of Angers, and a canonry in the church of Tours. Before he entered on the study of divinity, he carefully read the fathers: and that he understood their sentiments, and had marked some of the most striking passages in their writings, when he was only sixteen years old, he shewed by a discourse which he pronounced on the occasion of one of his sisters taking the veil. Afterwards he pursued the study of divinity at the Sorbonne, where he took the degrees preparatory to the commencement of his licentiate with uncommon distinction; and in 1651, he was ordained priest. Three years after this, the degree of doctor of divinity was conferred upon him by the faculty of the Sorbonne. Having thus completed his studies, he entered into the world, and devoted himself wholly to its honours, pleasures, and gaieties. His genius, vivacity, fine taste, and politeness, rendered him a distinguished favourite at court, while his integrity and frankness secured him the esteem of all men of honour. He was appointed almoner to the Duke of Orleans, and one of the deputies of the second order in the assembly of the clergy in 1655. On a sudden he became disgusted with the world, and resolved to renounce for ever its pleasures, enjoyments, and vanities. For this extraordinary change various motives have been assigned. One writer attributes it to the resentment conceived by him on account of the ill treatment and disgrace of some of his friends. Another says, that narrow escapes with his life from imminent dangers, produced those serious impressions upon his mind, which determined him to adopt such a resolution. Others attribute it to a singular incident. They tell us, that returning from the country, after six weeks absence from a mistress whom he loved passionately, he went directly to her chamber by a back stair, without making any previous enquiry about her health and situation. On opening the door, he found the chamber illuminated, and hung with black; and, on approaching the bed, saw his mistress in her shroud, dead of the small-pox, all her charms fled, and succeeded by the ghastly lines of death, and the frightful marks of that terrible disorder. From that moment say they, he

determined to retire from the world. It is not improbable but that, as some accounts state, all the above mentioned circumstances might have combined, in producing the reflections which led to his change of life.

No sooner had the Abbé de Rancé formed the resolution already mentioned, than his visits to the court ceased all at once, and he withdrew to his estate at Veret near Tours, in order to deliberate concerning the mode of life which he should pursue. Here the advice of the Bishop of Comminges determined him to embrace the monastic state, though at first he felt some repugnance at submitting to the restraints of the cloister. Having taken his resolution, he sold his estate at Veret, and bestowed the money which it produced on the Hotel-de-Dieu at Paris. He also resigned all his benefices and dignities, excepting his priory of Boulogne and the abbey of La Trappe; the latter of which he retained by a special permission from the King, in order to introduce into it a reformation of the statutes and discipline. He then took the habit in the cistercian monastery at Perseigne, where the term of his noviciate was curtailed by an order from Rome, and he made his profession in the year 1664. As soon as he had entered on the government of his abbey, he preached to the monks on the necessity of reviving the ancient discipline of the monastic orders, with such ardent zeal and powerful persuasion, that the greater number of them were induced to promise entire submission to the rules which that discipline enjoined. He used all the means in his power to excite the same spirit throughout the cistercian order in general; but, being disappointed in this design, he applied himself, with indefatigable labour and uncommon success, to establish that discipline at La Trappe, "in all its austere and shocking perfection." The place itself seemed peculiarly adapted to the horrid system which he established, being the most gloomy, barren, and desolate spot in the whole kingdom of France. Here the days of the monks were constantly spent in prayers, tears, contemplation, silence, the perusal of holy books, the hardships of bodily labour, and the practice of the most rigid austerities. All other designs and occupations, however laudable and excellent in themselves, they were to regard as vain and sinful to persons of their order. The least relaxation or amusement, of the most innocent nature, they were not allowed; and they were even prohibited from engaging at all in literary studies. Strange! that a mind

stored with liberal knowledge, and distinguished by good taste, should have been so far perverted by superstition and fanaticism, as to devise or sanction such regulations. That the world might be acquainted with the discipline of his community, he published "A Treatise on the Sanctity and Duties of the Monastic State." This piece occasioned his being involved in a long controversy with father Mabillon, and other writers, of which an account may be seen in the first of our authorities. In the same work is explained the ground of an epistolary warfare which he afterwards carried on against some of the friends of the celebrated Arnould. As our abbot advanced in age, the severe discipline to which he strictly conformed rendered him so infirm, that, finding himself unequal to the duties of his post, he resigned it into the King's hands. He was permitted, however, to choose a successor; and after the death of the first person whom he selected, to nominate a second, called Armand-Francis Gervais. In the life of the latter we have mentioned the reasons why he was afterwards compelled to resign his dignity. Upon that event, M. de Rancé was directed to present the names of three persons to the King, out of which His Majesty fixed upon that of James de la Cour, to whom the government of the abbey of La Trappe was committed in 1698. Worn out at length with infirmities and mortifications, and lying on a bed of ashes and straw, the Abbé Rancé died in 1700, in the 74th year of his age. He possessed the pen of a very ready writer, and his style is pure and elegant, though frequently chargeable with want of precision. Besides his controversial pieces, and the articles already mentioned, he published, "The Works of St. Dorotheas," which he translated from the Greek into French, 1686, 8vo.; "Instructions on the principal Subjects of Piety and Christian Morality," 1693, 12mo.; "Various pious Sentiments," 1696, 12mo.; "Christian Conduct," 1697, 12mo. to which a second part was afterwards added; "Christian and Moral Maxims," 1698, in 2 vols. 12mo.; "Conferences on the Epistles and Gospels for Sundays and the principal Festivals throughout the Year," &c. 1698, in 4 vols. 12mo.; "Moral Reflections on the Four Evangelists," 1699, in 4 vols. 12mo.; "Spiritual Letters," in 2 vols. 12mo. published after the author's death, in 1701 and 1702; "The Rule of St. Benedict," a new translation, with a commentary, 1699, 12mo.; "The Constitution

and Rules of the Abbey of La Trappe," published in 1701, in 2 vols. 12mo.; "The Lives and Deaths of several Members of the Community at La Trappe," 1696, &c. in 4 vols. 12mo.; "A Discourse on Purity of Intention," in 12mo., &c. *Moreri. Nouv. Dict. Hist. Mosheim's Hist. Eccl. sæc. xviii. sect. ii. par. i. cap. i. § xxvii.* — M.

RANCONET, AIMAR DE, a learned and worthy magistrate in the 16th century, was born at Bourdeaux, in which city his father was an advocate of parliament. He rendered himself very skilful in the Roman law, to the study of which he joined that of philosophy, mathematics, and antiquities. He had a singular method of studying. It was his custom to go to bed early after a light supper, and rising as soon as he awaked from his first sleep, about the time that monks say their matins, he wrapt his head in a kind of cowl, and spent four hours in deep study. He then went to bed again, and rose in the morning fresh to new labours. His reputation raised him, after having been a counsellor in the parliament of Bourdeaux, to the post of president of the fourth chamber of inquests in that of Paris. His legal character stood so high, that Cujas dedicated to him one of his works. The religious quarrels of the time were fatal to him. According to Pithou, when the Cardinal of Louvain assembled the parliament of Paris to procure its opinion concerning the punishment of heretics, Ranconet brought the works of Sulpicius Severus, and read aloud the passage in which that writer censures the execution of Priscillian; upon which the fiery prelate caused him to be imprisoned in the Bastille, where he died of grief in 1559, aged above 60. His latter days had been singularly unfortunate. He was reduced by want to be a corrector of the press to the Stephenses; he saw his daughter die on a dunghill, and his son executed, and his wife was killed by lightning. This learned man published scarcely anything in his own name, but contributed much to the labours of others. He is said to have had the chief part in the valuable treatise "De Verborum Significatione," and in the "Formula" of Brisson; and Pithou asserts that he compiled the Dictionary that bears the name of Charles Stephens. He wrote "Le Tresor de la Langue Francoise, tant ancienne que moderne." *Moreri. Nouv. Dict. Hist.* — A.

RANDOLPH, THOMAS, an English poet of some celebrity in the 17th century, was born at Newnham in Northamptonshire in



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Archibald de Canemarch
1563



Portrait of a Man, by Raphael, 1500-1509

Engraving by J. G. Kneller, 1725

1605. He was educated at Westminster-school, and thence elected to Trinity-college Cambridge in 1623, of which he became a fellow. He took the degree of M. A. in which he was incorporated at Oxford. An early turn to poetry, and an acquired habit of conviviality, seem to have diverted him from the pursuit of any profession, and he wasted his scanty patrimony and his health in the company of wits and men of pleasure in the metropolis. His short career terminated at the house of a friend in Northamptonshire in 1634, before he had completed his 30th year, to the regret of those who admired his poetry and loved his company. One of these, Sir Christopher Hatton, erected a marble monument over his grave in Blatherwick church. Randolph was a man of pleasantry and great good humour, and possessed a genius that, in a longer life and with more careful cultivation, might have given him a high rank among the poets of his age. His pieces are some of the best in the manner then prevalent, which consisted in playing with words and thoughts, and connecting remote ideas by fanciful resemblances. His expressions are often elegant, and his verse harmonious. The miscellaneous poems of Randolph, which first appeared occasionally, were collected after his death by his brother Robert, and published at Oxford in 1640. They were reprinted two or three times, but no late edition of them has been given. He likewise composed six dramatic pieces of the comic class, one of which was taken from the *Plutus* of Aristophanes. *Biogr. Britan.*—A.

RANTZAU, JOHN, a general in the Danish service, was born in 1492, and in 1505 entered into the army, at the age of thirteen. In 1515 he began to travel into foreign countries, and successively paid a visit to England, Spain, Germany, Italy, Greece, Syria, Palestine, and other parts of the East. In 1517 he was knighted at Jerusalem, and on his return to Denmark was appointed to accompany Duke Christian, afterwards King Christian III., on his tour to Brandenburg and other towns of Germany. When Frederic I. accepted, by his advice, the crown of Denmark, which was offered to him, he was promoted to be a general in 1553, and intrusted with the command of the troops in Holstein. He distinguished himself in his military character in Jutland, Fyen, Seland, and Scania, as well as in various important affairs in which he was employed; and died in 1565. He was the author of the following works: "A true and brief Account of the Wars carried on, in 1559,

by Frederick II. King of Denmark and Adolphus Duke of Holstein, against the People of Dithmarsh," *Argent.* 1569, 4to.; "Descriptio Cimbricæ," printed in Westphalen's *Monumenta inedita*, tom. i. *Forsøg til et Lexicon over Danske, Norske og Islandske lærde mand af Jens Worm.*—J.

RAPHAEL, RAFFAELLO SANZIO DA URBINO, the first of modern painters, was born at Urbino in 1483. His education in his art is supposed to have commenced under his father, who was a painter of no great estimation; but it was principally conducted in the school of Pietro Perugino, who was then in the height of his reputation. By the power of imitation, the young Sanzio was soon able to copy the style of that master with so much exactness, that their works could scarcely be distinguished. But he was not born to continue an imitator; and having in his mind ideas of excellence far superior to what could be acquired from the instruction of a single school, he repaired to Florence to survey the famous cartoons of Lionardo da Vinci and Michael Angelo. Every thing he saw was improvement to one so richly qualified by nature, and so intent upon the means of attaining perfection in his art; and his progress is to be traced by the different manners observable in the works of the different periods of his life. His first manner, which he long retained, had somewhat of the dryness of Perugino's school; but by blending it with the gracefulness of his own conceptions, and the dignity of Michael Angelo and other great masters, he formed a style of painting which united more excellencies than were, perhaps, ever displayed by any other artist.

After a residence of some time at Florence, Raphael was recalled to Urbino by the death of his parents, and the necessity of arranging his domestic concerns. He remained there to execute some works for the Duke and the churches, and then returned to Florence, where he continued his labours and studies. His reputation afterwards called him to Rome, where Pope Julius II. employed him in decorating with frescoes the chambers of the Vatican. It was here that he first displayed the full extent of his admirable genius; and his pictures of the doctors of the church, and the school of Athens, are still regarded as some of the most wonderful productions of the art. They were succeeded by his *Heliodorus*, in which Julius himself was introduced, with a number of other modern portraiture; for, like most other great painters of the time, he did not scruple anachronism. On the accession of Leo X. he proceeded with renewed ardour in the decora-

tion of the Vatican, under the patronage of a pontiff, whose reign has derived peculiar glory from the fine arts. His pieces of Attila, and of the deliverance of St. Peter from prison, were the next of this grand series. During the intervals of his engagements at the Vatican, Raphael had been much employed by the opulent Roman banker Agostino Chigi; and his paintings in the family chapel of this person are ranked among his most exquisite performances. He frequently resided at the palace of Agostino, several of the apartments of which were decorated by his pencil. A passion which the painter entertained for a beautiful young woman, the daughter of a baker, thence called la Fornarina, having caused him to withdraw himself to her lodgings, Chigi had the complaisance to invite her to take up her abode in his house, that his labours might undergo no interruption. He also, about this period, executed many of his famous easel pictures, which have become the principal ornaments of the most celebrated cabinets in Europe. He likewise painted the portraits of several distinguished persons; a branch of the art in which he was no less excellent than in history painting. Finding employment increase upon his hands, he associated in his works at the Vatican a number of young artists of promise, who formed the school of Raphael, or the Roman school of design, distinguished by its gravity, grace, and decorum. The talents of this consummate artist were not confined to painting, but extended to architecture, and to the inferior decorations of buildings. After the death of Bramante, who was his relation, Leo confided to him the completion of the galleries, or loggie, of the Vatican, in which he displayed a rich and inexhaustible invention. He had also the much superior appointment of superintendent of the building of St. Peter's, the experienced architect Fra Giocondo being joined with him as a coadjutor. He was likewise employed by the pontiff to make designs for tapestry to be executed in Flanders; and to this are owing those cartoons which, coming into the possession of Charles I., have since constituted one of the most valuable ornaments of the royal palaces of England.

The last capital performance of Raphael was the result of a kind of rivalry in the art of painting by Sebastian del Piombo, whose pencil was employed to animate the designs of Michael Angelo. The immortal Transfiguration of Raphael was the piece by which he established an undoubted superiority. He afterwards gave designs for an apartment in

the Vatican called the Hall of Constantine, but lived only to make a commencement of the work, which was finished by his disciples, Giulio Romano and Penni. This inimitable artist, debilitated, it is said, by his amorous indulgences, and exhausted by the injudicious bleedings of his physicians, died on Good Friday 1520, having on that day completed his 37th year—a short span for the attainment of such a measure of fame! As he seems to have been still in a course of progressive improvement, it can scarcely be conceived to what a degree of perfection he would have carried the art of painting, had he reached the ordinary term of human existence. Leo shed tears at the news of his death, and caused his body to be laid in state in a hall, with his picture of the Transfiguration hung at the head of the room. He was interred in the church of the Rotondo at Rome, and Cardinal Bembo wrote his epitaph.

Raphael had a handsome, rather feminine, face, and a good person. He was mild, courteous, and modest, kind and condescending to his pupils, and free from envy or jealousy. His principal foible was an immoderate attachment to the fair sex, which induced him to live in celibacy, though Cardinal Bibbliena offered him one of his nieces in marriage. Respecting his character as a painter, the following transcript from Mr. Fuseli may suffice. “The general opinion has placed Raffaello at the head of his art, not because he possessed a decided superiority over every other painter in every branch, but because no other artist ever arrived at uniting with his own peculiar excellence all other parts of the art in an equal degree with Raffaello. The drama, or, in other words, the representation of character in conflict with passions, was his sphere: to represent this, his *invention* in the choice of the moment, his *composition* in the arrangements of the actors, and his *expression* in the delineation of their emotions, were, and are, and perhaps will be, unrivalled. And to this he added a style of design dictated by the subject itself, a colour suited to the subject, all the grace which propriety permitted, or sentiment suggested, and as much chiaro-scuro as was compatible with his supreme desire of perspicuity and evidence. It is, therefore, only when he forsook the drama to make excursions into the pure epic or sublime, that his forms became inadequate, and were inferior to those of M. Angiolo; it is only in subjects where colour from a vehicle becomes a ruling principle, that he is excelled by Titian;



he yields to Correggio only in that grace and that chiaro-scuro which is less the minister of propriety and sentiment, than its charming abuse and voluptuous excess." The greatest remains of Raphael's pencil are his frescoes at the Vatican. His oil pictures are dispersed throughout Europe, and every where regarded as inestimable. The most eminent engravers have considered his works as the noblest employment of their art, and more than 740 pieces have been enumerated as engraved from the designs of Raphael. *D'Argenville. Roscoe's Life of Leo X. Pilkington's Dict. Edit. of Fuseli.*—A.

RAPHELENGIUS (**RAULENGHIEN**), **FRANCIS**, a learned Orientalist, was born in 1539, at Lanoy, near Lille, in Flanders. He began his studies at Ghent; but on the death of his father he was destined to trade by his mother, and for that purpose was sent to Nuremberg. Having, however, an access to books, he resumed his studies, and at length he found an opportunity of going to Paris, where he made a great progress in the Greek and Hebrew languages. The civil wars obliged him to quit that capital, and he went over to England, where for some time he taught Greek in the University of Cambridge. Returning to the Low-Countries, he became a corrector of the press to the celebrated printer Plantin, with whom he so much ingratiated himself by his capacity and conduct, that in 1565 he gave him his daughter in marriage. He made himself highly serviceable in the printing-office, especially with respect to the famous Antwerp Polyglot Bible, printed in 1571 by the order of Philip II. of Spain. To this work he added a Hebrew grammar, and an improved vocabulary of that language, with other helps to students, as Meursius, who speaks highly of his merits, has testified. When Plantin removed to Leyden, he left his business at Antwerp, under the care of Raphelengius; and upon his return, the latter took his place at Leyden. The curators of the university of that place conferred upon him the professorship of Hebrew, to which was added that of Arabic. This meritorious person died of a palsy in 1597. He published "*Varie Lectiones et Emendationes in Chaldaicam Bibliorum Paraphrasin*;" "*Grammatica Hebræa*;" "*Dictionarium Chaldaicum*;" "*Lexicon Arabicum*;" and various prefaces and notes to the books printed by his father-in-law.

He had a son of the same name, also a man of erudition, who published "*Notes upon Seneca's Tragedies*;" and "*Eulogies in Verse of fifty learned Men, with their Portraits*," *Antw.* 1587, fol. *Bayle. Moreri. Nouv. Dict. Hist.*—A.

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RAPICIO, **GIOVITA**, an Italian man of letters, was born about 1480, at Chiari, in the territory of Brescia. Devoting himself to the instruction of youth in literature, he first opened a school at Bergamo, where he wrote a Latin treatise on the education of youth, afterwards printed at Venice. This work is written with elegance, and gives a favourable idea of the writer's taste, and of the methods he followed in teaching. He afterwards taught at Vicenza, and various other cities of Italy, and was for many years employed at Venice in instructing in polite literature the youths destined to the public chancery. From some letters of Cardinal Bembo, written in 1545 and 1546, it appears that he had taken Rapicio into his house for the instruction of his son Paolo and another youth, and he expresses a great regard and affection for this learned man. Cardinal Pole also speaks of him with great commendation in one of his letters. Rapicio died at Venice in 1553. His testament was composed with so much propriety and elegance, that the younger Aldo Manuzio inserted it in his commentary on Cicero de Officiis. He published various harangues, poems, and epistles, but his principal work was entitled, "*De Numero Oratorio*," in five books, printed at Venice in 1544. In this he minutely investigates the principles of writing the Latin language with sweetness and harmony, and replies to Melancthon's assertion that rules of this kind are rendered useless by our ignorance of the ancient pronunciation. This work may still be perused with pleasure and advantage. *Moreri. Tiraboschi.*—A.

RAPIN, **RENÉ**, a learned Jesuit, was born at Tours in 1621. He entered into the society of Jesus in 1639, and was a teacher of the belles-lettres in it during nine years. He rendered himself eminent by several publications in Latin and French, verse and prose, and obtained a high rank among the literary characters at Paris, where he died in 1687. This father was no less esteemed for his virtues and amiable qualities, than admired for his talents; and he possessed all that polish and fitness for the society of the great world, which have distinguished his order from other religious communities. It is as a Latin poet that Father Rapin has been principally celebrated; and his didactic poem on gardens, entitled, "*Hortorum, Lib. IV.*," first printed in 1665, and many times reprinted, is regarded as one of the most elegant and classical pieces of modern Latin verse. It is, however, rather a work of art and study.

than an effusion of poetical feeling and fancy, and treats on gardening more as a branch of rural economy than as one of the fine arts. His other Latin poems are Sacred Eclogues, Heroic, Elegiac, and Lyric Poems, which in general bear the same character of elaborate elegance and studied diction. The best edition of all Rapin's Latin poems is that of Cramoisy, 3 vols. 12mo., 1681; but Brotier has given an excellent one of his "*Hortorum*," with notes and dissertations, *Paris*, 1780. As a critic he made himself advantageously known by his "*Reflexions sur l'Éloquence, sur la Poesie, sur l'Histoire, et sur la Philosophie*;" and his "*Comparaisons de Virgile et d'Homere, &c. &c.*;" printed together in 2 vols. 4to., *Paris*, 1684. He likewise wrote some works of piety, and entered into controversy with the Jansenists; but his knowledge on these subjects was too confined to place him high on the theological list. Some of his letters are published with those of Bussi Rabutin. *Baillet. Bayle. Morevi. Nouv. Dict. Hist.*—A.

RAPIN DE THOYRAS, PAUL, a respectable historian, born at Castres, in Languedoc, in 1661, was the younger son of James Rapin, Sieur de Thoyras, descended from an ancient and noble family of Savoy, which came into France in the reign of Francis I., for the sake of professing the reformed religion. Paul received his education at Puylaurens and Saumur, and then went to his father, who was an advocate in the chamber of the edict at Nantes, for the purpose of studying the law. He was admitted an advocate, but the chamber being suppressed in that year, he removed with his father to Toulouse. The revocation of the edict of Nantes in 1685, having destroyed the liberties and professional prospects of the Protestants, he withdrew to England; and after a short stay in this country, then in a state which offered no advantageous settlement, he went to Holland. He there entered into a company of French cadets at Utrecht, commanded by M. Rapin his cousin. Whilst in this situation, he received from his maternal uncle, M. Pellisson, who was become a convert to the Roman Catholic religion, his work entitled "*Reflexions sur les Differends de la Religion*," with the request that he would impartially examine it, and return his opinion of it. This he did, but what he wrote on the occasion has not been made public; we only know that the faith of the nephew was not at all shaken by the uncle's arguments. In 1679 he followed the Prince of Orange into England, and was made an ensign in Lord Kings-

ton's regiment which went to Ireland. He was at the sieges of Carrickfergus and Limerick, and at the battle of the Boyne; and so much distinguished himself, that he obtained a captain's commission. He left Ireland in 1693, upon being nominated governor to the son of the Earl of Portland. On this occasion he resigned his commission to a younger brother, and received a pension from the crown of 100*l.* per annum. He accompanied his pupil to France and Holland, and resided with him for some time at the Hague, where he married. He afterwards travelled with his pupil to Germany and Italy; and his engagement with that nobleman ceasing, he returned to his family at the Hague. The loss of his pension on King William's death caused him to retire, in 1707, to Wesel, in the duchy of Cleves, where he devoted himself to the composition of his *History of England*. He died there in 1725, leaving one son and six daughters. M. Rapin was of a serious disposition, regular in his way of life, much attached to reading, and well acquainted with mathematics and ancient and modern languages. He published, in 1717, "*Dissertation sur les Whigs et Torys*," which was translated into English. His great work, "*L'Histoire de Angleterre*," printed at the Hague in 9 vols. 4to., in 1725 and 26, and twice translated into English, commences with the remotest periods, and is brought down to the proclamation of William and Mary. It is written in a prolix and unanimated manner, but deserves the praise of much solid information, and a degree of impartiality which no national historians before his time had displayed. He shews himself, however, a steady friend to civil and religious liberty, and therefore has been more approved by the low than the high party. Till the appearance of Hume's, Rapin's was the most popular *History of England*, and Tindal's and other continuations have been adapted to it. During the collection of his materials, Rapin undertook the useful labour of making an abridgment of Rymer's "*Fœdera*," which was published in Le Clerc's "*Bibliothèque choisie*." *Morevi. Bigr. Britan.*—A.

RATHERIUS, or RATHIERUS, one of the most learned and celebrated prelates in the 10th century, commenced his ecclesiastical career by embracing the monastic life at the abbey of Lobbes, or Laubes, in Flanders, within the diocese of Cambrai. Here he distinguished himself by his abilities and learned attainments, which secured to him great respect and esteem from his contemporaries. In the year

928, after Hilduin had been driven out of the see of Liege, he accompanied him into Italy, where King Hugh placed the exiled prelate in the vacant see of Verona; the prince giving his promise, at the same time, that Hilduin should be promoted to the first more considerable dignity which should offer, and that on such an event his friend Ratherius should be his successor in that bishopric. Some time afterwards, a vacancy taking place in the archiepiscopal see of Milan, the King proposed to translate Hilduin into it, and Ratherius was sent to Rome to procure the approbation of Pope John XI. While he was negotiating for this purpose, the King changed his mind respecting that dignity in favour of some other person; but this circumstance did not prevent Ratherius from prosecuting the object of his journey, till he obtained the pall for Hilduin, and a papal letter requiring that he himself should be nominated Bishop of Verona. Hugh did not choose to expose himself to the resentment of His Holiness by refusing the nomination; and Ratherius obtained possession of that see in the year 931. The King, however, enraged against him for having been the means of disappointing his private views, demanded the alienation, in his own favour and that of his son, of part of the episcopal revenues. To a proposition so unjust and dishonourable our prelate would not listen; and from that time the King harassed him with persecution, and sought for pretensions to expel him. The war with Arnulphus afforded him a plausible opportunity of gratifying his wishes: for Arnulphus having become master of Verona, Hugh accused Ratherius of favouring his party; and upon the recapture of that city, he sent the Bishop prisoner to Pavia, where he remained in confinement during two years and a half. He was then set at liberty, but banished from Italy. After spending five years in exile, he returned into Italy, with the hope of regaining possession of his bishopric. Upon this his enemies took him again into custody, and sent him to Verona, where he lived two years under the government of Milo, count of that city, who would not permit him to recover his episcopal rights. In the mean time Manasses, now Archbishop of Milan, thought proper to ordain a new bishop for the see of Verona; and his proceeding was sanctioned by the Emperor Lotharius, who ordered Ratherius to withdraw from that place. This mandate he obeyed, and retired into Provence; whence he went to the abbey of Lobbes,

where the recollection of the honour which he had formerly reflected on that establishment secured him a welcome reception. Some time afterwards he was sent for by the Emperor Otho, who placed him near the person of his brother Bruno. This prince, having been made Archbishop of Cologne in the year 953, presented Ratherius to the bishopric of Liege; but not without great opposition from a party which proved sufficiently powerful to drive him away two years afterwards. As the Emperor Otho was at this time in Italy, our prelate thought the opportunity favourable for attempting the recovery of his former see of Verona. Accordingly, he laid his case before a synod assembled at Pavia, which passed a decree that he should be re-established in that bishopric. His peace, however, was soon interrupted by controversies with his clergy, who could not endure his reproofs of their irregularities and corruptions; till at length they became so irksome to him, that he determined to take his final leave of Italy. In pursuance of this resolution, about the year 966 he came to France, where he purchased estates, and found means to obtain the abbey of St. Amand, of Aumont, and of Aunay. He died at Namur, about the year 973. His works shew that he was well acquainted with the canons and the Latin fathers, and they afford evident proofs of great sagacity and judgment, while they breathe throughout an ardent love of virtue. They also shew that he was most zealous and intrepid in exposing the irregularities and vices of the times, and particularly the corrupt morals of ecclesiastics. The style in which they are written is obscure and perplexed. In the 2d vol. of Father d'Achery's "*Spicilegium*," the following remains of Ratherius are inserted: a treatise "*On the Contempt of the Canons*, in two Parts," under the whimsical title of "*Volumen Perpendicularum Ratherii, &c.*;" "*Apolo- gies*;" "*A Statement of the Differences between him and his Clergy*;" five "*Letters*," on particular occasions; "*A Synodical Letter*," for the instruction of his clergy; "*A Journal of his Expedition to Rome*;" "*Sermons*," &c. In the 12th vol. of the same collection is preserved, a "*Letter*" of the author on the subject of the eucharist; and in the 9th vol. of Martenne's and Durand's "*Amplissima Collectio veterum Monumentorum*," a collection of some of his discourses, entitled, "*Præloquiorum Libri Sex.*" *Cave's Hist. Lit. Vol. II. sub sæc. Obsc. Dupin*

Mereri. Mosch. Hist. Eccl. sæc. x. par. 2. cap. ii. § xiii.—M.

RATKAI, GEORGE, born in 1613 of a noble family in Hungary, entered into holy orders, and was made canon of the church of Zagrab. He obtained the esteem of the viceroy of Croatia, John Draskovitz, who engaged him to compose the history of that province, and gave him free access to its archives. The fruit of his researches appeared in a learned work, entitled, "*Memoria Regum et Banorum regnorum Dalmatiæ, Croatiae, Slavoniæ, inchoata ab origine suæ usque ad annum, 1652.*" *Vienn. fol. 1652. Nouv. Dict. Hist.*—A.

RATRAMN, by some improperly called ERTRAMN, a celebrated French Benedictine monk and priest in the 9th century, took the vows in the Abbey of Corbie in Picardy. He applied assiduously to the study of sacred and profane literature, and justly obtained a high reputation among his contemporaries, for his acquaintance with the Latin and Greek languages, the polite learning of the age, the writings of the fathers, divinity, and the sacred Scriptures. By his superior merits he recommended himself to the favour of the Emperor Charles the Bald, who made him abbot of the monastery of Orbais, in the diocese of Soissons. He was one of the learned divines who were ordered by that prince to answer the treatise of Paschasius Radbert, "concerning the Sacrament of the Body and Blood of Christ," in which the extravagant doctrine of the *real presence*, or transubstantiation, was for the first time advanced. In his piece on the subject, Ratramn ably and successfully exposes the new dogma laid down by Paschasius, and appears in general to concur in opinion with those who deny that the body and blood of Christ are *really* present in the sacrament, and who maintain on the contrary, that they are only represented by the bread and wine as their signs or symbols. There are, however, several passages in it which seem inconsistent with this just and rational notion of the eucharist, or, at least, susceptible of different interpretations, and have therefore given rise to various disputes. But the ambiguous expressions in these passages may fairly be ascribed to a want of method, perspicuity, and logical precision. In order to weaken the evidence which this work furnishes against the claims of the popish doctrine to a higher antiquity, some Catholic writers endeavour to destroy the credit of the author by unfounded calumnies; others maintain that his performance is corrupted and interpolated, in opposition to the testimony of

numerous valuable ancient manuscripts; while others deny that Ratramn ever wrote the work which is attributed to him. That he was its undoubted author, however, Father Mabillon has ingeniously acknowledged, and proved, not by conjectures, but by facts which are decisive of the question; as is fully shewn in the two first of our authorities. The learned father, indeed, and after him Dupin, and others, have exercised their ingenuity in the vain attempt of reconciling the doctrine of our author with that of the Catholic church. Ratramn's book was probably written some time about the year 840, and was first printed at Cologne, in 1532, and afterwards at Basil, Geneva, Lyons, Paris, &c. Several English versions of it have appeared, the best of which was published at Dublin in 1753, with an historical dissertation prefixed to it, in which the author and his works are ably defended against the calumnies and fictions of the Roman Catholic writers. The next work by which Ratramn distinguished himself was written about the year 849, in defence of Godeschalch and his opinions, while that unfortunate monk lay in prison at the monastery of Hautvilliers, languishing under the unjust and barbarous treatment which he received from Hincmar, Archbishop of Rheims. It is entitled "*De Prædestinatione, Lib. II.*," and is inserted in the second vol. of Maguin's "*Veterum Auctorum qui nono sæculo de Prædestinatione et Gratia scripserunt, Opera et Frag.*," &c.; and also in the 15th vol. of the "*Bibl. Patr.*"

In the life of Paschasius Radbert, we mentioned the extravagant notion which that monk had adopted from the writings of some German doctors, and which he zealously propagated in France, "concerning the manner in which Christ was born of the Virgin." This notion Ratramn warmly opposed, and wrote a book, "*De Partu Virginis*," with the express design of proving, that Christ entered into the world in the very same way with other mortals, and that his virgin-mother bare him, as other women bring forth their offspring. In the first vol. of D'Achery's "*Spicilegium*" the curious reader may meet with this treatise. A more interesting controversy called our author into the field in the year 867. For a long time a vindictive and jealous spirit of animosity and contention, originating in their mutual ambition, had prevailed between the bishops of Rome and Constantinople, and had frequently discovered itself in acts of violence and rage. This spirit broke forth into a most dreadful flame in the year 858, when the learned Photius was

chosen Patriarch of Constantinople by the Emperor Michael, in the place of Ignatius, whom that prince had sent into exile. In a council held at that city in 861 his proceeding was justified and applauded, though it was far from meeting with general approbation. From this council Ignatius appealed to the Roman Pontiff, Nicholas I., who, in a council assembled at Rome in 862, excommunicated Photius as unlawfully elected. The new patriarch, however, was so far from being terrified by this excommunication, that he assembled a council at Constantinople, in 866, in which he declared Nicholas unworthy of the place which he held in the church, and of being admitted to the communion of Christians. He went yet further, and preferred a charge of heresy against the church of Rome in general, consisting of several articles. These articles Nicholas sent to Hincmar, and the other Gallican bishops, in the year 867, calling upon them and their clergy to refute the accusations of Photius. On this occasion Ratramn stepped into the field, and employed the whole force of his erudition and zeal in endeavouring to maintain the cause of the Latin church. The work which he produced is entitled "*Contra Græcorum Errores, Lib. IV.*," and was first printed by Father D'Achery, in the second vol. of his "*Spicilegium.*" We have no information concerning either the time of Ratramn's death or his age. He was distinguished not only by his learning, but by his piety and modesty, and he was held in high esteem by the most learned men of his time. For an account of such of his pieces as are yet unpublished or lost, we refer our readers to *Cave's Hist. Lit. Vol. II. sub sac. Phot. Dupin. Morevi. Mosheim's Hist. Eccl. sac. ix. par. ii. cap. ii. iii., with the Notes to Macclaine's Version.*—M.

RAU, JOHN-JAMES, an able anatomist and surgeon, was born in 1668 at Baden in Swabia. His parents were too indigent to give him much education; and after spending three years in the shop of a surgeon at Strasburg, he was left to shift for himself, with a trifling sum to set him out on his travels. He rambled as far as Hamburg, and then going on board a ship bound for Norway, he arrived at Bergen, where he entered into the service of a surgeon. Unable, however, to bear the cold and hardships of that country, he got a passage to Amsterdam, and was there received as surgeon to a man of war. Returning from a cruize at the time the Prince of Orange was preparing for his expedition to England, he was appointed surgeon to the vice-admiral's ship. By rigid

frugality he saved a sum which enabled him to pursue the study of medicine at Leyden, and he afterwards went to Paris for improvement in anatomy and surgery; in both which situations nothing could surpass the ardour of his application. In 1694, returning to Leyden, he took the degree of doctor of physic, having maintained a thesis "*De Origine et Generatione Dentium.*" He then fixed his abode at Amsterdam, where he so much distinguished himself by the neatness of his dissections, and his skill in making preparations, that in 1696 the magistrates gave him permission to lecture publicly in their amphitheatre. The opposition of Ruysch, however, who possessed an exclusive privilege, obliged him to shut up his school; in resentment for which illiberality he published an epistle to that anatomist, "*De Septo Scroti,*" disputing his title to a discovery which Ruysch had claimed. In a second epistle he replied to Ruysch's answer, and gave a more exact description of the part in question.

About this time the famous empirical lithotomist, Frere Jacques, was at Amsterdam, where he was permitted to practise his operation. Rau took every opportunity of attending upon him; and though, as a man of science, he saw much in his method to be disapproved, through the imperfection of his instruments and his ignorance of anatomy, yet he found its general principle worth adopting. After Frere Jacques had been obliged, from frequent failures, to quit Amsterdam, Rau practised the lateral operation of lithotomy with great credit and success. He taught his method to no one, but the celebrated anatomist Albinus published a description of it, with engravings of his instruments. It appears that he opened the bladder near its neck on one side, a little towards its inferior and posterior part. An invitation from the University of Leyden to Rau, to occupy the chair of anatomy and surgery, left vacant in 1713 by the death of Bidloo, induced him, though with reluctance, to remove thither, on which occasion he delivered an oration "*De Methodo Anatomen docendi et discendi.*" He enriched the amphitheatre of that school with a great number of preparations, which he bequeathed to the University, and of which a catalogue was given by Albinus under the title of "*Index Suppellectilis Anatomica Ravianæ.*" In 1718 he was nominated rector of the University, but his constitution was then much broken, and he died in September 1719. Rau was a man of rough manners, and avaricious; but sober, industrious, quick, and ingenious. He lived in celibacy, and was always intent

upon professional objects. He published no other writings than the few above mentioned, but the substance of his anatomical lectures was inserted by one of his disciples in the appendix to Valentine's "*Amphitheatrum Zootomicum*." His life was written by his successor Albinus. *Halleri Bibl. Anatom. & Chirurg. Eloy Dict.* — A.

RAULIN, JOHN, a French moral and devotional writer in the 15th century, was born at Toul in the year 1443. He pursued his studies at the University of Paris, where he was admitted to the degree of doctor of divinity in 1480, and filled with distinction the chair of professor in that faculty. He obtained the dignity of grand-master of the college of Navarre, and founded a good library in that seminary. Becoming afterwards dissatisfied with the world, he embraced the monastic life at the abbey of Cluny in Burgundy, in 1497, and died in 1514, when about 71 years of age. He was much admired as a preacher by his contemporaries, and several of his "Sermons" have been published, which exhibit striking specimens of the bad taste which prevailed in France in the 15th century. They abound in ridiculous tales, and in allegories, and forced figures without number. The same faults pervade the author's moral and pious pieces, which, with his other works, were collected together and published at Antwerp in 1611, in 6 vols. 4to. They would not, however, have entitled the author to this notice, had they not been accompanied with a curious and valuable collection of "Letters," which serve to illustrate the history, manners, and sentiments of his age. They were first published after his death, in 1521, 4to., under the title of "*Joannis Raulin Epistolæ Illustrium Virorum*." *Moreri. Nouv. Dict. Hist.* — M.

RAULIN, JOSEPH, an eminent French physician, was born in 1708 at Aiguetinte, in the diocese of Auch. He first practised in his profession at Nerac in Guienne, where his superior merit was so little understood, that he had abundant leisure to pursue his studies. Having made himself known at Paris by some writings, he removed thither in 1755, and soon obtained extensive practice. He became physician in ordinary to the King, and censor royal, and was aggregated to several literary societies in France, to the Arcadi at Rome, and the Royal Society of London. The French government employed him in drawing up several treatises on popular medical topics, which he wrote in a clear and neat style, and in a luminous method. Of these were, "*De la Conser-*

vation des Enfans," 2 vols.; "*Instructions Succinctes sur les Accouchemens*;" "*Traité des Maladies des Femmes en Couche*;" "*Traité analytique des Eaux Minérales en general*;" and "*Traité des Eaux Minérales de Verdusan*." His other principal works are, "*Traité des Maladies occasionnées par les Exces de Chaleur, de Froid, d'Humidité, et autres Intemperies de l'Air*;" "*Traité de Affections Vapoureuses du Sexe*;" "*Traité des Fleur Blanches*;" "*Traité de la Phthisie Pulmonaire*." He also wrote a work relative to agriculture, which was, "*Examen de la Houille, &c.*," or an examination into the properties of the ashes of fossil coal used as a manure. This physician, who was an able natural philosopher, an accurate observer, and a good reasoner, and who laudably fulfilled all the social duties, died at Paris, in 1784, at the age of 76. *Eloy. Nouv. Dict. Hist.* — A.

RAUWOLF, LEONARD, a physician and naturalist, was a native of Augsburg. He practised physic in that city, and was pensioned by the magistrates, on the condition of not absenting himself without their permission. In 1573 he obtained leave to spend some years in travelling, to which he was principally induced by a passion for botany. During that and the two succeeding years he visited Egypt, Syria, Palestine, and Mesopotamia, and was about to cross to India, when he was recalled from Bassora. With a rich treasure of observations and natural curiosities, he returned to Augsburg, where he resumed his medical office. At length, being deprived of his pension on account of his adherence to the reformed religion, he removed to Lintz, where he had the title of physician to the Archdukes of Austria, and where he died in 1606. Rauwolf published an account of his travels in German, at Frankfort in 1582, and in a more complete form at Lauwigen in 1583, 4to. They contain many valuable observations respecting the manners, customs, religion, and natural history of the countries he visited, and are much esteemed for fidelity. Some plates are given of rare plants, excellently engraved by Cameraarius. The work has been translated into English and French. His dried plants came into the possession of the University of Leyden, and from them, 350 in number, was drawn up "*Flora Orientalis, seu recensio Plantarum quas L. Rauwolfius in Syria, Arabia, Mesopotamia, Assyria, et Judæa collegit*," edited by J. Fred. Gronovius, *Leid.* 1755, 8vo., arranged in the Linnæan order, with additions and corrections. *Halleri Bibl. Botan. Eloy.* — A.

RAVIUS, or RAVE, CHRISTIAN, a learned

German Orientalist in the 17th century, was born at Berlin in the year 1613. He was much attached to the study of the eastern languages, and, after spending eight years in different universities on the continent, came over to England in 1638, and took up his residence at the University of Oxford. As he brought with him letters of recommendation from Lewis de Dieu, John Gerard Vossius, and other learned men, he was invited to Dublin by Archbishop Usher, Primate of Ireland, who settled on him a very handsome stipend, and engaged him to take a voyage into the East, for the purpose of collecting ancient and curious manuscripts. About the same time, upon the recommendation of the celebrated Grotius, Cardinal Richelieu invited him to enter into his employment, for the same purpose; but his engagement with the Archbishop induced him to decline the Cardinal's proposals. He was at Constantinople in 1639, where he became acquainted with the learned Edward Pococke, and not only improved the acquaintance which he had before cultivated with the Hebrew, Chaldee, and Syriac, but also made himself master of the Turkish, Arabic, and Persian languages. In the mean time, countenanced by the English ambassador to the Porte, and the English consul at Smyrna, he prosecuted the main object of his journey with such success, that he was enabled to bring back with him to England more than three hundred choice oriental manuscripts. For this service he was bountifully rewarded by the Archbishop, as he very gratefully acknowledged. In 1642, he taught the oriental languages at Gresham-college in London, and at London-house; "and was then," says Wood, "subservient to the dominant party in England." During the following year he went to Holland, where he presented some manuscripts to the public library of the city of Utrecht, and was afterwards appointed professor of the oriental languages in the University at that place. How long he retained that situation we are not precisely informed; but we find that he had again returned to England in 1648, where he took the covenant, and was made fellow of Magdalen-college, Oxford, by the parliamentary visitors. However, not meeting with encouragement as a tutor in the eastern tongues, owing to the distracted state of the times, he had not resided at Oxford above twelve months, before he determined once more to take his leave of England. He now bent his course to Sweden, where he obtained the appointment of professor of the oriental languages at the University

of Upsal. From this post he was driven by poverty, about the year 1657, the revenues of the Upsal professors having been applied towards defraying the expences of the war between Sweden and Denmark. Afterwards, he for some time filled the chair of oriental literature at the University of Kiel, in Holstein; and from thence removed to occupy the same professorship at Frankfort on the Maine. He died at this city in 1677, about the age of 64. His works consist of "Obtestatio ad universam Europam pro discendis Rebus et Linguis orientalibus, ac conjuganda Africæ. atque Asiæ Eruditione," 1644, folio, written four years before at Constantinople; "Orthographiæ et Analogiæ (vulgo Etymologiæ) Ebraicæ Delineatio, juxta vocis partes abstractas," &c. 1646, 4to.; "Primæ aliquot Alcorani Suratæ, Latine," 1646, 4to.; "A Discourse of the Oriental Tongues, viz. Hebrew, Chaldee, Syriac, Arabic, and Ethiopic," &c. 1649, 8vo. in English; "A General Grammar of the Hebrew, Samaritan, Chaldee, Syriac, Arabic, and Ethiopic Tongues," 1649, 8vo., also in English; to which is added, "Sesqui-decuria Epistolarum adoptivarum ex rariis Orbis partibus commissarum, circa Orientalium studiorum promovendorum Curiam," containing, among others, a letter on that subject from Edward Pococke; a Latin version from the Arabic of "Appollonius's Conic Sections," 1661; "Notæ in Grammaticam Hebræam Martinii;" "Versio Nova in Caput IV. Geneseos, cum quibusdam Annotat.;" "Concordantiarum Hebraicarum et Chaldaicarum Epitome;" "Chronologia Biblica nova;" "Triginta arcana Biblica;" "Chronologia restituta contra Vossium;" "Catena magnetica Annorum Mundi;" "Epistolæ variæ ad doctis. Viros;" together with "Orations," "Dissertations," "Disputations," &c. He had a brother, named JOHN RAVIUS, who was made professor of philosophy at Rostock, about the year 1638, and who read lectures in that faculty at Gripswald, and at Sora in Zealand, about the year 1641. In 1664 or 1665, he was appointed counsellor and librarian to the Elector of Brandenburg. He was the author of "Commentarius in Cornelium Nepotem," 1635, 8vo.; "Miltiades Cornelii Nepotis," 1641; "Summa Studiorum pro Nobilitate Danica," 1641, 4to.; "Aphorismi militares," 1641; "Disputationes in Caium Julium Cæsarem de Bello civili," 1641, &c. *Wood's Athen. Oxon. Vol. II. Witte Diar. Biogr. Moreri.* — M.

RAWLINSON, RICHARD, LL.D., a zealous antiquary, fourth son of Sir Thomas Raw-

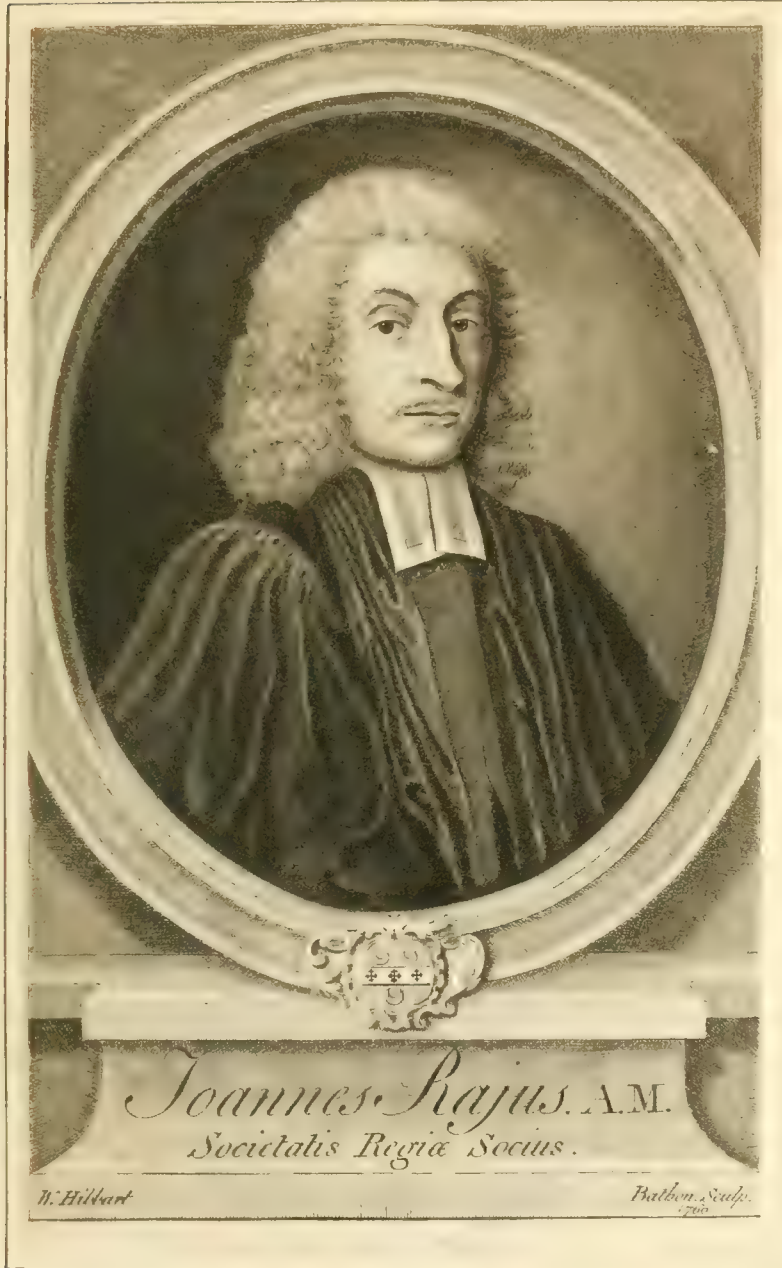
linson, knight and lord mayor of London, was educated at St. John's College, Oxford, in which University he was admitted to the degree of doctor of civil law in 1719. He devoted himself to antiquarian studies, and promoted the publication of several county and local histories and other topographical works. He made large collections for a continuation of Wood's *Athenæ Oxonienses* and *History of Oxford*; and published in 1711 the life of that industrious antiquary. The principal service he rendered to studies of this class was by publishing "The English Topographer, or, an historical Account of all the Pieces that have been written relating to the ancient natural History or topographical Description of any Part of England," 8vo., 1720: this work was well received, and its plan has been followed, in a much enlarged and improved form, in two editions of the "British Topography." Dr. Rawlinson besides published the "Latin Letters of Abelard and Heloise," and a "Translation of Fresnoy's New Method of studying History," 2 vols. 8vo. He was a man of many singularities and strong prejudices. His political principles may be judged of, from the circumstance of his purchasing at a high price the head of Counsellor Layer, which had been set up at Temple-bar after his execution for a plot against George I., and directing that it should be placed in his right hand when he was buried. He was a member of the Royal and Antiquarian Societies, to the last of which he had bequeathed a valuable collection of antiquities, but revoked the request in consequence of some offence taken by him at the conduct of that body. One of his complaints against it was that a Scotchman had been chosen secretary. He died at Islington in 1755, and by his will ordered that his heart should be deposited in the chapel of St. John's College, Oxford. That University was indebted to him for various benefactions of books, manuscripts, medals, &c., as well as landed estates, and an endowment for an Anglo-Saxon lecture.

CHRISTOPHER RAWLINSON, Esq. of Cork-hall in Lancashire, a collateral relation of the preceding, who was born in 1677, educated at Queen's college, Oxford, and died in 1733, was much attached to Saxon and northern literature, and published an edition of "King Alfred's Translation of Boethius de Consolatione," 8vo., 1698. He left a large collection of MSS., many of them relative to the counties of Westmorland and Cumberland. *New Biogr. Dict.*—A.

RAY, JOHN, a naturalist of the first order, was born in 1628 at Black Notley in Essex.

His father, though in the humble condition of a blacksmith, gave him a literary education; and after passing through the grammar school of Braintree, he was entered in 1644 of Catharine-hall, Cambridge, with the intention of going into orders. He thence removed to Trinity College, where he was a fellow pupil and intimate of the celebrated Barrow. His industry, abilities, and exemplary conduct rendered him a favourite of his tutor, Dr. Duport, and in 1649 he was chosen a minor-fellow of his college. He successively occupied the Greek, mathematical, and humanity lectureships of the college, and was tutor to several gentlemen of rank and distinction. He also became a preacher, and distinguished himself as a rational theologian. It does not appear at what age his attachment to botany first displayed itself; but we are told, that the intenseness of his application to study having injured his health, he was advised to relax by walks and rides into the country, and that on these occasions he directed his attention to the native plants. It is probable that the civil and religious commotions of that period increased his fondness for the study of nature, which, in 1658, was sufficiently ardent to engage him in a tour through North Wales and some of the adjacent English counties. It is proper to mention, that at this time, and to the year 1670, he wrote his name WRAY, which he afterwards brought back to its proper orthography of RAY, confessing that he had made the change without sufficient reason.

In 1660 appeared his first work, "Catalogus Plantarum circa Cantabrigiam nascentium," being a list of 626 plants growing spontaneously in the vicinity of Cambridge, disposed in alphabetical order, and accompanied with the synonyms of the principal botanical authors, and with a number of select observations, medical, economical, and physical. Although a small publication, it manifested correct and enlarged ideas on the subject; and Dr. Pulteney says of it, "few local catalogues had been published at home, and, I believe, not one abroad, that displayed any thing like a comparable share of science and erudition, so aptly united." At the close of the same year he was ordained priest and deacon, probably to enable him to hold his fellowship of Trinity College, but he never had a parochial cure. The two following years added much to his acquaintance with British botany, by journeys in company with his friend Mr. Willughby and others, as far as Stirling in Scotland, and throughout Wales, to the western



and southern counties of England. In South Wales and Cornwall he also attended to the examination of sea-fowl and fishes, preparatory to his zoological labours.

The year 1662 produced a considerable change in his situation. The act of uniformity, commonly called the Bartholomew-act, passed in that year, having enjoined upon all ecclesiastical persons a declaration of the nullity and illegality of the solemn league and covenant, Ray, though he had himself never taken that oath, felt a scruple of conscience against making the declaration required, and was, in consequence, ejected from his fellowship. It is impossible that such a sacrifice to principle can be regarded otherwise than as highly honourable to him, especially as it was unattended by any thing of the spirit of dogmatism or contention, for he continued in lay conformity with the Established Church.

His connexion with the college being now dissolved, he was at full liberty to pursue any plan for gratifying his thirst of knowledge; and in 1663 he accompanied Mr. Willughby, Mr. Skippon, and another gentleman, in a tour to the continent, comprehending France, Holland, Germany, Switzerland, and Italy, and extending as far as Sicily and Malta. He made use of this opportunity to collect a number of valuable observations of different kinds, which were afterwards given to the public; and returning, after an absence of nearly three years, he spent some time at his native village. The following winter was passed in arranging the museum of Mr. Willughby, at his seat of Middleton Hall in Warwickshire, and in other literary occupations; and in 1667 he attended that friend in an excursion to the western and some other counties of England. One of his objects in these home tours was to make a collection of local words and adages which were inserted in his book on proverbs. In the same year he was elected into the Royal Society; and he translated the "Real Character" of his friend Dr. (afterwards Bishop) Wilkins, into Latin, the manuscript of which version is preserved in the library of the Royal Society. A tour into the mountainous parts of Yorkshire and Westmorland occupied part of the following year, which he mostly spent at the houses of his old pupils, who seem to have been warmly attached to him. In 1669 he, with Mr. Willughby, was much employed in experiments on the motion of the sap in trees, the result of which was printed in the Philos. Trans.; as was likewise an account of the anatomical

structure of a porpoise, which he dissected at Chester. A paper of his in the Transactions of 1671, "On Spontaneous Generation," contains arguments against that doctrine.

He had now made himself from personal observation so well acquainted with English botany, that he ventured to print a national catalogue, under the title of "*Catalogus Plantarum Angliæ et insularum adjacentium*," 1670, 8vo. Its plan is similar to that of the Cambridge catalogue; and the whole number of plants, though there are several newly discovered, amounts only to 1050, a paucity owing to his great care to admit no varieties among the species. In a sixth English journey in 1671, attended by Thomas Willisel, an unlettered but zealous botanist, he visited all the northern counties. In the same year he sustained the great loss of his congenial friend, pupil, and patron, Mr. Willughby, who testified his confidence in his worth and wisdom, by appointing him one of his executors, with the trust of educating his two sons, to which he annexed an annuity of 60l. for life. Another chasm in the list of his best friends was made in the next year by the death of Bishop Wilkins. He now retired to domestic life, and in 1673 entered into the matrimonial state, residing at Middleton Hall. In the same year he published the fruit of his continental travels under the title of "*Observations, topographical, moral, and physiological, made in a Journey through Part of the Low Countries, Germany, Italy, and France*," 8vo. This is a work copious in curious and valuable matter of various kinds. Its botanical riches may be estimated from the attestation of Haller, who ranks our author among those who made large additions to the botany of Switzerland, a country which had already been investigated by naturalists of eminence. His "*Collection of English Proverbs*" was first published in 1672, and a second edition, much enlarged, in 1678. It proved a popular book, and was frequently reprinted. Many of the proverbs, it must be confessed, are coarse and vulgar, but it is among the lower order of people that notices of national manners and customs are chiefly to be discovered. In 1674, he also published a "*Collection of English Words not generally used, with an Account of the preparing and refining such Metals and Minerals as are gotten in England*."

His deceased friend Mr. Willughby had left large collections for the history of birds and fishes. These consisted in loose papers written in Latin, and Ray employed much

time and pains in methodizing them, and, with the addition of his own observations, in fitting them for publication. They appeared in 1676 in a folio volume, with plates, under the title of "*Ornithologiæ Libri tres, in quibus, Aves omnes hactenus cognitæ, in Methodum Naturis suis convenientem redactæ accuratè describuntur*:" Ray added his name as editor of the work; and in 1678 he published an English translation of it with large additions. About this time he communicated several papers on subjects of natural history to the Royal Society, some of which were printed in the Transactions. Mr. Willughby's sons being now removed from his tuition, he quitted his residence at Middleton Hall, and finally settled in 1679 at his native village.

Botany now became his serious study; and preparatory to his great design of a general history of plants, he published in 1682 his "*Methodus Plantarum nova*," 8vo., being a system of arrangement enlarged and improved from the synoptical tables which he had inserted in 1668 in Bishop Wilkins's "*Real Character*." Of this work the leading principle was to place together, as much as possible, such plants as agreed in natural character, which he estimated from conformity in the fructification, and in the general habit. This principle rendered his method extremely elaborate, and, through want of uniformity, very difficult of application; for which reason, though it opens many striking views of the analogies of nature in the vegetable creation, it has not been adopted by later botanists. In 1684 he had completed another task imposed by posthumous friendship, which was that of preparing for publication Mr. Willughby's papers on Ichthyology. He added two books of his own writing, and methodised and enlarged the whole, which was printed at Oxford in 1686 with the title "*Francisci Willoughbei Arm. De Historia Piscium lib. quatuor*," fol. In that year also appeared the first volume of his "*Opus immensi Laboris*," the General History of Plants, of which the design was no less than to describe and reduce to his own system all the plants that had hitherto been discovered in all parts of the world. This vast work, entitled "*Historia Plantarum Generalis*," in two large volumes folio, 1686 and 1688, contains descriptions of about 6900 plants, (many of which, however, have since been regarded as varieties only) together with a large introduction relative to botanical author, the philosophy and physiology of

plants, and other topics important to the science. To his descriptions are subjoined the medical and economical uses; and he has carefully distinguished those which he had himself examined, from those mentioned upon the authority of others, whose names he always quotes. Upon the whole, the work still bears a high value, as a complete view of the science of botany as it existed in his day, and as possessing much knowledge which no time can abrogate.

His Catalogue of English Plants had been augmented by a "*Fasciculus*" of newly discovered species in 1688; and he now meditated throwing English botany into the same methodical form that he had given to general botany. This he effected by his "*Synopsis methodica Stirpium Britannicarum*," 1690, 8vo., a most useful performance, which was long the pocket companion of English botanists, and greatly contributed to further the knowledge of plants in this island. To conclude the recital of his labours in this science, he printed in 1694 "*Stirpium Europæarum extra Britannias nascentium Sylloge*," 8vo., being a nearly complete catalogue of all discovered European plants not natives of England. In the preface to this publication he first engaged in controversy, by making some remarks on Rivinus's method of botany, which was founded on the flower, a part which Ray considered as of inferior importance. He communicated to Gibson, for his edition of Camden in 1695, the provincial lists of plants annexed to each county. His second edition of the Synopsis appeared in 1696; and such had been the progress of investigation into British plants since he undertook their enumeration, that from 1050 contained in his catalogue of 1670, they were now numbered to 1600 species. Together with this edition he published his "*Dissertatio de variis Plantarum Methodis brevis*," in which he gives his ideas of systems of botany, acknowledging the imperfections of his own, but shewing that others are attended with equal difficulties. He also annexed an epistle from Rivinus, with his reply. The improvement of his own method was still an object of great interest to him, and he brought it to its most perfect form in 1698; but so small was the encouragement given at that time to natural history in England, that he was obliged to send it to Leyden, where it was printed under the inspection of Dr. Hatton, under the title of "*Methodus Plantarum emendata et aucta; accedit Methodus Gra-*

minum, Juncorum et Cyperorum specialis," 8vo., 1703. The essence of this method is an attempt to form natural classes, in which he displays great knowledge and ingenuity; though, like all other attempts of that kind, it failed in the execution. The great additions made to exotic botany since the publication of his General History of Plants now furnished matter for a supplemental volume, the compiling of which was the last labour of his old age. It appeared in 1704, and enumerated above 11,700 plants, several of which, however, were repetitions, the necessary consequence of describing from dried and imperfect specimens. By all these works on botany, more numerous than those of any other writer, Linnæus excepted, he deserved to be regarded as one of the great founders of the science, and is justly entitled, by the illustrious Haller, "Maximus ab hominum memoria botanicus."

But it is not only in this branch of natural history that the name of Ray stands high among improvers and systematists. Zoology was under obligations to him scarcely inferior to those of botany. In 1693 he published "Synopsis methodica Animalium Quadrupedum, et Serpentine generis," 8vo., in which he gave the first truly systematic arrangement of these animals since the time of Aristotle; and so natural was his classification, that its basis has been adopted by the celebrated British zoologist Mr. Pennant. Some introductory observations respecting animals in general display great solidity of judgment and depth of information. He next drew up the Synopsis of Birds and Fishes, which had already been his study in preparing for the press the papers of his friend Willughby. In both classes, however, he made various improvements as to the arrangement, and added many new species. These were not published till after his death, when Dr. Derham undertook the care of editing them. Another of Ray's labours which had a reference to natural history, was his correcting and publishing Staphorst's translation of Rauwolf's travels into the East, with a selection from other travellers into those countries, as Belon, Alpinus, Wheler, &c., and certain lists of rare plants. The work was printed in 1693, and popularly bore the name of "Ray's Collection of Travels."

Our author was one of those who in an eminent degree have joined the spirit of piety with the study of nature. When a college tutor, he commenced this union in lectures which he termed "College Exercises," or "Common Places." These he afterwards

enlarged and formed into a volume, which was first printed in 1691, with the title of "The Wisdom of God manifested in the Works of the Creation," 8vo.; and it was so well received by the public, that it was reprinted in the next year, and had reached a 12th edition in 1758: it has also been translated into several modern languages. In 1692 he followed this work with "Three Physico-theological Discourses concerning the primitive Chaos and Creation of the World, the Deluge, and the future Conflagration of the World," 8vo., dedicated to Archbishop Tillotson, with whom he lived on terms of intimacy. In these he exhibited a great extent of erudition, as well as a wide compass of knowledge, together with a philosophical freedom of enquiry. His "Persuasive to a Holy Life," published in 1700, presented him in the light of a moral and religious preceptor, free from enthusiasm or mysticism, and employing the plain and solid arguments of reason for the best of purposes.

It was the lot of this excellent person to pass the latter years of his life under the pressure of painful infirmities. He was afflicted with ulcers in his legs which rendered his nights frequently sleepless, and incapacitated him from making those excursions to the metropolis which he much desired, in order to visit the gardens and museums of the curious. In the spring of 1702 he informs a friend that he had not been half a mile from his own house for the last four years. Yet the activity of his mind remained so undiminished, that at the age of 75 he began a work on insects, intended to comprehend all the English species, and made large collections for the purpose, but did not live to complete it. As a basis of arrangement, he drew up a short "Methodus Insectorum," which was published the year after his death, and exhibits the same accurate and discriminating genius which characterises his other works in natural history. The "Historia Insectorum" was published some years afterwards by Dr. Derham. He continued to pursue his studies till within three months of his death, which took place in January 1704-5, in the 77th year of his age. A widow and three daughters survived him. He was buried with his ancestors in the churchyard of Notley, having modestly declined an offer from the rector of being laid apart in the chancel. A monument was erected over his grave, with a long and elegant inscription, at the charge, it is said, of Bishop Compton.

The services performed to science by this eminent philosopher have been sufficiently stated in the biographical notice of his writings. They display indefatigable industry, minute accuracy joined with enlarged views, and a singularly discriminative and methodizing talent. His learning was extensive, and his use of the Latin tongue pure and facile, so that he was able to confer due embellishment on all the subjects he touched. His reputation was not less in foreign countries than in his own, and he is universally regarded as one of the ornaments of the age. His private character was marked with a modesty, affability, and disposition to communicate and oblige, which inspired general esteem, and secured him the warm attachment of his friends and pupils. To this attachment he was indebted for that moderate share of the comforts of life which he possessed, for his principles did not permit him to take those clerical preferments to the expectation of which he had been brought up. His worth has rendered the different religious parties emulous to claim him, but it is equally certain that he was a lay-conformist to the church of England, and that he scrupled to be more. On his death-bed he is affirmed to have made a declaration against separatists, more decisive than seems to belong to his character and conduct. That he was strongly attached to the principles of civil and religious liberty, is manifest from an animated passage in the preface to the "Synopsis," expressing his gratitude for having lived to see those blessings secured by the Revolution. From his papers entrusted to the care of Dr. Derham, were selected a number of letters, and printed in 1718, under the title of "Philosophical Letters between the learned Mr. Ray and several of his Correspondents, Natives, and Foreigners;" they relate chiefly to topics of natural history. *Biogr. Brit. Haller's Bibl. Botan. and Anatom. Pultney's Sketches of Botany in England.*—A

RAYMOND DE PEGNAFORT, a saint in the Roman calendar, was a Spaniard by nation, and born at the castle of Pegnafort in Catalonia, in the year 1175. From a seminary at Barcelona, where he went through a course of philosophy, he removed to the University of Bologna, where he studied the law, took his degrees in that faculty, and taught the canon law for some time with great reputation. Afterwards he was called to Barcelona by Berenger, bishop of that city, who made him a canon and provost of his cathedral church. He held these posts in the year 1218, when he established an institution which led the way to

the foundation of the Order of Mercy, for the redemption of captives by the Mahometans; but in 1222, he resigned his dignities, and became a member of the Dominican order of preaching friars at Barcelona. In the year 1230, Pope Gregory IX. sent for him to Rome, appointed him his chaplain and confessor, and devolved on him the care of carrying on the compilation of the "Decretals." As a recompence for his labour, the pontiff was desirous of nominating him to the archbishopric of Tarragona; but, from his attachment to a life of solitude and study, he declined this preferment, as he did subsequently the offers of the archbishopric of Braga in Portugal, and the see of Barcelona. Having obtained permission to retire from the court of Rome, he returned to his monastery; which he was obliged to quit again in 1238, to assume the post of general of his order. Upon the plea of his infirmities, however, he was suffered to resign it two years afterwards, and to spend the remainder of his life in his monastery, where he died in 1275, having entered on the hundredth year of his age. He is said to have been principally instrumental in introducing the Inquisition into the kingdom of Aragon, and also into Languedoc; which circumstances, doubtless, had no little weight in procuring a decree for his canonization from Pope Clement VIII., in the year 1601. He was the author of "Summa de Casibus poenitentialibus, seu, de Poenitentia et Matrimonio," which was long highly esteemed by the catholic world, and underwent numerous impressions, both entire and in an abridged form. The best edition of it is that published by Father Laget at Lyons, in 1718, folio, illustrated with learned notes. His principal work is the "Lib. V. Decretalium," commencing with the papacy of Alexander III., where the decretals of Gratian terminate, which was approved by Pope Gregory IX., and constitutes the second volume of the papal canon law. *Cave's Hist. Lit. Vol. II. sub Sac. Scholast. Moreri. Nouv. Dict. Hist.*—M.

RAYNAL, WILLIAM-FRANCIS, a French writer of celebrity of the 18th century, was born at Saint Geniès in the Rovergue in 1713. He entered at an early age among the Jesuits, and by his lively parts raised high expectations of his future eminence. He made his profession in the society, was ordained priest, and preached; but a dislike of restraint of every kind induced him in 1748 to quit the Jesuits, and fix his abode in Paris. He there entered upon the career of authorship as a political,



historical, and miscellaneous writer, and distinguished himself by a brilliant and animated style, and a bold decisive tone of sentiment. His "*Histoire du Stadhouderat*," published in 1748, and "*Histoire du Parlement d'Angleterre*," raised him into reputation, though inflated and declamatory, and by no means historically exact. The work on the English parliament, in particular, was tinged with many prejudices, religious and political. He also composed "*Anecdotes Littéraires*," 3 vols. 12mo., and "*Memoires de Ninon de Lenclos*," and was employed in the "*Mercur de France*." Thinking commercial speculations more likely to turn to profit than literary ones, he engaged in them, and was thereby led to the composition of the work to which he is indebted for the principal share of his fame, his "*Histoire philosophique et politique des Etablissements et du Commerce des Européens dans les deux Indes*," first printed in 1770. This performance, in which history, description, and calculation, were interspersed with political and philosophical reflexions, and the whole animated by an ardent spirit of philanthropy, and hatred of tyranny, civil and religious, became extremely popular throughout Europe, and placed the author high in the list of fashionable reformers. Upon a close examination, however, it was found that his rich and energetic style often gave importance to empty declamation and common place; that his pictures were frequently inflaming, and his principles vitiated by the licentiousness of his country; and that his facts were derived from incorrect or dubious documents. Sensible of some of the imperfections of his work, Raynal determined to improve it by travel; he accordingly visited the most commercial towns in France, and passed into England and Holland, every where making enquiries among travellers and merchants with unremitting importunity. On his return, he published at Geneva an improved edition of his work in 10 vols. 8vo., containing many additional and amended statements of commercial matters. Its general tone, however, was in no respect altered; and its attacks upon authority of every kind were so unmeasured, that the parliament of Paris, on the motion of the advocate-general Seguier, ordered it to be burnt, and issued a decree for apprehending the author. Time, however, was given him to retire to Spa, whence he made the tour of Germany, and after having visited different courts, he returned to France, and lived for some time in its southern provinces. He there founded several prizes in the academies of

Marseilles and Lyons for essays on subjects proposed by himself, of which the most remarkable was "whether the discovery of America had been more useful or prejudicial to Europe?" a question on which much might be said on both sides, without the possibility of any determinate conclusion. America, on account of the quarrel between Great Britain and its colonies, was about this time an object of peculiar interest; and the Abbé Raynal had published in 1781 "*Tableau et Révolutions des Colonies Angloises dans l'Amerique septentrionale*," a work written in a liberal strain, but without much depth or accuracy. Its mistakes were exposed in a pamphlet by the celebrated Thomas Paine.

In 1788 the Abbé came to Paris, where the revolutionary contest was beginning to disclose itself. When the national assembly was convoked, the motion of a friend procured the annulling of the decree passed against him, for which favour he wrote a letter of thanks to the president, containing a retraction of the errors in the condemned work. Finding in the sequel the constituent assembly occupied in decrees, some of which appeared to him to infringe the rights of property, and others calculated to augment the popular effervescence, he ventured, in May 1791, to address to it a long letter of advice and remonstrance. The sentiments declared in this letter were very different from those which were generally expected from the author of the "*Histoire Philosophique*," their tendency being to repress popular licentiousness, and strengthen the bands of civil authority. They were therefore considered by the warm partizans of democracy as indicating an understanding enfeebled by age; and he was suffered to retire unnoticed, from the supervening storms, to Passy, where, reduced to indigence, he was cut off by a catarrh in March 1794, in his 85th year. He was at that time preparing a new and very much altered edition of his great work, and is said to have left in MS. a history of the revocation of the edict of Nantes. He wrote some other works, historical and political, besides those above mentioned; but few authors once so much celebrated have sooner sunk into neglect. *Nouv. Dict. Hist. Monthl. Rev.*—A.

RAYNERIUS, vernacularly RAINIERI, a learned Italian Dominican monk, who flourished most probably in the 13th century, was a native of Pisa, concerning the time of whose birth we have no information. He acquired the character of a consummate divine and civilian, and was appointed professor of divinity, as well as

raised to the most considerable offices of trust and honour belonging to his order. Trithemius places his death under the year 1300; while others refer it to 1333, and others again to the year 1410. He left behind him several works, of which the most important is entitled, "Pantheologia, seu, Summa universæ Theologiae." It is a dictionary of divinity, with the subjects disposed in alphabetical order, and has been held in high estimation among the members of the Catholic communion. It was first published at Nuremberg, in 1473, by James of Florence, a Minorite, with numerous additions, and also numerous omissions. From this edition it was reprinted at Venice in 1486; at Lyons in 1519, folio; at Brixen in 1580, in 2 vols. 4to.; and at Paris in 1655, in 3 vols. folio, with the additions of Father Nicolai, a Dominican. *Appendix to Cave's Hist. Lit. Vol. II. sub sac. Wickl. Morevi.*—M.

RAYNOLDS, or RAINOLDS, JOHN, a learned English divine in the 16th and at the commencement of the 17th century, was born at Pinhoe, near Exeter, in Devonshire, in the year 1549. In 1562, he was admitted a student at Merton-college in the University of Oxford; whence he was removed, in 1563, to a scholarship of Corpus-Christi-college. Of this foundation he was chosen a probationer-fellow three years afterwards; and about 1572, having previously taken his degrees in arts, he appears to have been appointed Greek lecturer in his college. In this department he acquitted himself with great applause. "The author that he read," says Fuller, "was Aristotle, whose three incomparable books of rhetoric he illustrated with so exquisite a commentary so richly fraught with all polite literature, that, as well in the commentary as in the text, one may find that *aureum flumen rerum et verborum*, that golden torrent the prince of orators telleth us of." Hitherto in his principles he had been zealously attached to the Popish religion, while a brother of his, called William, was equally zealous for the reformation. The difference in their sentiments leading them to frequent conferences and disputations, they made converts of each other; William becoming a determined Papist, and John a steady Protestant. When our author had held his fellowship till the period at which the college-statutes required him either to resign it or to be ordained, he entered into holy orders, and afterwards chiefly devoted his time to the study of the sacred scriptures. He frequently appeared in the pulpit, and was much admired as a preacher. In the year 1579, when he went

through the exercises preparatory to his taking the first degree in divinity, he maintained theses on the sufficiency and supreme authority of the Scriptures, and in defence of the Protestant separation from the church of Rome, as an unsound member of the Catholic church; which gave such satisfaction to the whole University, that he was earnestly solicited to commit them to the press. His compliance with this request drew on him the virulent attacks of the Papists, in various pamphlets; and it occasioned his being selected to enter the lists against one of their champions, called John Hart, who challenged the most learned men of Oxford and Cambridge, to try the Protestant doctrine by the touchstone of Scripture and faith, &c. After repeated combats with this antagonist, *lingua et calamo*, says Fuller, our author was left master of the field; and he derived no little reputation from the account of the conferences between them, which was published by authority, in 4to. In the year 1585, he was admitted to the degree of doctor of divinity; and soon afterwards the fame of his great learning induced Queen Elizabeth to appoint him professor extraordinary in that faculty at Oxford.

The lectures of Dr. Raynolds were more numerous attended than those of any of his contemporaries; and, in particular, when he undertook to refute the reasonings in defence of Popery advanced by the famous Bellarmine, afterwards Cardinal. That Jesuit was now delivering a course of controversial lectures in the English seminary at Rome, to qualify his auditors for the office of missionaries in their native country. Of these lectures, which were taken down in writing by the students, transcripts were procured, immediately after their delivery, by an agent of Mr. Secretary Walsingham, residing at Rome, who regularly sent them by post in packets to the English court, whence they were directly forwarded to Dr. Raynolds. By this means our professor had the opportunity of forewarning his hearers of the nature of the attacks which they might expect from the disciples of that subtle advocate for Popery, the fallacy of whose arguments he exposed before the author had printed them for publication. As a reward for the service which he thus rendered to the Protestant cause, in the year 1598 the Queen appointed him Dean of Lincoln; and, in the following year, he exchanged that preferment for the presidentship of Corpus-Christi-College, of which he was a fellow. This exchange he was induced to make, not from interested



motives, but from his attachment to an academical life, and his love of retirement and study. The same motives, together with a modest opinion of himself, led him afterwards to refuse a bishopric which Queen Elizabeth offered him. With great prudence and good management he retrieved the finances of his college, which had been suffered to fall into dilapidation; and he restored its decayed discipline, strictly obeying the statutes himself, and compelling all the other members to observe them. After the accession of King James I. he was one of the four divines whom His Majesty appointed to appear on behalf of the Puritans, in the mock conferences at Hampton-court. On this occasion, "with confession and promise of all conformity," according to Fuller, he preferred the objections of that party to the Establishment; but, to use the words of Neal, "they were borne down, not with calm reason and argument, but with the royal authority, *I approve, or dissent*; the King making himself both judge and party. No wonder, therefore, if Dr. Raynolds fell below himself, and lost some part of his esteem with the Puritans, being overawed by the place and company, and the arbitrary dictates of his sovereign opponent."

When King James afterwards gave directions for undertaking a new and more correct translation of the Bible, Dr. Raynolds was one of the Oxford divines who were commissioned to give a new version of the four greater prophets, the book of Lamentations, and the twelve lesser prophets. In the midst of this work he was seized by the gout, under the attacks of which he had been for some years a sufferer; and that disorder was succeeded by a decline, which ultimately proved fatal to him. He still persevered, however, in that undertaking; and once a week his fellow-labourers at Oxford regularly assembled in his apartments, where they compared the fruits of their respective studies, determining by general consent what appeared to them to be the most faithful translation, till they accomplished their task. Exhausted at length by disease, after a severe and mortified life, Dr. Raynolds died in 1607, in the 58th year of his age, highly respected for his profound and various erudition, as well as for his piety, his modesty, and his humility. Bishop Hall, in his "Decad I. Ep. vii.," says of him, that "he alone was a well furnished library, full of all faculties, of all studies, of all learning: the memory, the reading of that man were near to a miracle." "The truth is," adds Wood, "he was most

prodigiously seen in all kind of learning, and had turned over all writers, profane, ecclesiastical, and divine, all the councils, fathers, and histories of the church. He was also most excellent in all tongues, of a sharp and nimble wit, of mature judgment, indefatigable industry, exceeding therein Origen, surnamed ADAMANTIUS, and so well seen in all arts and sciences, as if he had spent his whole time in each of them. The learned Cracanthorp tells us also, that for virtue, probity, integrity, and, which is above all, piety and sanctity of life, he was so eminent and conspicuous, that it might be said of him, to name Raynolds is to commend virtue itself. In a word, nothing can be said against him, only that he, with Thomas Sparke, were the pillars of puritanism, and grand favourers of nonconformity, as the greater part of writers say." Besides the articles to which we have already adverted, he was the author of "The Prophecy of Obadiah, opened and applied in sundry learned and gracious Sermons," &c., published after his death, in 1613, 4to.; "The Prophecy of Haggai interpreted, and applied in fifteen Sermons," another posthumous publication, in 1649, 4to.; "De Romanæ Ecclesiæ Idololatria, in Cultu Sanctorum, Reliquiarum, Imaginum," &c., 1596, 4to.; "Defence of the Judgment of the Reformed Churches, that a Man may lawfully, not only put away his Wife for her Adultery, but also marry another," published after the author's death, in 1609, 4to.; "Censura Librorum Apocryphorum Veteris Testamenti, adversus Pontificios," &c., another posthumous work, said to be first printed at Oppenheim in Germany, 1611, in 2 vols. 4to.; "The Overthrow of Stage Plays, by way of Controversy between Dr. Gager and Dr. Raynolds," &c., said to be first printed at Middleburg in Zealand, in 1599, 4to.; "The Original of Bishops and Metropolitans briefly laid down," printed at Oxford in 1641, 4to. and inserted in Archbishop Usher's discourse on the same subject; "Judgment concerning Episcopacy, whether it be God's Ordinance," 1598, 4to.; together with single "Sermons," "Orations," "Letters," and controversial tracts. *Fuller's Abel Redivivus. Wood's Athen. Oxon. Vol. I. Neal's Hist. Purit. Vol. II. ch. i. — M.*

RAZI, one of the surnames of the famous Mussulman Dr. FAKHREDDIN MOHAMMED BEN OMAR BEN KHATIB REI, AL TEMINI, AL BEKRI, who was a native of the city of Rîi in the Persian Irak, of which the word RAZI is the appellative. He was born in the

year of the Hegira 543, corresponding with 1148 of the Christian era, and became one of the most celebrated doctors of the sect of *Schafii*. His knowledge was not confined to the learning usually taught in the Mahometan schools, but it also comprehended the sciences imported into the East with the writings of the Grecian sages; and he was a very eloquent preacher both in the Arabic and Persian languages. By these qualifications he acquired the favour of several princes, particularly of Gaiatheddin, a Sultan of the Gaurid dynasty, who erected a college for him in the city of Herat in Chorasán. From this situation he was driven by the intrigues of the Cadi Abdalmegid, of the sect of the *Keramians*, who were superstitiously attached to the literal sense of the Koran, and who contended that the Deity was corporeal, and of human shape. Having challenged Razi one day to a public dispute on these attributes of God, he was so confounded by the superior reasoning of the latter in defence of the divine spirituality, that he became his bitter enemy, and seized every opportunity of calumniating him to the Sultan, as a man who under the cloak of philosophy concealed irreligious and impious notions. Finding that his insinuations produced no effect upon the Sultan, he determined to avail himself of his influence with the populace, whose prejudices were on his side, to ruin his opponent. In one of his sermons, therefore, he expatiated with such fervour on the necessity of preserving pure the true faith, revealed by God to the prophet, and transmitted by tradition from the prophet to the first Mussulman doctors; lamenting, at the same time, the corruptions which the disciples of Aristotle and Avicenna, particularly Razi, had attempted to incorporate with it, and accompanying his lamentations with floods of tears; that the passions of his auditory were raised to the highest pitch, and they proceeded in a tumultuous body to the Prince's palace, where they compelled him by their clamours and menaces to banish Razi from the city. Sometime afterwards, when this enthusiastical effervescence had subsided, the Sultan recalled Razi, who died at Herat in the year 606 of the Hegira, or A. C. 1209, at the age of 61. He was the author of "*Erschad almadhar ala Lathaif alisrar*," or, "An Introduction to the most subtle Mysteries, for the Use of Men of Genius," in which he proves and explains the principles of Mussulmanism philosophically; "*Mihassel Alafkar*," a treatise on metaphysics and scholastic divinity, which has had

numerous commentators; "*Ossoul Fiddin*," or, "The Principles of the Faith," containing discussions of various philosophical and theological topics, and, among others, a dissertation against the eternity of the world, which shews that he was not so confirmed an Aristotelian as his enemies represented him to be; and the work, entitled, "*Ekbtiarat al Nagiouniab*," or, "Select Astronomical Researches," has also been attributed to him, as well as other pieces mentioned by our authority.

RAZI, is also the surname of a very celebrated physician, philosopher, chemist, and astronomer, called, MOHAMED BEN ZAKARIA, a native of the same city with the preceding, who flourished under the caliphate of Moctader, of the dynasty of the Abbassides, and died in the year of the Hegira 310, or A. C. 922, to whom some writers ascribe the "*Ekbtiarat al Nagiouniab*;" of Abdalrahman Ben Omar, Ben Sabal, Aboul-Houssain Al-Sefi, whose memory is highly respected by the Mahometans, on account of his having been the institutor of a rule of rigid ascetic discipline for Mussulman devotees, and who died in the year of the Hegira 376, or A. C. 986; and of several other writers whose names are given in *D'Hervé's Bibliothèque Orientale*. — M.

RECHENBERG, ADAM, an eminent German Lutheran divine and professor in the 17th century, was a native of Meissen, in Upper Saxony, where he was born in the year 1642. Having gone through a course of elementary learning at Freyberg, he went to pursue his academical studies at the University of Leipsic, where he distinguished himself by his proficiency in the different branches of literature, and received the degree of doctor. In a short time he acquired a high reputation by the public lectures which he delivered; and he was created professor of philology and of history in the year 1677. This professorship he exchanged in 1699 for that of divinity, which he retained till his death in 1721, when he was about 79 years of age. To his various and solid erudition, the following works, of which he was either editor or author, bear ample testimony: "*Athenagoræ pro Christianis Apologia, Græcè, cum Interpretatione Latina Suffridi Petri, et Grammaticorum Observationibus*," in 2 vols. 4to., 1684 and 1685; "*Athenagoræ de Resurrectione Mortuorum Liber, cum Annotationibus*," 1684, 4to.; "*Appendix tripartita Isagogica ad Libros Symbolicos*;" "*Rolandi Maresii Epistolæ Philologicæ*," 1687, 12mo.; "*De Studiis Academicis Liber singularis*," 1690, 12mo.; "*De Raptu En-*

esti et Alberti Ducum Saxoniae," 1690, 4to.; a preface and notes to "Laur. Ingew. Elingii Historia Græcæ Linguae," 1691, 8vo.; the same to a collection entitled "Historiæ rei Nummariæ Veteris Scriptores aliquot Insigniores, ad Lectionem Sacrorum et Profanorum Scriptorum utiles, cum Bibliotheca Nummaria, &c.," 1692, in 2 vols. 4to.; "De Nobilitate Misniæ literatæ," 1694, 4to.; "De Musæo Alexandrino," 1698, 4to.; "Dissertationes Historico-politiæ," 1698, 8vo.; "Summarium Historiæ Ecclesiasticæ," 1699, 12mo.; "Fundamentum Religionis Prudentum," "Prælectiones et Institutiones Historiæ," 1707, 12mo.; "Edmondi Richerii Obstetrix Animorum," 1708, 12mo.; "Dissertations;" "Disputations;" controversial tracts on the subject of grace, against the learned Ittigius, &c. He had a son named CHARLES-OTHO, who was born at Leipsic in 1689, and died in 1751. His studies were chiefly directed to the science of jurisprudence; and he became doctor of civil and canon law, assessor to the tribunal of the court, canon of Naumburg, public professor of the pandects, and member of the lesser college of princes. He was the author of "Institutiones Jurisprudentiæ Naturalis;" "Institutiones Juris publici;" "Regulæ Juris privati," &c.; and he took a part in conducting the "Acta Eruditorum" of Leipsic. *Saxii Onomast. Lit. par. v. Moreri. Nouv. Dict. Hist.—M.*

REAL. See St. REAL.

RÉAUMUR, RENÉ-ANTOINE FERCHAULT, Sieur de, a very eminent naturalist, was born in 1683, of a family in the law, at Rochelle. Quitting the study of law to which he was bred, for those of mathematics, natural history, and natural philosophy, he repaired in 1703 to Paris as the centre of scientific information. He so much distinguished himself in a few years, that in 1708 he was admitted into the Academy of Sciences. From that time he entirely gave himself up to the pursuits of natural history in all its branches, and few men have passed a life more actively and usefully employed. Utility was a constant aim in all his enquiries, even into the most minute parts of nature; and experiment and observation were his perpetual guides. He theorized little, but no one surpassed him in the patient industry with which he observed natural phenomena, or followed the processes of art. The Memoirs of the Academy of Sciences are enriched with his communications from 1709 to 1756, and their number, value, and variety are equally extraordinary. The improvement of manufactures was a great object of his at-

tention. In 1722 he published a very important work on iron and steel, entitled "L'Art de convertir le Fer forgé en Acier, et l'Art d'adoucir le Fer fondu," &c., 4to., which contained a minute and scientific account of the processes employed in that branch of manufacture, with hints for their improvement. His services to his country by this performance were rewarded by the Regent Duke of Orleans with a pension of 12,000 livres, which he accepted only on the condition that it should be placed under the name of the Academy, which should enjoy it after his death. He introduced into France the manufacture of tinned iron, which article had before been imported from abroad; and he made a great many experiments in the manufacture of porcelain, which contributed to its perfection in France. A curious kind of porcelain made from the *unvitrifying* (if it may be so termed) of bottle glass bears the name of Réaumur, its discoverer. In a "History of the Auriferous Rivers of France," he gave a detail of all the methods practised to separate the particles of gold from the sands containing them. He also made numerous experiments relative to the art of hatching chickens by artificial heat, as practised in Egypt, which he published in 2 vols. 12mo., 1752.

In physics Réaumur rendered his name celebrated by his thermometer, which is still the only one used in France, and in the greatest part of the European continent. Its freezing point is marked zero, and its boiling-water point 80: this is generally regarded as a preferable mode of division to that of Fahrenheit, though it has the inconvenience of requiring a positive and negative notation for low degrees of heat. The most valuable of his physiological experiments were those relating to the concoctive powers of the stomach in granivorous and carnivorous birds, in which he clearly established the different modes of action in these two classes, viz. by triture and by solution. These were communicated to the Academy of Sciences in 1752. In natural history he acquired the greatest fame as an entomologist. Besides a number of curious papers on this subject in the Memoirs of the Academy, he published a very elaborate work entitled "Mémoires pour servir à l'Histoire Naturelle des Insectes," in 6 vols. 4to., 1734 to 1742. This was the labour of many years, and the result of innumerable observations made in his garden, in which he kept insects of all kinds, that he might examine into their generation, changes, and mode of life. By his eloquence and taste

in description he has rendered this one of the most entertaining books in natural history, whilst it affords a vast fund of new and correct information. If he is somewhat diffuse in narration, it is to be considered that the minute objects with which he was conversant could not be made intelligible without large details.

Réaumur was a man of much private worth, of mild and amiable manners and correct morals. He died at his estate in Le Maine in 1757, at the age of nearly 75, of the consequences of a fall. He bequeathed his manuscripts and cabinet of natural philosophy to the Academy of Sciences. *Nouv. Dict. Hist. Halleri Bibl. Anat.*—A.

RECORDE, ROBERT, a learned physician and mathematician in the 16th century, was descended from a genteel family in some county of Wales, and flourished under the reigns of Henry VIII., Edward VI., and Mary. Of the year of his birth we have no account; though it must have been early in the century, since he was entered of the University of Oxford about the year 1525. At the regular period he took the degree of B. A.; and in 1521 he was elected fellow of All-Souls-college. Here he publicly taught arithmetic, and other branches of the mathematics, by methods so admirably adapted to the improvement of his pupils, "that," as Wood expresses himself, "none ever did the like before him in the memory of man." But besides cultivating the mathematical sciences, he devoted his attention to the study of physic, intending to follow the medical profession. As Cambridge seems at this time to have had the highest reputation as a medical school, he went to that University, where he passed through a requisite course of studies, and was admitted to the degree of doctor in that faculty in the year 1545. Honoured with the esteem of all who knew him, for the great knowledge which he possessed in several arts and sciences, he afterwards returned to Oxford, where he resumed his labours in the capacity of mathematical tutor, in connection with the exercise of his new profession. From Oxford he removed to London, and was honoured, as it has been said, with the appointment of physician to King Edward VI. and Queen Mary, to each of whom he dedicated some of his books. However, owing to some cause which is not explained, he appears to have become embarrassed in his circumstances, and to have been confined for debt in the King's Bench prison, where he died in 1558, when, probably, he was not much more than fifty years of age. Among the

mathematical books published by him, the first, in order of time, of which we have any account, is entitled, "*The Pathway to Knowledge*, containing the first Principles of Geometrie, as they may moste aptly be applied unto Practise, bothe for use of Instrumentes geometricall and astronomical, and also for Projection of Plattes in every Kinde, and therefore much necessary for all Sortes of Men," 1551, 4to., dedicated to King Edward VI. This was followed in the succeeding year, by "*The Ground of Arts*, teaching the perfect Worke and Practise of Arithmetick, bothe in whole Numbers and Fractions, after a more easie and exact Forme then in former Time hath bene set forth," 8vo. This work passed through many editions, and was corrected and augmented at first by the famous Dr. John Dee; then by John Mellis, a school-master, in 1590; next by Robert Norton; then by Robert Hartwell, practitioner in mathematics in London; and again by R. C., &c. All these additions were printed together in 1623, in a large 8vo. volume. The author's next mathematical publication was entitled, "*The Castle of Knowledge*, containing the Explication of the Sphere, bothe celestiaall and materiaall, and divers other Things incident thereto. With sundry pleasant Proofes and certaine newe Demonstrations not written before in any vulgare Workes," 1556, folio. In 1557, appeared his "*Whetstone of Witte*, which is the seconde Parte of Arithmetick; containing the Extraction of Rootes; the Cossike Practise, with the Rules of Equation; and the Workes of Surde Numbers," 4to. Of this work Dr. Hutton has given an analysis in his "Mathematical Dictionary," under the article ALGEBRA. According to Sherburne, the author also published a mathematical work, entitled, "*Cosmographiæ Isagogen*;" and he wrote a book, "*De Arte faciendi Horologium*;" and another, "*De Usu Globorum, et de Statu Temporum*." Wood says, that he likewise wrote several pieces on physic, anatomy, politics, and divinity; but states, that he had seen only one of them, entitled, "*The Urinal of Physic, &c.*," reprinted in 1582, 8vo., and knows not whether any of the others were ever committed to the press. *Wood's Athen. Oxon. Vol. I. Hutton's Math. Dict.*—M.

REDI, FRANCESCO, an eminent physician, philosopher, and poet, was born of a noble family at Arezzo in 1626. He studied in the University of Pisa, where, in 1647, he took a doctor's degree in philosophy and medicine. After visiting Rome and Naples, and improv-

ing himself by frequenting the libraries and learned men in those capitals, he returned to Tuscany, where he obtained an introduction to the Grand Duke Ferdinand II. His modesty, agreeable manners, and various accomplishments, soon ingratiated him with this prince; and it was not long before he made himself known to the literary world by the fruits of his genius. He was first distinguished for his productions in Italian poetry, which rank among the most elegant and cultivated in the language. They gave him admission into the academies of the Gelati of Bologna, and the Arcadi in Rome, and afterwards into that Della Crusca. It is probable, also, that he was a member of the philosophical society del Cimento, since he mentions chemical experiments in which he was engaged by order of the Grand Duke. He wrote in Italian prose with equal purity and elegance, and is cited as an authority in the dictionary Della Crusca, to the compilation of which he also contributed, by his fine collection of Tuscan authors. In his own profession, he raised himself to eminence by great simplicity of practice, and the rejection of false theories and idle superstitions; and he rendered himself so acceptable at court, that the Grand Dukes, Ferdinand II. and Cosmo IV., made him their first physician, and placed great confidence in his skill. As a naturalist, he became famous by his experiments on insects and vermes, and on the poison of the viper. He was one of the philosophers who had a principal share in overthrowing many errors proceeding from a blind attachment to the ancients, especially that of the generation of animals by means of putrefaction. His experiments were considered as decisive in proving that no production of living creatures took place in circumstances where the access of ova was entirely debarred. Redi possessed that degree of philosophical incredulity, and disregard to authority, without which no old errors can be corrected, or new truths established; and he merits a high rank among those who, in the 17th century, promoted the advancement of natural knowledge by the only sure means of experiment and observation.

This physician passed his life in a dignified station, highly esteemed by the princes whom he served, and generally respected by his countrymen and foreigners. His house was frequented by a number of distinguished disciples, whom he animated to the pursuit of science, in which several of them became eminent. His conversation was both lively and instruc-

tive; and with an appearance of gravity approaching to austerity, he possessed a fund of pleasantry and facetiousness. The activity of his mind was displayed in perpetual employment, one kind of study being relieved by another, without any interval of relaxation. In his latter years he was afflicted with epileptic attacks, one of which probably proved fatal to him at Pisa, whither he had retired for the benefit of the air, and where he was found dead in his bed on March 1st, 1698. He was interred at Arezzo, and various honours were conferred upon his memory by the learned societies of which he was a member, and by the Grand Duke, who caused three fine medallions to be struck to his honour.

The writings of Redi were all in his native language, in which he is accounted a classical author. An observation made by Fabroni concerning his style is worthy of attention. "Considering it as the principal office of a writer to express his meaning in the clearest manner, and never to stop the reader, he did not hesitate often to repeat names and surnames, and to reiterate whatever, if omitted, might produce a degree of obscurity, though the omission might be graceful." Examples of the contrary practice are but too frequent in modern authors. His principal works are the following: "*Osservazioni intorno alle Vipere*," 1664; in this work he shewed that poisons received without injury into the stomach, may be fatal in the minutest portion when mixed with the blood by a wound: he also gave a description of the organs secreting and conveying the poison of the viper, and disproved the opinion of Charas, that it was the rage of the animal alone which made its bite venomous. He afterwards published a letter on the same subject, in reply to Charas' defence of his opinion. "*Esperienze intorno alle Generazioni degl' Insetti*," 1668, 4to.; it is in this work that he principally refutes the notion of generation from putrefaction, and shews that it is to be attributed to ova; he, however, throws out a very singular opinion concerning the gall-insects, conceiving that they may be generated by the action of the soul or living principle of the vegetable; but this idea he renounced after Malpighi's dissertation on galls. "*Esperienze intorno a diverse cose naturali, e particolarmente a quelle che se vengono portate dall' Indie*," 1671, 4to.; "*Osservazioni intorno agli Animali viventi, che se trovano negli Animali viventi*," 1684, 4to.; in this work are many curious observations concerning the anatomy, mode of life, &c. of

animals which reside within the bodies of other animals. "*Osservazioni intorno á pellicelli del Corpo umano*," 1687, 4to., under the name of Cosmo Bonomi. To these philosophical works may be added observations on the glass drops here called Prince Rupert's; experiments on factitious salts; and a letter on the invention of spectacles. His "*Lettere*," forming two volumes of his works, contain much matter of science and erudition. As a medical writer he chiefly appears in his "*Consulti Medici*," published in 1726 by Manni; in these his practice seems more distinguished by simplicity than efficacy. Of his poetical productions, the most esteemed is his dithyrambic poem entitled "*Bacco in Toscana*," which, for fervour of imagination, energy of diction, and force of versification, is accounted superior to any other of the class. Of his "*Sonetti*" a magnificent edition was published at Florence in 1702. All the physical and medical writings of Redi have been translated into Latin. Editions of the whole of his works have been given at Venice in 1712, 1728; and at Naples in 1741, 7 vol. 4to. *Fabroni. Tiraboschi. Halleri Bibl. Med. and Anatom.* — A.

REENBERG, THEOCARUS, one of the best Danish poets of his time, was born at Viborg, in 1656, and received the elements of his education at the school of that place. In 1680 he travelled into foreign countries, after having undergone an examination by the theological faculty, and returned to Denmark in 1682; he then married, and purchased an estate not far from Aarhus, and in 1703 was appointed fourth judge in Jutland. In 1730 he became a counsellor of justice, and died in 1742. His poetical works were published at Copenhagen in two parts, 8vo., 1769, by his grandson, Töger Reenberg Teilmann, with a preface by Kofod Anker, and Luxdorph's annotations. *Forsög til et Lexicon over Danske, Norske og Islandiske lærde mænd af, Jens Worm.* — J.

REGINALD, ANTHONY, a French Dominican monk in the 17th century, whose writings are held in much esteem by the Jansenist party. During many years he filled the theological chair in the convent belonging to his order at Toulouse, and distinguished himself by his zeal in propagating the doctrines of Aquinas and Augustine respecting grace. About the year 1644, he published, in Latin, "*A Theological, Historical, and Canonical Question*," &c., intended to ascertain the sentiments of the council of Trent, relating to efficacious grace and the *middle science*. This piece involved him in a controversy, an

account of which may be seen in Moreri. Afterwards he published a little "*Theological Tract on the celebrated Distinction between compound Sense and divided Sense*;" one of the points discussed by the Jansenists with the same subtle and sophistical refinements which they blamed in the Jesuits. This piece underwent numerous impressions; and it was followed by a work, "*Concerning the Two Principles to which the whole of Divinity is reducible*," in 3 vols., &c. Our author died at Toulouse, in the year 1676. He left behind him in manuscript his principal work, which passed through the hands of M. Arnauld and Father Quesnel, and did not make its appearance before the year 1706, when it was published under the title of "*De Mente Concilii Tridentini circa Gratiam per se efficacem*," in a large folio volume. *Moreri. Noun. Dict. Hist.* — M.

REGINO, a celebrated German ecclesiastical writer and chronicler, who flourished at the close of the 9th and the commencement of the 10th century. He embraced the monastic life at the Benedictine abbey of Prum, in the diocese of Trevës, and by his conduct gained such general respect among the fraternity, that, in the year 892, when the Abbot Farabert resigned his post, Regino was by their unanimous voice elected to that dignity. His elevation, however, was not viewed without envy by certain individuals, who by their intrigues compelled him to renounce his charge in the year 899. From this time, according to some writers, he lived in the condition of a common monk at the abbey of Prum; while others relate, with greater probability, that he retired, and spent the remainder of his days in the abbey of St. Maximin at Treves. He died about the year 908. He was the author of "*A Chronicon*," extending from the birth of Christ to the year 907, divided into two books, which will be found of use in illustrating the history of his time, and, in particular, that of the Franks and Germans. This "*Chronicon*" was first published at Frankfort, in 1583, with an appendix by a writer of much more modern date, continuing it from the year 907 to 972; and it is to be found in Pistorius's collection, entitled, "*Scriptores de Rebus Germanicis*," &c. Regino also wrote "*De Disciplinis ecclesiasticis et Religione Christiana, Lib. II.*;" the first book containing those canons which relate to ecclesiastical persons; and the second, those which regard the laity. This work was undertaken by him about the year 906, at the request of Rathbode, Archbishop of Treves,



REGINO, CHRONOGRAPHVS
ABBAS, PRUMIENSIS,

De. Larmessin. sculp.

chiefly for the benefit of his diocese; and it was drawn up from the canons of the councils, particularly those of France, the decretals and letters of the popes, passages from the fathers, the Theodosian code, and the capitulars of Charlemagne and his successors. It has been followed, and frequently copied, by succeeding collectors of canons. It was first published, with an appendix by Joachim Hildebrand, at Helmstadt, in 1659, from a manuscript of Flacius Illyricus; and afterwards by M. Baluze, with additions, and a very learned preface and notes, in 1671, 8vo. Trithemius attributes other works to Regino, which in his time were no longer extant; and he pronounces him the best German writer of his age. *Cave's Hist. Lit. Vol. I. sub sec. Phot. Dupin. Moreri.* — M.

REGIOMONTANUS. See MULLER, JOHN.

REGIS, PETER-SYLVAN, a celebrated French Cartesian philosopher who flourished in the 17th century, was born at Salvétat de Blanquefort, in the Agenois, in the year 1632. After having been instructed in classical learning and the belles lettres by the Jesuits at Cahors, he commenced the study of divinity at the University of that city, intending to qualify himself for the clerical profession. The progress which he made was so uncommon, that at the end of four years he was offered a doctor's degree without the payment of the customary fees. Conceiving, however, that it would be more creditable to receive that honour from the faculty of the Sorbonne at Paris, he went to continue his theological studies in the University of that city. Here a change took place in his views of things, which determined him to relinquish all thoughts of entering into the church, and to devote himself to the study of the Cartesian philosophy, to which Rohault was at that time making numerous converts by his lectures. Under his instructions, and by close application, Regis became an adept in that system, and zealous for contributing to promote its triumphs over the old philosophy. With this view he went to Toulouse in 1665, and read a course of public lectures upon the principles of Des Cartes. As he possessed a fluent and pleasing manner of delivery, together with a very happy method of explaining abstract subjects to his auditors, his lectures soon became exceedingly popular, and were attended by persons of all ranks and characters, who enlisted themselves in the number of his disciples. Among these were to be found the magistrates, the literati, the

clergy, and even the women of Toulouse, who affected to discard the ancient in favour of the new philosophy. To express their gratitude to the man who had been the instrument of diffusing this light over their city, the Toulousians granted him a pension charged on the rents of the Hotel de Ville: "A circumstance," says Fontenelle, "corresponding more with the spirit and usages of ancient Greece, than of modern times." In the year 1671, our philosopher was prevailed upon by the Marquis de Vardes, one of his zealous disciples, to accompany him to Montpellier, where he proved as successful an advocate for Cartesianism as at Toulouse. At length he was induced by his friends to return to Paris, in the year 1680, as to the most proper scene for the exhibition of his great talents. His lectures in the metropolis were equally popular as they had been at Toulouse and Montpellier; and so great was the concourse which attended them, that the friends to the peripatetic doctrine began to be alarmed, and instead of contenting themselves with opposing him by argument, complained against him to the Archbishop of Paris. This prelate, conceiving himself bound to protect the philosophy of Aristotle, which prevailed in the church and in the schools, prohibited Regis, in the King's name, from continuing his lectures; and they were accordingly suspended for several months. Afterwards, however, the Archbishop withdrew his interdict, and our author zealously devoted the remainder of his life to the propagation of the Cartesian philosophy, both by his lectures and by his writings. In the year 1699, he was admitted a member of the Academy of Sciences; but his infirmities prevented him from assisting at the meetings of that body. He died in the year 1707, about the age of 75, highly esteemed by persons of the first distinction for his talents, his disinterestedness, and his agreeable manners. His works abound with proofs of his ingenuity and learning, and entitle him to this notice, notwithstanding that they have been in a considerable degree superseded by the great discoveries and advancement in philosophical knowledge since his time. They consist of "A System of Philosophy, containing Logic, Metaphysics, and Morals," 1690, in 3 vols. 4to., exhibiting a judicious and perspicuous view of the ideas of Des Cartes on those subjects, which was reprinted in 1691 at Amsterdam, with the addition of a discourse on ancient and modern philosophy; "An Answer to the Book of M. Huet, entitled, 'Censura Philosophiæ Cartesianæ,'" 1691,

12mo.; which Bayle pronounced to be a model for every writer on the same side of the question; another "Answer to the Critical Reflections of Du Hamel on the 'System of Philosophy,'" 1691, 12mo.; and controversial pieces against Father Malebranche: some intended to prove, that the apparent magnitude of an object depends solely on the magnitude of its image, traced on the retina; and others contesting his doctrine on the nature of ideas. Among the latter, is a metaphysical tract on the question, "Whether Pleasure makes us really happy?" 1694, 4to. A few years before the author's death, he employed himself in writing a treatise to prove the harmony between faith and reason, which he published in the year 1704, under the title of "The Use of Reason and of Faith," in 4to. *Fontenelle's History of the Academy of Sciences. Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.* — M.

REGNARD, JOHN-FRANCIS, a French poet and writer of comedy, was born of a good family at Paris in 1647. His earliest passion was that for travelling, and he first made the tour of Italy. On his return, embarking at Genoa for Marseilles in an English ship, the vessel was taken by the Algerines, and the crew were made slaves at Algiers. Regnard, who was versed in the art of cookery, had the good fortune to ingratiate himself with his master by the exercise of his skill. His good appearance and manners also made him a favourite with his master's ladies; and giving way to their advances, he was unluckily discovered and delivered up to justice. The interposition of the French consul, and a considerable bribe, saved him from the alternative of being burnt or turning Mahometan. He returned to France, and in 1681 departed upon a new tour to the northern countries of Europe. With two of his countrymen he proceeded from Stockholm to Torneo, and thence, up the river of that name, to the borders of the Icy Sea, where he left four Latin verses, with his own name and those of his companions inscribed as memorials of their travels. He returned through Poland and Germany to Paris after an absence of three years. Satiated at length with a rambling life, he purchased the office of lieutenant of the waters and forests of a district, and an estate upon it, 11 leagues from Paris, and there sat down to enjoy himself and cultivate his taste for literary pursuits. He composed a number of comedies for the French theatre, which were acted with success, and placed him, in the general opinion, next

to Moliere in true comic humour. Gaiety is the predominant character of Regnard's comedies, which is sometimes maintained at the expence of morality. He excelled not less in elevated or genteel comedy, than in the low or familiar. His two best pieces are reckoned to be "Le Joueur," and "Le Legataire;" for describing to the life the scenes of the first he was well qualified, as being himself a gamester and a lucky one. His comedies are eight in number, besides some pieces for the Italian theatre, and an opera. He also published miscellaneous poems, consisting of satires, epistles, &c. He had a caustic vein, and was naturally inclined to satire; and he repaid, by a long literary hostility, the injustice of Boileau, who undervalued his talent for comedy. In prose he gave a relation of his travels, of which the only part that excited much interest was his account of Lapland. This man of pleasure and gaiety, who is, however, said to have been a prey to melancholy, died in 1709, at the age of 62. Of his works printed collectively the best edition is that of Paris, 1790, in 4 vols. 8vo., with remarks. *Moreri. Nouv. Dict. Hist.* — A.

REGNAULT, NOEL, a French Jesuit and useful scientific writer in the 18th century, was born at Arras, in the year 1683. We are furnished with no other particulars concerning his life, than that next to the duties of piety, the study of philosophy, ancient and modern, engaged the principal share of his attention. To experimental philosophy, in particular, a considerable part of his time was devoted; and not merely for the purpose of amusement, as his labours prove, though he cannot be said to have acquired the highest reputation in this department of science. He died in 1762, at the age of 79. He was the author of "Dialogues in natural Philosophy," which made their first appearance in three, and subsequently in five vols. 12mo., and are recommended as an useful manual for such young students as are desirous of some further information on the subjects of which they treat, than is commonly obtained in colleges; "The Ancient Origin of the Modern System of Physics," in 3 vols. 12mo., in which he is said to have stripped several eminent natural philosophers of their pretensions to some discoveries of which they have claimed the merit; "Mathematical Dialogues," 1747, in 3 vols. 12mo.; and "Logic in the Form of Dialogues," 1742, 12mo. *Nouv. Dict. Hist.* — M.

REGNIER, MATHURIN, a French poet, was born at Chartres in 1573. He is said to



have displayed at an early period a propensity to satire, which his father in vain attempted to correct by chastisement. The exercise of his satirical talents, however, procured him some powerful patrons, among whom were the Cardinal Francis de Joyeuse, and Philip de Bethune, both of whom he accompanied to Rome. They also obtained for him several benefices, (for he had received the tonsure,) and a pension upon an abbey. He did not suffer the clerical character to be any restraint upon his pleasures, and died in 1613, at the age of 40, exhausted by a licentious course of life. A gay epitaph which he composed for himself is cited as a proof that he continued in the sentiments with which he lived; but, on the other hand, a few spiritual poems in his works are supposed to indicate that he was converted before his death. The question is of little importance. The works of Regnier consist of satires, epistles, elegies, stanzas, odes, &c. : of these, his satires are the most esteemed, and they make a kind of epoch in French poetry. Boileau thus speaks of them :

De ces maitres savans, disciple ingenieux,
Regnier seul parmi nous formé sur leurs
modeles,
Dans son vieux style encore a des graces
nouvelles ;
Heureux si ses discours craints du chaste
lecteur
Ne se sentoient des lieux ou frequentoit
l'auteur,
Et si du son hardi de ses rimes cyniques
Il n'alarmoit souvent les oreilles pudiques.

The poems of Regnier have been frequently printed. The best editions are those of Rouen, 8vo., 1729, and of London, 4to., 1734, with curious remarks. *Moreri. Nouv. Dict. Hist.* — A.

REGNIER-DESMARAIS, FRANCIS-SERAPHIN, a French man of letters, was born at Paris in 1632, of a family originally from Saintonge. He received his education at the seminary of Nanterre and the college of Montaigu, in the last of which he relaxed from the study of scholastic subtleties by a translation in French verse of Homer's *Battle of the Frogs and Mice*. Being the younger son of a numerous family, he had to depend solely upon his own exertions for making his way in the world, and he successively attached himself to several persons of rank, whom he accompanied in their travels. Making a proper use of his opportunities, he acquired the knowledge of the Italian and Spanish languages, and he became so much

a master of the former, that when he attended the Duke of Crequi on his embassy to Rome in 1662, he wrote the official letters in Italian with so much purity that they were not known to be the composition of a foreigner. He obtained a still greater literary triumph by writing an ode in the manner of Petrarch, which passed upon some academicians della Crusca as a newly discovered piece of that famous poet. In consequence, he was elected in 1667 a member of that celebrated academy. At the age of 36 he took ecclesiastical orders for the purpose of enjoying a priory given him by Lewis XIV. as a reward for his public services; and two years afterwards, in 1670, he was admitted into the French Academy, though as yet undistinguished as a French writer; but it was supposed that his knowledge of ancient and modern languages would be useful to that body in the compilation of its dictionary. Soon after, at the request of the Jesuits, he translated from the Spanish a treatise by one of their brethren, "On Christian Perfection," and as, about the same time, another version was made by the Port-Royal, a kind of party rivalry took place between the patrons of the two translations. In his capacity of academician Regnier displayed so much activity and zeal, that, on the death of Mezerai in 1684, he was appointed to succeed him as secretary. Soon after, the quarrel broke out between the Academy and Furetiere, which afforded so much matter of discussion and amusement to the public; and the memoirs which appeared on the part of the Academy, and which were solid and moderate, were all composed by Regnier. When the dictionary was at length completed, the secretary, by order of the academy, drew up a preface, and an epistle-dedicatory to the King; but, during his absence, other members, who were inspired with the emulation of becoming the vehicles of academical incense to the throne, procured a preference for their own productions. This disappointment drew from Regnier some critical remarks upon the rival performances, tinged with that cavilling and disputatious spirit which appears sometimes to have been not a little troublesome to his associates, and which, according to Furetiere, gave him the name of the Abbé PERTINAX. He was so attached to his own opinion, that he could seldom be prevailed upon to let a dispute drop till his antagonists seemed, at least, to give up the point. The sage Fontenelle being once present at an academical discussion in which Regnier was warmly engaged, said, "This is a dispute that might be prevented

from ever ending, and therefore it ought to be ended immediately." The Abbé, however, possessed all the better parts of an unyielding disposition. He was steadfast in his friendships, inflexibly upright, and scrupulously veracious. The last quality he nobly expressed, when on being urged to violate the truth in favour of a man in power, and under the penalty of losing his friendship, he said; "I had rather quarrel with him, than with myself."

Regnier obtained several benefices, and it is thought he would have been promoted to the mitre, had he not incurred some scandal by the translation of a scene in the "Pastor Fido," which seems to inculcate a licentious morality; and also been suspected of writing a still more objectionable copy of verses. He was occasionally employed in public affairs; and being once dispatched by the French court on a business of importance to that of Bavaria, though on the road he broke a rib by a fall, he brought back an answer to Versailles in five days. His firmness of mind was shewn by the patience with which he bore some painful and dangerous complaints, without having recourse to medical assistance, of which he had an unfavourable opinion. He died at Paris in 1713, at the age of 81.

This writer drew up a great many of the fundamental and most important articles in the "Dictionary of the French Academy," which were executed with great care, and were generally approved; and he published the result of his long study of the principles of the French language in his "Grammaire Française," 2 vols. 12mo., 1676, which, though less profound in the metaphysics of grammar than that of the Port-Royal, is considered as a valuable performance. His other works in prose were "L'Histoire des Démêlés de la France avec la Cour de Rome, au Sujet de l'Affaire des Corses," 4to., 1707; and Translations of Cicero's Works, "De Divinatione," and "De Finibus," correct and elegant. In verse he published an Italian version of the Odes of Anacreon; and Miscellaneous Poems in Latin, French, Italian, and Spanish. His French poems, by which his poetical talents can best be estimated, are varied, ingenious, and well-turned, but possessed of little fire or force. His translation into French verse of the first book of Homer's Iliad showed that simple sublimity was not his talent, though he prefixed a sensible defence of the Greek bard against the strictures of Perrault. *D'Alembert Memb. de l'Acad. Fr. Nouv. Dict. Hist.*—A.

REGULUS, MARCUS ATILII, a cele-

brated Roman general, was raised to the consulate the first time B. C. 267, and, in conjunction with his colleague Libo, obtained the honour of a triumph for their success over the Salentines, from whom they took their capital Brundisium. During the first Punic war, the Romans being determined to make a great effort to bring it to a conclusion, again elected Regulus consul, together with L. Manlius Vulso, B. C. 256, with orders to carry their arms into Africa. They sailed with a very powerful fleet to Sicily, where, off Ecnomus, near Heraclea, they encountered a superior Carthaginian force under Hanno and Hamilcar, which they totally defeated. After refitting in Sicily, and taking fresh troops on board, the consuls sailed for the African coast, where they took possession of the town of Clupea. Thence they advanced towards Carthage, which city was thrown into the utmost consternation by this unexpected invasion; and after plundering the country almost to its gates, they returned to Clupea loaded with booty of all kinds. Orders soon after arrived from Rome for the return of Manlius to Italy, leaving Regulus with part of the fleet and army to conduct the war in Africa. A plea which Regulus is said to have made for his own recall affords a remarkable trait of Roman manners at that period. The consul possessed a farm of seven acres, from which his family derived their subsistence; and he informed the senate, that his bailiff being dead, a day-labourer who had been employed had stolen his cattle and carried off his stock, so that his own presence was necessary to provide for the support of his wife and children. The plea was, however, over-ruled by an order that they should be maintained at the public expence; and Regulus was directed to continue in Africa with the title of proconsul, after his consular year should have expired. The troops left with him amounted to no more than 15,000 foot and 500 horse; but he appears to have been reinforced in the sequel.

Regulus, again advancing towards Carthage, crossed the river Bagrada, (in passing which, according to the Roman historians, he was encountered by a monstrous serpent,) and laid siege to a town not far from the metropolis. Hamilcar having approached with an army to relieve the place, Regulus made a sudden attack upon him, and gave him a total defeat. After this success, nothing remained to resist him whilst he was taking Utica, Tunis, and a great many other towns. A revolt of the Numidians reduced the Carthaginians to still greater distress; so that it appears more pro-

bable that a proposal for peace should have come from them, than, as Polybius represents, from Regulus. The proconsul, however, was not unwilling to have the honour of terminating the war; but the conditions which he prescribed were so unreasonable, that the senate of Carthage could not for a moment listen to them, and resolved upon a vigorous prosecution of hostilities. During the interval of negotiation, a body of Greek mercenaries arrived at Carthage, commanded by Xantippus, a Spartan, well experienced in the military school of his country. The supreme command being placed in his hands, by great attention he brought his troops into perfect discipline, and then marched to meet Regulus, who was advancing to the capital. Success had inspired the Roman with contempt of his enemies, and a dangerous confidence in his own superiority. He incautiously passed a river which lay between the two armies, on the view of which movement, Xantippus exclaimed, "The gods befriend us!" and formed his line. Regulus is charged with other mistakes previous to the battle, which ended in the total destruction of the Roman army, except 2000 who broke through and reached Clupea. The unfortunate proconsul was made prisoner, and brought in triumph into that city which he had insulted and devoted to destruction.

Hitherto Regulus has appeared only as a Roman commander, and not one of the most conspicuous: the concluding scenes of his life are those which entitle him to rank among the first of Roman patriots. The Carthaginians are said to have treated humanely all their other prisoners, but to have thrust Regulus into a dungeon, and made him feel all the resentment of an exasperated foe. When, however, a series of fresh defeats had renewed their desires of peace, they began to treat their captive with more lenity, in order to engage him to accompany their ambassadors to Rome, and by his interest promote a reasonable accommodation, or, at least, an exchange of prisoners. Regulus consented to the proposal of going to Rome, after having taken a solemn oath to return to his fetters in case the negotiation should not succeed. When arrived there, he refused to enter the gates, regarding himself as a slave to the Carthaginians; and when his wife, accompanied by his two young children, came out to meet him, he just viewed them as strangers, and then fixing his eyes on the ground, declined their caresses. The senators, assembled in the suburbs to give audience to the Carthaginian ambassadors, pressed him

to take his seat as one of their body; but this honour he refused, till commanded by his African masters to accept it. When it came to his turn to give his opinion, he spoke strongly both against granting the Carthaginians a peace in their present humiliated condition, and against exchanging himself and the other Roman captives with the prisoners of importance whom they had taken from that nation. Though convinced by his arguments, the senators were very unwilling to send back so noble a citizen, and the *pontifex maximus* devised some subterfuge by which he might be released from his oath; but he instantly rejected the base suggestion, and declared his resolution to return to Carthage, in the face of the cruel punishment which he might expect for his patriotic advice. Still acting upon the idea of his being no longer a citizen, but a slave, he took no leave of his family, but with a calm and unmoved countenance made way in silence through the crowds of his admiring and pitying countrymen. On his return to Africa, the rage of an exasperated people broke forth in the most inhuman treatment, and he perished in the midst of horrid torments, B. C. 251.

Though there are some variances in the relations of this story, and it may be suspected that Roman hatred has aggravated the cruelty of the Carthaginians, yet that some modern critics should have doubted of the whole, merely from the silence of Polybius and Diodorus, seems an extraordinary degree of historical incredulity. It is not only directly related by a number of historians, but is several times referred to by way of example in the moral writings of Cicero; and is the principal subject of an ode of Horace. It would be difficult to substantiate a national fact upon better evidence. *Cicero de Off. et de Finibus. Horat. Od. iii. 5. Univers. Hist. — A.*

REHOBOAM, King of Judah, succeeded his father Solomon in the year B. C. 975. Immediately after the funeral of his father he went with his court to Shechem, to receive the homage of the heads of all the Hebrew tribes. Before the day fixed upon for that ceremony, the greater number of them, together with Jeroboam the son of Nebat (see his article), had entered into a confederacy to demand a redress of the grievances which they had suffered under the latter part of Solomon's reign, and a promise that the public burdens should be diminished, as the indispensable conditions of their acknowledging his government. When, therefore, they were assembled at Shechem, they laid their terms before Reho-

boam, who took three days to deliberate about his answer. As he was now in the fortieth year of his age, it might have been expected that on such an important occasion, he would have harkened to some of the gravest and most experienced of his father's counsellors, who advised him to soothe the heads of the people with kind and condescending language, and to promise a compliance with their wishes. Unhappily, however, he preferred the council of some thoughtless and hot-headed courtiers who had been brought up with him, and was persuaded by them to assume a haughty tone, and to terrify the confederates into unconditional submission, by threatening them with a more severe administration of government than they had experienced from his father. Accordingly, when after the expiration of the three days Jeroboam and the heads of the tribes had repaired to Rehoboam, following the advice of his intemperate counsellors he arrogantly said to them, "My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions." Exasperated and indignant at receiving such an answer, the confederates disclaimed all further allegiance to the house of David, and the report of their reception produced a tumult among the people. To appease this tumult, Rehoboam was so imprudent as to send Adoram, who presided over the office for collecting the tributes which were the subject of public complaint, and who, on that account, was probably hated by the people as the instrument of their oppression. The interference of this officer excited the multitude to such a pitch of rage, that they stoned him to death; and Rehoboam was compelled to seek his personal safety, by retiring under the escort of his friends to Jerusalem. His behaviour on this occasion induced ten tribes to revolt and elect Jeroboam to the regal dignity; while the tribes of Judah and Benjamin only acknowledged his sovereignty. Out of these tribes he immediately raised an army of a hundred and eighty thousand men, with which he was proceeding to reduce the revolted tribes to submission, when the prophet Shemaiah came, and, as he was divinely directed, prohibited Rehoboam and the two tribes from making war upon their brethren, since their defection had been decreed by God. By this interference of the prophet Rehoboam was induced to abandon his hostile enterprize, and to dismiss his troops. He now applied himself to strengthen the kingdom of Judah, by building and fortifying a considerable number of cities, and other

strong places, which he furnished with garrisons, provisions, and all necessary warlike stores. While he was thus employed, the number of his subjects was greatly increased by the Levites, whom Jeroboam had deprived of the priestly office, and whose abhorrence he had excited by his idolatries. They, therefore, relinquished their dwellings and possessions in all the cities of Israel, and came flocking to Jerusalem. Their example was also followed by vast numbers out of the other tribes, who would not renounce the worship of God, according to the law of Moses. In the fourth year of Rehoboam's reign, however, that prince wickedly deserted the true service of God, and gave himself up to the practice of the vilest idolatries, in which he even exceeded Jeroboam. His subjects, likewise, soon became as impious as their sovereign, and adopted the scandalous rights and unnatural vices of the surrounding pagan nations, more generally than had been done by their forefathers in the time of the Judges. To punish them for their enormous wickedness, God excited a powerful adversary against them, Shishack King of Egypt, who invaded Judea with a most formidable army, with which he obliged many of the fortified cities to surrender, and drove the wealthier inhabitants of the land into Jerusalem for shelter. In these circumstances, the prophet Shemaiah sharply upbraided both King and people for their wickedness, which had brought this distress upon them, and threatened the ruin of the metropolis itself. What he said had so good an effect, that they humbled themselves before God, confessing the criminality of their conduct, and acknowledging the justice of their punishment. This humiliation was accepted by the divine being, who disposed the heart of Shishack to lenity and moderation. For, though Jerusalem submitted to him without resistance, he does not appear to have given it up to plunder, but to have contented himself with stripping the temple and palaces of their abundant treasures. This event took place in the fifth year of Rehoboam's reign; after which he retained the possession of his throne in peace, excepting when he had to repel some aggressions of the King of Israel, for twelve years longer. He died in the year 958 B. C. and in the fifty-ninth year of his age. 1 *Kings* xi. 2 *Chron.* x—xii. *Anc. Univer. Hist.* Vol. IV. b. i. ch. vii. — M.

REID, THOMAS, an eminent Scotch divine and moral philosopher in the 18th century, was born at Strachan in Kincardineshire, of which parish his father was minister, in the year 1710.

After spending two years at the parish school of Kincardine, he was placed under the tuition of an able classical master at Aberdeen, where he made so rapid a progress in his studies that, about the age of twelve or thirteen, he was found qualified for the university, and entered as a student in Marischal college. Here he distinguished himself by his proficiency in the various branches of learning taught during the usual course of four years, particularly in the mathematics, and at the expiration of that period, according to the practice at that time in the University of Aberdeen, probably took the degree of M. A. Afterwards he commenced the study of theology, and in due time was licensed as a preacher. His residence at the university was prolonged beyond the usual term, in consequence of his appointment to the office of Librarian, which had been endowed by one of his ancestors. This situation enabled him to indulge with advantage his passion for study, and united the charms of a learned society with the quiet of an academical retreat. While he held this appointment, he formed an intimate connexion with Mr. John Stewart, who became professor of mathematics in Marischal college, and whose acquaintance strengthened and confirmed his predilection for mathematical studies. For this friend he occasionally read lectures, in which he discovered a happy faculty of making every thing intelligible to the students which he clearly apprehended himself. In the year 1736, Mr. Reid resigned his office of Librarian, and accompanied Mr. Stewart on an excursion into England; where they visited London, Oxford, and Cambridge, and were introduced to the acquaintance of many persons of the first rate literary eminence. By means of his uncle, Dr. David Gregory, he procured a ready access to Martin Folkes, afterwards president of the Royal Society, whose house concentrated the most interesting objects which the metropolis had to offer to his curiosity. At Cambridge he was introduced to Dr. Bentley, who delighted him with his learning and amused him with his vanity; and he enjoyed the repeated conversation of the blind mathematical professor Saunderson.

In the year 1737, Mr. Reid was presented, by the King's college of Aberdeen, to the living of New Machar in the same county; but the circumstances under which he entered on his preferment were far from being auspicious. The intemperate zeal of one of his predecessors, and an aversion to the law of patronage, had so inflamed the minds of his parishioners against him, that, in the first

discharge of his clerical functions, he met with the most violent opposition, and was even exposed to personal danger. At his ordination also a little riot took place. His unwearied attention, however, to the duties of his office, the mildness and forbearance of his temper, and the active spirit of his humanity, soon overcame all their prejudices; and, not many years afterwards, when he was called to a different situation, the same persons who had taken a share in the outrages against him, followed him, on his departure, with their blessings and tears. "We fought against Mr. Reid," said some of them, "when he came, and would have fought for him when he went away." His popularity at New Machar was greatly increased after his marriage, in 1740, with a daughter of his uncle Dr. Reid, a physician in London; whose accommodating manners, and good offices among the sick and necessitous so endeared the family to the neighbourhood, that its removal was regarded as a general misfortune. It is mentioned as a proof of his uncommon modesty and diffidence, that long after he became minister of New Machar he was accustomed, from a distrust in his own powers, to preach the sermons of Dr. Tillotson and Dr. Evans. There is reason to believe, notwithstanding, from information transmitted by one of his nearest relations, that the number of original discourses which he wrote, while a country clergyman, was not inconsiderable. It is also reported that he had neglected the practice of composition, to a more than ordinary degree, in the earlier part of his studies. This fact is curious, when contrasted with that ease, perspicuity, and purity of style, which he afterwards attained. It is certain, however, that during his residence at Machar the greater part of his time was spent in the most intense studies; more particularly in a careful examination of the laws of external perception, and of the other principles which form the ground-work of human knowledge. His chief relaxations were gardening and botany, to both which pursuits he retained his attachment even in old age. A paper which he published in the Philosophical Transactions of the Royal Society of London, for the year 1748, affords some light with respect to the progress of his studies at the time when it was written. It is entitled "An Essay on Quantity, occasioned by reading a Treatise, in which simple and compound Ratios are applied to Virtue and Merit;" and shews plainly, by its contents, that, although he had not entirely relinquished

the favourite researches of his youth, he was beginning to direct his thoughts to other objects. The treatise alluded to was the "Enquiry into the Origin of our Ideas of Beauty and Virtue," by Dr. Hutcheson of Glasgow.

In the year 1752, the professors of Kings-College Aberdeen elected Mr. Reid professor of philosophy, in testimony of the high opinion which they had formed of his learning and abilities. Soon after his removal to this situation he projected, in conjunction with his friend Dr. John Gregory, a literary society, which subsisted for many years, and which had considerable effect in exciting and directing that spirit of philosophical research, which has since so particularly distinguished the north of Scotland. The meetings of this society were held weekly; and afforded the members, (besides the advantages to be derived from a mutual communication of their sentiments on the common objects of their pursuit,) an opportunity of subjecting their intended publications to the test of friendly criticism. By the members of this society a number of works was published, nearly about the same time, which attracted no little notice, and gave rise to much discussion in the philosophical world; particularly the writings of Reid, Gregory, Campbell, Beattie, and Gerard. Among these works the most original was that of our author, published in 1764, entitled, "An Inquiry into the Human Mind, on the Principles of Common Sense," 8vo.; intended to refute the philosophy of Locke and Hartley, by denying the connexions which they supposed to subsist between the several phenomena, powers, and operations of the mind, and accounting for the foundation of all human knowledge on a system of instinctive principles. As an analysis of this fundamental treatise of the author would necessarily extend to a much greater length than is compatible with our plan, we must content ourselves with presenting to our readers, at the end of this article, a specimen of his manner of writing and reasoning, in support of his opinions, taken from his concluding chapter. About the time when this "Inquiry" made its appearance, the author received from his mother-college the degree of Doctor of Divinity. From the university of Glasgow Dr. Reid received a still more substantial testimony of approbation, being invited by that learned body to the professorship of moral philosophy, vacant by the resignation of Mr. Smith in 1763. This preferment, on which he entered in 1764, was in many respects advantageous; affording

an income considerably greater than he enjoyed at Aberdeen; and enabling him to concentrate to his favourite objects of pursuit that attention which had been hitherto distracted by the miscellaneous nature of his academical engagements.

Dr. Reid entered on his functions at Glasgow, with an ardour not common at the period of life which he had now attained. His researches concerning the human mind, were extended and methodized in a course, which employed five hours every week, during six months of the year. The substance of these lectures was afterwards given to the world, in a more improved form, in the last of his publications. As a public teacher, he was distinguished by unwearied assiduity in inculcating principles which he conceived to be of essential importance to human happiness. In his elocution and mode of instruction, there was nothing peculiarly attractive. He seldom, if ever, indulged himself in the warmth of extempore discourse; nor was his manner of reading calculated to increase the effect of what he had committed to writing. Such, however, was the simplicity and perspicuity of his style; such the gravity and authority of his character; and such the general interest of his young hearers in the doctrines which he taught, that by the numerous audiences to which his instructions were addressed, he was heard uniformly with the most silent and respectful attention. In the year 1773 appeared, in the form of an appendix to the 3d vol. of Lord Kames's "Sketches of the History of Man," a brief account of Aristotle's logic, with remarks by Dr. Reid. In 1781, while his health and faculties were yet entire, he withdrew from his public labours. He had now arrived at a period of life, when the infirmities of age might be supposed to account sufficiently for his retreat; but when, in fact, neither the vigour of his mind nor of his body seemed to have suffered any injury from time. The works which he published not many years afterwards, afford a sufficient proof of the assiduity with which he had availed himself of his literary leisure: his "Essays on the Intellectual Powers of Man," appearing in 1785; and those "On the Active Powers" in 1788. These volumes complete the system of philosophy begun in his "Inquiry," and were the last of his publications. The interval between the dates of the first and last mentioned of his works amounts to no less than forty years, although he had attained to the age of 38 before he ventured to appear as an author.

Notwithstanding his advanced age, Dr. Reid continued to prosecute his studies with unabated ardour and activity. The more modern improvements in chemistry attracted his particular notice; and he applied himself, with his wonted diligence and success, to the study of its new theories and new nomenclature. He amused himself, also, at times, in preparing for a philosophical society of which he was a member, short essays on particular topics, which happened to interest his curiosity, and on which he thought he might derive useful hints from friendly discussion. One of these contained, "An Examination of PRIESTLEY's Opinions concerning Matter and Mind; Observations on the Utopia of Sir THOMAS MORE; and Physiological Reflections on Muscular Motion." This last essay appears to have been written in the 86th year of his age, and was read by the author to his associates, a few months before his death. While he was thus enjoying an old age, happy in some respects beyond the usual lot of humanity, his domestic comfort suffered a deep and incurable wound by the death of Mrs. Reid. He had had the misfortune, too, of surviving, for many years, a numerous family of promising children; four of whom died after they attained to maturity. One daughter only was left him when he lost his wife; and of her affectionate good offices he could not always avail himself, in consequence of the attentions which her husband's infirmities required. About four years after this event, he was prevailed on to pass a few weeks, during the summer of 1796, at Edinburgh. His faculties then appeared as vigorous as ever, excepting his memory, which was considerably impaired; and although his deafness prevented him from taking any share in general conversation, he was still able to enjoy the company of a friend. Nor had his temper suffered from the hand of time, either in point of gentleness or gaiety. He returned to Glasgow in his usual health and spirits, and continued, for some weeks, to devote, as formerly, a regular portion of his time to the exercise both of body and mind. His active and useful life was now, however, drawing to a conclusion. A violent disorder attacked him about the end of September; and on the first visit of his physician he expressed to him his hope, that he was "soon to get his dismissal." After a severe struggle, attended with repeated strokes of palsy, he died on the 7th of October following.

In point of bodily constitution, few men

have been more indebted to nature than Dr. Reid. His form was vigorous and athletic; and his muscular force, though he was somewhat under the middle size, uncommonly great: advantages to which his habits of temperance and exercise, and the unclouded serenity of his temper, did ample justice. His countenance was strongly expressive of deep and collected thought; but when brightened up by the face of a friend, what chiefly caught the attention was, a look of good will and of kindness. The most prominent features of his character were, intrepid and inflexible rectitude; a pure and devoted attachment to truth; and an entire command over all his passions. In private life, no man ever maintained, more eminently or more uniformly, the dignity of philosophy; combining with the most amiable modesty and gentleness, the noblest spirit of independence.

Dr. Reid, in the concluding chapter of his "Inquiry," designates the doctrine which he attacks by the term *new Philosophy*, to distinguish it from the systems which prevailed before the time of Des Cartes, and among other remarks relating to it, observes as follows: "That the natural issue of this system is scepticism with regard to every thing except the existence of our ideas, and of their necessary relations, which appear upon comparing them, is evident: for ideas being the only objects of thought, and having no existence but when we are conscious of them, it necessarily follows, that there is no object of our thought which can have a continued and permanent existence. Body and spirit, cause and effect, time and space, to which we were wont to ascribe an existence independent of our thought, are all turned out of existence by this short dilemma: either these things are ideas of sensation or reflection, or they are not; if they are ideas of sensation or reflection, they can have no existence but when we are conscious of them; if they are not ideas of sensation or reflection, they are words without any meaning.

"Neither DES CARTES nor LOCKE perceived this consequence of their system concerning ideas. Bishop BERKELEY was the first who discovered it. And what followed upon this discovery? Why, with regard to the material world, and with regard to space and time, he admits the consequence, that those things are mere ideas, and have no existence but in our minds: but with regard to the existence of spirits or minds, he does not admit the consequence; and if he had admitted it, he must have been an absolute sceptic. But how does he evade

this consequence with regard to the existence of spirits? The expedient which the good Bishop uses on this occasion is very remarkable, and shews his great aversion to scepticism. He maintains, that we have no ideas of spirits; and that we can think, and speak, and reason about them, and about their attributes, without having any ideas of them. If this is so, my Lord, what should hinder us from thinking and reasoning about bodies, and their qualities without having ideas of them? The Bishop either did not think of this question, or did not think fit to give any answer to it. However, we may observe, that in order to avoid scepticism, he fairly starts out of the Cartesian system, without giving any reason why he did so in this instance and in no other. This indeed is the only instance of a deviation from Cartesian principles which I have met with in the successors of DES CARTES; and it seems to have been only a sudden start, occasioned by the terror of scepticism; for in all other things BERKELEY's system is founded upon Cartesian principles.—We may observe, that the account given by the new system, of that furniture of the human understanding which is the gift of nature, and not the acquisition of our own reasoning faculty, is extremely lame and imperfect. The natural furniture of the human understanding is of two kinds: 1st, The *notions* or simple apprehensions which we have of things; and 2dly, The *judgments* or the belief which we have concerning them. As to our notions, the new system reduces them to two classes; *ideas of sensation*, and *ideas of reflection*: the first are conceived to be copies of our sensations, retained in the memory or imagination; the second, to be copies of the operations of our minds whereof we are conscious, in like manner retained in the memory or imagination: and we are taught, that these two comprehend all the materials about which the human understanding is, or can be employed. As to our judgment of things, or the belief which we have concerning them, the new system allows no part of it to be the gift of nature, but holds it to be the acquisition of reason, and to be got by comparing our ideas, and perceiving their agreements or disagreements. Now I take this account, both of our notions, and of our judgments or belief, to be extremely imperfect; and I shall briefly point out some of its capital defects.

“The division of our notions into ideas of sensation, and ideas of reflection, is contrary to all rules of logic; because the second

member of the division includes the first. For, can we form clear and just notions of our sensations any other way than by reflection? Surely we cannot. Sensation is an operation of the mind of which we are conscious; and we get the notion of sensation, by reflecting upon that which we are conscious of. In like manner, doubting and believing are operations of the mind whereof we are conscious; and we get the notion of them by reflecting upon what we are conscious of. The ideas of sensation, therefore, are ideas of reflection, as much as the ideas of doubting or believing, or any other ideas whatsoever. But to pass over the inaccuracy of this division, it is extremely incomplete. For, since sensation is an operation of the mind, as well as all the other things of which we form our notions by reflection; when it is asserted, that all our notions are either ideas of sensation or ideas of reflection, the plain English of this is, that mankind neither do nor can think of any thing but of the operations of their own minds. Nothing can be more contrary to truth, or more contrary to the experience of mankind. I know that LOCKE, while he maintained this doctrine, believed the notions which we have of body and its qualities, and the notions which we have of motion and of space, to be ideas of sensation. But why did he believe this? Because he believed those notions to be nothing else but images of our sensations. If therefore the notions of body and its qualities, of motion and space, be not images of our sensations, will it not follow, that those notions are not ideas of sensation? Most certainly.—It is indeed to be wished, that those who have written much about sensation, and about the other operations of the mind, had likewise thought and reflected much, and with great care, upon those operations: but is it not very strange, that they will not allow it to be possible for mankind to think of any thing else?

“The account which this system gives of our judgment and belief concerning things, is as far from the truth as the account it gives of our notions or simple apprehensions. It represents our senses as having no other office, but that of furnishing the mind with notions or simple apprehensions of things; and makes our judgment and belief concerning those things to be acquired by comparing our notions together, and perceiving their agreements and disagreements. We have shewn, on the contrary, that every operation of the senses, in its very nature, implies judgment or belief, as well as simple apprehension. Thus, when I

feel the pain of the gout in my toe, I have not only a notion of pain, but a belief of its existence, and a belief of some disorder in my toe which occasions it; and this belief is not produced by comparing ideas, and perceiving their agreements and disagreements; it is included in the very nature of the sensation. When I perceive a tree before me, my faculty of seeing gives me not only a notion or simple apprehension of the tree, but a belief of its existence, and of its figure, distance, and magnitude; and this judgment or belief is not got by comparing ideas, it is included in the very nature of the perception.—Such original and natural judgments are therefore a part of that furniture which nature hath given to the human understanding. They are the inspiration of the Almighty, no less than our notions or simple apprehensions. They serve to direct us in the common affairs of life, where our reasoning faculty would leave us in the dark. They are a part of our constitution, and all the discoveries of our reason are grounded upon them. They make up what is called the *Common Sense of Mankind*; and what is manifestly contrary to any of those first principles, is what we call *absurd*. The strength of them is *good sense*, which is often found in those who are not acute in reasoning. A remarkable deviation from them, arising from a disorder in the constitution, is what we call *Lunacy*; as when a man believes that he is made of glass. When a man suffers himself to be reasoned out of the principles of common sense, by metaphysical arguments, we may call this *metaphysical lunacy*; which differs from the other species of the distemper in this, that it is not continued, but intermittent: it is apt to seize the patient in solitary and speculative moments; but when he enters into society, common sense recovers her authority. A clear explication and enumeration of the principles of common sense, is one of the greatest *desiderata* in logic." *Stewart's Life of Reid. Encycl. Britan. Reid's "Inquiry."* *Priestley's Remarks on Reid.*—M.

REIFENSTEIN, JOHN FREDERIC, member of the Academy of St. Petersburg, and director of the Russian Institute at Rome for the education of young artists, was born in 1719, in Prussian Lithuania, where his father was an apothecary, but apparently in narrow circumstances, as the son received the rudiments of his education in the poor-house at Königsberg. In 1735 he entered at the University of that city, where he devoted his attention chiefly to jurisprudence, but applied at the same time to the

belles lettres; and in 1741 was admitted a member of the German society, established by professor Flotwel, which afforded him an opportunity of becoming acquainted with Gottsched, who was then on a visit to his native country, Prussia. At this time, he studied also drawing and painting; and made so much progress in these arts as to distinguish himself by his paintings in miniature. In 1744, after quitting the University, he accompanied a young nobleman to Berlin, where he remained a year; and then went to Cassel with letters of recommendation from Gottsched, in consequence of which he was promised the place of librarian, then held by Arkenholz. In 1758, on account of the war, by which the country was thrown into a state of confusion, he accompanied the court of Cassel to Bremen; and as he had not yet obtained any fixed situation, he engaged himself as travelling tutor to a young Count Lynar. From 1760 to 1762, he made a tour through France, Switzerland, and Italy; and at Rome became acquainted with the celebrated Winkelman, who treated him with so much friendship, that he determined to continue in that capital; but he first accompanied his pupil to Florence, and then returned to Rome, which he afterwards made the principal place of his residence. He now devoted himself entirely to the study of antiquities and the fine arts; and lived on the most intimate footing with Winkelman, who mentions him several times, in his letters, as his fellow labourer, in examining the antiquities of Rome and those found at Herculaneum. In 1768 he formed an acquaintance at Rome with Hackert, director of the Academy of Painting at Naples, and with many foreigners of distinction, to whom he served as a guide in viewing the various remains of ancient art in that city. Among these was the Russian General, Ivan Schouvalof, who became his patron, and soon after procured for him a small pension from the Academy of Painting at Petersburg, which was to be paid to him, on condition of his superintending the studies of the young pupils, sent by the Academy to Rome for their improvement. In consequence of the acquaintance which he had formed with foreigners from all parts of Europe, he received a great many commissions respecting productions of art, which involved him in an extensive correspondence; so that during the last 18 years of his life his time was fully occupied. His merit being now well established, he attracted the notice of many of the German princes, who conferred on him various marks

of their esteem; and particularly the Duke of Gotha, who gave him the title of counsellor of the court, and at the same time granted him a pension. Baron Grimm, who knew him when on his travels at Rome, recommended him strongly to the Empress of Russia, and that patroness of literature and the arts conferred on him similar marks of favour.

This Princess, who so much admired the celebrated paintings of Raphael in the loggie of the Vatican, that she had coloured prints of them hung up in her apartments, was desirous to obtain copies of them, executed at Rome, as large as the originals. The commission for this purpose was entrusted to Reifenstein, who readily undertook it; and having engaged several eminent artists, the work was completed in a satisfactory manner, under the inspection of an ingenious German painter, named Unterberger. When these copies, which were painted a tempera, and cost upwards of thirty-thousand scudi, arrived, the Empress caused a gallery perfectly similar to that in the Vatican to be constructed in the hermitage, adjacent to the winter palace, in which they were placed. As a reward for this service, Reifenstein got a considerable pension which he retained till the time of his death.

Besides studying the theory of the arts, Reifenstein turned his attention to the practical part, and with so great success, that he executed paintings in crayons, oil colours, and the encaustic manner, in a style far superior to that of common amateurs. He likewise modelled, both in wax and in clay. He said himself, that he only sported with the arts; but these attempts raised him, as an antiquarian, a connoisseur, and a judge, in matters of art, far above the greater part of those who devoted themselves to the same pursuits. But, besides his merit in other respects, his name deserves a place in the history of the arts on account of his inventions. Among these were his discovery of a method to make cameos similar to those of the ancients, mentioned by Pliny (lib. xxxv. c. 30.), by fusing together different coloured pieces of glass; and the improvements he made in the revived art of encaustic painting. In regard to the first, the great difficulty was, that, in fusing, the two colours became mixed. To prevent this, Reifenstein employed white enamel, which he combined with the fused glass; and this art has since been much practised, and highly esteemed by amateurs. Of no less importance to the arts were his attempts to revive the encaustic painting of the ancients. The attention of

artists, as is well known, was first directed to this subject, which is mentioned by Pliny and Vitruvius, by Count Caylus, who in 1752 read a dissertation upon it in the Academy of Inscriptions; and since that time much has been written, and various experiments have been made upon it. Reifenstein not only improved the art of painting in wax, by means of which large subjects and decorations can be applied to walls, and which is properly the encaustic of the ancients, but encouraged several artists to exercise themselves in this kind of painting. At Rome, in consequence of an order from the Empress of Russia, he caused a whole cabinet to be painted in this manner by different artists, and in the latter years of his life he inspired his friend Hackert, and through him, the King of Naples, with a taste for this ingenious art. The successful attempts which they made are described by Hackert, in a letter dated Naples, Feb. 28th, 1794. Reifenstein, who by his talents gained the respect and esteem of his contemporaries, and by his exertions to extend and facilitate the arts will be entitled to the thanks of posterity, was universally allowed to be a man of the strictest integrity and goodness of heart. In the manner of conducting strangers to view the works of art, no one could excel him. While he went round with them, he endeavoured to convey information to each, in so familiar and imperceptible a manner, that no one who had the smallest relish for the arts could fail of being instructed in them, and of acquiring a taste for them. After a severe illness with which he was attacked at Rome, in 1791, he paid a visit, next year, to his friend Hackert at Naples, and remained with him seven months, during which time they both employed themselves with the art of encaustic painting. Under the influence of this mild climate, assisted by the kind attention of friendship, he recovered so far that, in the month of November 1792, he returned to Rome, in perfect health. Here he found Count Czernichef, whom, through sentiments of gratitude, he constantly accompanied; but fatigue and the dampness of the Roman winter had such a bad effect on his constitution, that he again became ill in the spring of 1793. He now resolved, as soon as his strength would permit, to return to his friend at Naples; but on the 6th of October he fell a sacrifice to his indisposition, which, increased by a recurrence of the gout, proved at length fatal. The last visit he received was from his celebrated friend Angelica Kaufmann; but she

had scarcely left his apartment when he expired. He was interred in the Protestant burying ground at Rome, near the pyramid of Caius Cestius; and his remains were accompanied to the grave by the Russian consul, the Prussian ambassador, and most of the professors of the Academy of St. Luca. Reifenstein translated from the French original Arkenholz's memoirs of Queen Christina, and designed the vignettes and medallions with which the work is ornamented. He was the author also of several dissertations or treatises on painting and the mixing of colours, which appeared, for the most part, in periodical publications. *Schlichtegroll's Necrology.*—J.

REINBECK, JOHN-GUSTAVUS, a celebrated German Lutheran divine and metaphysical writer in the 18th century, was born at Zell, in the year 1682. He was instructed in grammar-learning by his father, who was one of the ministers of his native place, and a very respectable scholar, particularly in Oriental literature. Well qualified for entering upon academical studies under such a master, John-Gustavus was sent to the University of Halle, in the year 1700. Here he recommended himself so powerfully to the professors by his application and improvement that, in the year 1702, he was admitted a member of the Oriental college. His academical exercises and disputations were pre-eminently distinguished by erudition, solidity, and perspicuity; and his acquaintance with theology was so profound, that he was nominated assessor of the conferences before he had completed the twenty-first year of his age. Soon afterwards, in 1703, on the recommendation of the faculty of divinity at Halle, he became assistant to M. Porst, pastor of the churches of Verder and Villeneuve. This situation he held till the year 1713, when he succeeded to the sole pastorate of both churches, upon the promotion of M. Porst to a superior benefice. The duties of his ministerial office, though now greatly increased, he discharged with the utmost punctuality and fidelity, as well as to the entire satisfaction of each of the flocks under his charge; while he devoted his leisure hours to the composition of productions which secured to him reputation in the republic of letters. In the year 1717, the King of Prussia rewarded his merits by making him first pastor, provost, and inspector of the church of St. Peter at Berlin, and inspector, at the same time, of the dependent churches and of the college of Cologn. Two years afterwards he was nominated counsellor of the

Consistory. In 1728, the degree of doctor of divinity was conferred on him by the faculty of theology at Königsberg. The last ecclesiastical honour which he received, was that of being appointed confessor to the Queen and Princess Royal in 1739. He died in 1742, about the age of sixty. His principal theological work is entitled, "Considerations on the divine Truths contained in the Confession of Augsburg," in 4 vols. 4to., 1731—1741, and intended to be enlarged, had the author's life been prolonged. It is a performance which was received with uncommon applause, and is held in high estimation by the moderate members of the Lutheran communion. It met, indeed, with opponents in the author's lifetime, to whom he ably replied; and with a degree of temper that reflected great credit on his heart. He was also the author of "Explanations of the Apocalypse," 1718; "Tractatus de Redemptione per *αυτοπον*," 1710, 8vo., of which a German translation by M. Keck was published in 1740; several volumes of "Sermons;" a collection, entitled, "A Voluntary Oblation, &c.," containing forty-eight tracts on different theological topics, which made their appearance between the years 1717 and 1730; some pieces in controversy with L. C. Sturm, on the words of our Lord at the last supper, in 1616 and 1617; two treatises "On the Nature of Marriage and against Concubinage," 1715, 4to., by way of answer to what was written by M. Thomasius in favour of the latter state; "An Examination of the Question, whether this is the best possible World?" 1736, annexed to one of his controversial treatises against M. Palm; "An Explanation of the philosophical Hypothesis contra pre-established Harmony," 1736; "Philosophical Reflections on the Rational Soul, and on its Immortality," 1739; "An Account of the Life and Doctrine of Gichtel," 1732, &c. *Moreri. Nouv. Dict. Hist.*—M.

REINECCIUS, REINIER, a learned German of Steinheim, in the diocese of Paderborn, was a disciple of Melancthon, and taught the belles-lettres in the Universities of Frankfurt and Helmstadt till his death in 1595. He made himself known by several works in history and genealogy, in which he was profoundly versed. He published "Syntagma de Familiis Monarchiarum trium priorum," fol., 1574; "Familiæ Regum Judæorum;" "Chronicon Hierosolymitanum;" "Historia Orientalis;" "Historia Julia," 3 vols. fol.; "Methodus Legendi Historiam;" and several other works of a similar class, very useful to students

of ancient history. *Thuani Hist. Saxii Onomast. Moreri.*—A.

REINEGGS, JACOB, M. D., director of the institute for young surgeons, and perpetual secretary to the College of Medicine at St. Petersburg, was born at Eisleben in Saxony, in the year 1744. The name of his family was ELICH, but this name, for what reason does not sufficiently appear, he laid aside, and assumed that of Reineggs. Of his early years very little is known. At the age of fourteen he began to learn surgery under a barber-surgeon, and in the course of a little time went to Leipsic, where he enjoyed the instruction of Dr. Rudiger, who treated him with great friendship, and to whom he became amanuensis. Under the direction of this able professor he applied with diligence and made considerable progress in medicine and chemistry, to the latter of which he was particularly attached, as he believed in the possibility of making gold. Confined circumstances obliged him to leave Leipsic and return to the house of his mother, but he soon after disappeared, and for five years, that is, from 1768 to 1773, his friends heard very little respecting him. It is however known that he went from Leipsic through the Tyrol to Venice, and that he remained some time in that city. In 1770 he was at Vienna, where pecuniary difficulties obliged him to engage with Count Kohary, a Hungarian nobleman, then director of the theatre, as an actor; but he attended the medical, clinical, botanical, and chemical lectures in the different schools, and particularly the Bürger Hospital, where an event occurred which laid the foundation of his future success. Having been so fortunate as to cure the coachman of a dowager princess Von Lichtenstein, who had some disorder in one of his hands, the Princess was so pleased, that she settled on him a pension of 600 florins for six years. Reineggs now quitted the theatre, and as he received his pension quarterly, he was enabled to keep better company, and to form more respectable connections. A residence in this capital however did not afford that gratification which his active and restless genius required. He had formed a resolution of visiting the East, the cradle of alchemy; and to prepare himself for the execution of that plan, he studied the Oriental languages, and associated with Armenians, Greeks, Turks, and other Eastern people. About this time he obtained a doctor's degree from the University of Tyrnau in Hungary, and got a place in the mines at Chemnitz. After remaining here about a year, he proceeded to Constantinople,

where he embarked for Smyrna, and then travelled to Bagdad with an intention of visiting Persia; but as this country was then in a state of great confusion, he proceeded to the ancient Nineveh, and thence to the sources of the Euphrates, in the cold, mountainous districts of Armenia the greater. He continued his route along the Araxes to Aderbigana, the Chan of which lay ill of a fever; and it being known that Reineggs was a physician, he was requested to visit him. His prescription for the Chan having restored him to health, he was loaded with presents and other marks of favour; and as an intimate friendship subsisted between the Chan and Prince Heraclius of Georgia, he was recommended to that celebrated man in such strong terms, that a formal embassy was sent to invite him to Teflis. At this time the Prince's eldest son was dangerously ill, and as Reineggs was so fortunate as to cure him, he received for this service a munificent reward. Becoming a great favourite, he obtained permission to make a tour through the mountainous parts of Georgia, and to examine its natural productions. During his stay in this country, a new field was opened to his industry, and he had an opportunity of rendering great service to a state still in its infancy, whose inhabitants were exceedingly desirous of improvement. As soon as he had acquired a sufficient knowledge of their language, he taught them the art of fusing metals, which are here very abundant, in the European manner; shewed them how to bore cannon, and established a foundery. At the request of the Prince he caused a powder-mill to be built, which supplied them with gunpowder, an article exceedingly scarce; and he introduced many other mechanical and economical improvements altogether unknown before in Georgia. That he might be still farther useful, he translated into the Persian, Sonnenfel's Principles of Political Economy, and from this manuscript the Prince made a Georgian version, which he caused to be printed in his new printing office established by Reineggs, and furnished at a great expence with types brought from Venice. As a reward for these eminent services, the Prince gave him a district of land with five hundred families on it, and granted him full permission to introduce Sonnenfel's principles throughout all Georgia. He quitted Teflis in the month of July 1781, and travelling to the Russian fortress of Mosdok, he waited upon general Fabrizian, who, as commander of the troops in that district, had his head quarters at Stawropol. The general conceiving that he was a man likely to be useful

in some negotiations which the court of Russia was carrying on with Prince Heraclius, sent him with letters of recommendation to St. Petersburg. The same year Reineggs was dispatched with a proper suite to Georgia, and, in the course of a little time, he accomplished the object of his mission, having induced Prince Heraclius to resign Georgia entirely into the hands of the Russians. The Empress entrusted the completion of this business to Prince Potemkin; and the act of submission by which Heraclius agreed that Georgia in future should form a part of the Russian empire, was signed at the fortress of Georgiefskaia on the 4th of August 1783. After this period Reineggs undertook a tour to the Caucasian mountains, which he explored under the protection of Prince Heraclius, and in quality of Russian ambassador, with a considerable suite. On his return to Russia, probably about 1784, he appeared publicly at Petersburg in the Persian dress, and excited much curiosity. For the services he had rendered to the state he obtained a considerable pension; and he died in the month of March 1793, in the 49th year of his age. Reineggs was of a middle size and not strong limbed; but he possessed a sound constitution, and was well fitted to undertake long and difficult journeys. He had a keen, penetrating eye, which announced much acuteness; and being of a cheerful disposition, he was an agreeable companion. To a kind of restless activity, he united insatiable curiosity, and an ardent desire for the attainment of knowledge. In his conversation he was reserved, and seldom spoke of his travels unless some particular circumstance required it. Under his direction the Medico-chirurgical Institute of St. Petersburg, of which he was director, acquired the highest degree of improvement, both in its establishment and internal economy. The choice of the professors, and of the subjects for the lectures to the pupils, was left entirely to his discretion. In uncommon cases of disease he often visited the patients himself; and important surgical operations were seldom performed without his being present.

From the papers which he left behind him, a description of the Caucasian districts was published by F. E. Schröder, under the following title: "Allgemeine Historisch topographische Beschreibung des Kaukasus," with a map and plates, *Hildesheim and St. Petersburg*, 1797, 2 vols. 8vo. Reineggs was the author also of the following: "A History of Georgia," inserted in the third volume of Pallas's *Nordische Beyträge*; "A short Account of Georgia and

Imiretta," in the political journal for 1783; a "Letter against the Supposition that the Goths formerly resided in the Crimea," in Busching's *Weekly Information* for 1787; "On the probable Origin of the Pheniceans as a People of Arabia," *ibid*, for 1783; "On Opium and its Effects among the People in the East," in Blumenbach's *Medical Bibliothek* for 1786. *His Life by J. D. Gerstenberg in the above mentioned Description of the Caucasian Districts. Nekrolog für Freunde deutscher Literatur von G. S. Rötger.* — J.

REINESIUS, THOMAS, a singularly learned physician, was born in 1587 at Gotha. He was tolerably versed in the Greek and Latin languages at the age of twelve; and being afterwards sent to Wittenberg, the professors wished him to apply to theology, but his inclination led him to medicine. He continued his studies at Jena, and then travelled through various parts of Germany and Italy, remaining some time at Padua, for the sake of the medical lectures delivered there. On his return through Basil he took the degree of M.D. in that University, and then passed some time at Altdorf, in the hope of procuring a professorship by the interest of his relation Caspar Hoffman. He married, and in 1617 settled in the practice of his profession at Hoff in Franconia. Thence, on the invitation of the Margrave of Bareith, he removed to that town, having the posts of the Margrave's physician and inspector of the public schools. In 1627 he accepted the place of public physician of the town of Altenburg, in which he resided several years, and obtained the dignity of burgomaster. The Elector of Saxony conferring upon him the rank of his counsellor, he finally removed to Leipzig, where he died in 1667 at the age of 80. Reinesius was a man of vast erudition, and may be reckoned almost at the head of learned physicians. "There is scarcely anything (says Saxius) in the Greek and Latin authors, especially the ancient medical writers, or in the monuments of antiquity, which he has left untouched in his epistles, observations, various readings, scholia, or disputations, either published or in manuscript." Haller speaks with admiration of his work entitled "*Variarum Lectionum, Lib. III.*," 4to., 1640, as a treasure of various and profound erudition, which no one who aspires to the character of a learned physician can be without. Of his numerous writings, besides the above, may be mentioned his "*Chymia h. e. Medicina nobili et necessaria sui Parte, Chymia, instructa et exornata*," 4to.; and his "*Epistolæ ad C. Hoff-*

mannum et C. A. Rupertum," 4to. He also drew up a supplement to Gruter's collection of inscriptions, under the title of "Syntagma Inscriptionum antiquarum," fol. A work published under his name, entitled, "Schola Jure-consultorum Medica" is supposititious. This learned man seems to have had no small share of the pride and irritability too often accompanying that character, which involved him in several angry controversies, and is said to have been the cause of his leaving Altenburg. He had a quarrel with his friend Casp. Barthius upon a ludicrous occasion. Barthius, paying a visit to Reinesius when burgomaster, was taken by the beadle of the latter for the common hangman, and refused admission to his master. *Moreri. Halleri Bibl. Med. & Anat. Saxii Onomast. Eloy.—A.*

REINHOLD, ERASMUS, an eminent German mathematician and astronomer in the 16th century, was born at Salfeldt in Thuringia, a province of Upper Saxony, in the year 1511. He was educated at the University of Wittemberg, where his genius chiefly inclined him to the study of the mathematics, which he cultivated with extraordinary success. Afterwards he became a professor of those sciences in the same University, and deservedly acquired very high reputation, not only by his lectures, but by the learned and useful writings which he communicated to the public. We are furnished with scarcely any other particulars concerning him, excepting what relates to the history and character of those writings, and the titles of the other works on which he was employed. In the year 1542, he published "Theoriæ Novæ Planetarum G. Purbachii, augmented and illustrated with diagrams and scholia," 8vo. This work was reprinted in 1580. Among other things worthy of notice in it; the author teaches, that the centre of the lunar epicycle describes an *oval figure* in each monthly period, and that the orbit of Mercury is also of the same oval figure. The next work which he committed to the press, was "Ptolemy's Almagest, the first Book, in Greek, with a Latin Version, and Scholia explaining the more obscure Passages," 1549, 8vo. This work contains the promise of an edition of "Theon's Commentaries," which are very useful for understanding Ptolemy's meaning; but Reinhold did not live to carry it into execution. In the year 1551, he published, "Prutenicæ Tabulæ Cælestium Motuum," 4to., which was reprinted in 1571, and again in 1585. In carrying on this work, on which he spent seven years, our author was encouraged

by the munificence of Albert, Duke of Prussia, whence the tables had their name. They were constructed by him from a comparison of the observations of Copernicus with those of Ptolemy and Hipparchus; and he has fully explained the uses of them in a great number of precepts and canons, forming a complete introduction to practical astronomy. In 1554, after the author's death, was published his "Primus Liber Tabularum Directionum; to which are added the Canon Fæcundus, or Table of Tangents, to every minute of the Quadrant; and new Tables of Climates, Parallels, and Shadows; with an Appendix containing the second Book of the Canon of Directions," 4to. This work supplies what was omitted by Regiomontanus in his "Table of Directions," &c. shewing the finding of the sines, and the construction of the tangents, the sines being found to every minute of the quadrant, to the radius 10,000,000; and producing the oblique ascensions from 60 degrees to the end of the quadrant. The author also teaches the use of these tables in the solution of spherical problems. Besides the articles already mentioned, Reinhold prepared editions of the following works, which are enumerated in the Emperor's Privilege, prefixed to the "Prutenic Tables:" "Ephemerides for several Years, computed from the new Tables;" "Tables of the rising and setting of several fixed Stars, for many different Climates and Times;" "The Illustration and Establishment of Chronology, by the Eclipses of the Luminaries, and the great Conjunctions of the Planets, and by the Appearance of Comets, &c.;" "The Ecclesiastical Calendar;" "The History of Years, or Astronomical Calendar;" "Isagoge Spherica, or, Elements of the Doctrine of the Primum Mobile;" "Hypotheses Orbium Cælestium, or, the Theory of Planets;" "Construction of a new Quadrant;" "The Doctrine of plane and spherical Triangles;" and "Commentaries" on the works of Copernicus, the fifteen books of Euclid, Ptolemy's geography, and the optics of Alhazen the Arabian. Reinhold also made astronomical observations; but with a wooden quadrant. These observations were seen by Tycho Brahe, when he passed through Wittemberg in the year 1575, who could not but express his surprize that so great a cultivator of astronomical science was not furnished with better instruments. Reinhold died in 1553, when only in the 42d year of his age, pronouncing this verse a little before he expired:

Vixi, et quem dederas cursum mihi, Christe, peregi.

He had a son of the same name, who was an eminent mathematician and physician at Salfeldt. He published a small work in the German language, "On Subterranean Geometry," 1575, 4to.; and a tract in the same language, "Concerning the new Star which appeared in Cassiopeia in the year 1572; accompanied with an astrological Prognostication," published in 1575. *Teissier's Eloges des Hommes Savans tirez de M. de Thou, &c. Moreri. Hutton's Math. Dict.* — M.

REISKE, JOHN JAMES, a very learned and industrious philologist, born in 1716 at Zorlis in Misnia, was the son of a tanner in that place. At the age of 12 he was sent to the orphan-school at Halle, where his progress gave great satisfaction to the tutors; but Reiske himself, in mature age, reflected with little approbation on the instruction he received at this seminary, since the want of pure classical models long rendered his Latin style obscure and inelegant. He entered at the University of Leipzig in 1733, where, being destined by his relations to the theological profession, he spent five years chiefly in the study of the rabbinical writings, and Arabic. He luckily was induced to renounce the first of these pursuits; but he became extremely addicted to the second; and his passion for Arabic books was so strong that he almost deprived himself of necessities to purchase them. The learned Wolf of Hamburg having, in 1736, sent him the "Hariri," he copied it with great eagerness, and in the following year printed the 26th "Narration," with Arabic scholia and a Latin version. The success of this essay caused him to take the resolution, contrary to the advice of his friends, of going to Holland for improvement in the Arabic language. He ransacked all the oriental treasures of the library at Leyden, whilst for his subsistence he was obliged to become a corrector of the press. In this employment he gave offence to many editors by his disposition for making additions and alterations in author's manuscripts. He passed his time in a state of indigence and discountenance that brought upon him hypochondriac affections, the effects of which never left him. During his stay at Leyden, he made use of the advantages the place afforded for the study of medicine, and on his return to Leipzig he was presented with a gratuitous degree of doctor of physic; but his manners and habits were altogether adverse to the obtaining of professional practice. Poverty was his perpetual companion, and his scanty resources were derived from correcting the press, translating, and performing other

tasks for booksellers. His condition soured his temper, and he made many enemies by the severity of his censures. In the meantime, many learned works in Oriental and Greek literature were occasionally proceeding from his pen, which made him well known to the learned world; and he was at length nominated rector of the college of St. Nicholas in Leipzig. Thus placed in happier circumstances as to fortune, he pursued his literary labours more according to his inclination, and fulfilled the duties of his office with exemplary diligence. At the age of 48, he married Ernestine Muller, a young woman of 25, who under his instructions acquired such a knowledge of the Greek and Latin, as well as of some modern languages, that she was of great use to her husband in his editorial employments. He died in 1774 at the age of 58. Of the most valuable works of Reiske are "Dissertatio de Principibus Muhamedanis qui aut ab Eruditione aut ab Amore Literarum inclaruerunt," 4to., 1747; "Constantini Porphyrogeniti Lib. duo de Cærimoniis Aulæ Byzantinæ, Gr. & Lat. cum Comment." 2 tom., 1751—54; "Animadversiones in Sophoclem," 8vo., 1753; "Abulfedæ Annales Moslemici," 4to., 1754; "Anthologiæ Græcæ, a Constantino Cephalâ condit. Lib. iii. Gr. & Lat." 8vo. *Lips.* 1754, *Oxon.* 1766; "Animadversionum ad Græcos Auctores," 5 vols. 8vo., 1757—66; "Oratorum Græcorum," 8 vols. 8vo., 1770—73; "Plutarchi Opera omnia," 12 tom., 1774—81; "Maximi Tyrii Dissert." 8vo., 1774; "Apparatus Critici ad Demosthenem," 3 vols. 8vo., 1774—75. After his death were published his "Conjecturæ in Jobum et Proverbia Salomonis, cum Oratione de Studio Arabiæ Linguæ," 8vo., 1776. *Saxii Onomast. Eloy Dict.* — A.

RELAND, ADRIAN, an eminent orientalist and polite scholar, was the son of a minister at Ryp, a village in North Holland, where he was born in 1676. He received his early education at Amsterdam, and made such a rapid progress in learning, that having gone through the usual classical course when he was eleven years of age, he employed the three following years in making himself acquainted with the Hebrew, Syriac, Chaldee, and Arabic languages, exercising himself also in Latin poetry at leisure hours. At the age of fourteen he was sent by his father to the University of Utrecht, and when seventeen, was admitted to the degree of doctor in philosophy, on which occasion he sustained a thesis "De Libertate philosophandi." After a residence of six years at Utrecht, he removed to Leyden, for the

further study of theology and natural philosophy; and he was soon after chosen by the Earl of Portland preceptor to his son. It was intended that he should accompany this young nobleman to England; but the father of Reland, who was in a declining state of health, could not consent to part with him to a foreign country. At the age of 24, the University of Harderwyk nominated him to the chair of philosophy; but he did not long remain in this situation; for the University of Utrecht, on the recommendation of King William, invited him to the professorship of the Oriental languages and Jewish antiquities. He gladly accepted an office so suitable to his favourite studies, and occupied it with high reputation, till his death by the small-pox in 1719, at the early age of 43. He died universally regretted, leaving a son and a daughter.

Few writers have met with more general applause than Reland, which he deserved by his amiable disposition, his profound and exact learning, his judgment and candour. His principal works, which are all valuable, are "*Palæstina Monumentis veteribus illustrata*," 2 vols. 4to.; "*Dissertationes de Nummis veterum Hebræorum*;" "*Antiquitates sacræ veterum Hebræorum*;" "*Introductio ad Grammaticam Hebræam*;" "*De Spoliis Templi Hierosolymitani in Arcu Titiano Romæ conspicuis*;" "*De Religione Muhamedica*;" "*Dissertationum miscellanæarum*, part iii." He also published several orations, and some Latin poems; and gave an edition of "*Epictetus*," and of the "*Fasti Consulares*" of his brother Peter Reland. *Moreri. Saxii Onom.* — A.

REMBERTUS, the disciple, friend, and fellow labourer of Ansgarius, styled the Apostle of the North, was a native of Thurholt in Flanders, in the monastery of which, as well as in that of Corbey, in Westphalia, he officiated as school-master. He was one of the first promoters of Christianity in Denmark; and about the year 860, became Bishop of Ribe. After the death of Ansgarius, in 865, he was made Archbishop of Hamburgh, and died in 888. In conjunction with an anonymous friend, he wrote the life of Ansgarius, which is inserted in the first volume of Langebeck's *Scriptores Rerum Danicarum*, where the older editors are mentioned. In this work, Rembert relates various circumstances, not elsewhere to be found, in regard to the state of Denmark in the ninth century; but according to the prevailing taste of the times, intermixed with a great many fabulous relations, respecting the miracles of Ansgarius. Besides composing

this biography, he collected extracts from Gregorius Magnus, whose works no longer exist; a loss, in all probability, not much to be regretted. He wrote also many letters, as may be seen in Oudin's *Scriptores ecclesiasticæ*, one of which only has been preserved. It is addressed to some nuns in a convent near Paderborn, abounds with pious sentiments, and may be found in the second volume of Langebeck's collection. An account of Rembert's life and miracles is given in the same work. A Danish writer, speaking of Rembert's labours, says: "Here we have not so much the commencement of Danish literature, as the seeds of it. They were sown by the exertions of Ebbo, Willehad, Ansgarius, and Rembert; but remained for a long time, as it were, trodden down by the severe persecutions to which the Christians were exposed from Gormo the Old, and other kings; and retarded in their growth by the rudeness and barbarism which formed the principal features in the character of a people, who were fonder of roving about on the seas to murder and rob, and of feasting and drinking, than of reading or writing books. At length, however, the seed which had been scattered took root, sprung up in the eleventh century, and in the twelfth and thirteenth produced abundance of fruit." *Historisk-statistisk Skildring af Tilsanden i Danmark og Norge i ældre og nyere Tider ved Rasmus Nyerup, Professor i Litterairhistorien og Bibliothekar ved Kiøbenhavn's Universitet.* — J.

REMBRANDT VAN RHYN, PAUL, a celebrated painter, was born in 1606 at a mill on the Rhine near Leyden. His father, whose name was Gerretsz, observing in him an extraordinary talent for the arts of design, placed him for three years in the school of a painter, named Van Zwanenburg. He afterwards passed six months with Lastman, a history painter, and as many with Pinas, from whom he is said to have imbibed that manner of strong contrasts of lights and shades which distinguishes his pictures. Nature, however, was his principal study; and on returning to his father's mill he made a great number of designs, among which was a small piece, which he was advised to carry to a connoisseur at the Hague. This person was so much struck with it, that he surprized the young artist by purchasing it at a hundred florins. His value now became known to himself and others; and in 1630 he settled at Amsterdam, where he at once came into full employment, both as a portrait and general painter. He opened a school, and had a number of pupils who paid him liberally; and

being sufficiently greedy of gain, it was his practice to touch up with a few of his own free strokes the copies they made of his designs, and sell them at high prices as if executed by himself. He likewise made numerous etchings in a very singular taste; consisting of what appeared random scratches, but so managed as to produce a wonderful effect. These he frequently altered, so as to multiply his original pieces, and thereby augment his profits. His first style of painting had much of the neat delicate finish of Mieris and other Dutch masters; but this he changed for a manner directly opposite, bold and forcible, with a vast body of colour, and masses of dark shades relieved by bright lights, the effect of which was coarseness and confusion at a near view, but at the proper distance nothing could be more mellow and harmonious. He was a perfect master of colouring, and all the magic of *chiaro-scuro*. Bred in no school but those of Holland, and despising the antique, he had no ideas of grace or dignity; but he copied nature as he saw it with wonderful exactness and fidelity, and set it off with an art entirely his own. He had a room hung round with old dresses, armour, turbans, and the like, which he used jocularly to call *his antiques*; and although he had a valuable collection of Italian prints and drawings, with copies of the remains of ancient art, it does not appear that he ever borrowed from them. The defects of his education appeared from his incorrectness in drawing naked figures; when he once boasted to Vandyke that he had never been in Italy, "I see it well!" replied the painter.

Rembrandt married a peasant's handsome daughter, who, as well as his maid servant, often served him for models. His manners were rude, conformably to his origin, and he could relish no company but that of persons like himself. Notwithstanding his great gains, want of economy and the extravagant purchase of pictures made him a bankrupt, and he secretly quitted Amsterdam to repair to the King of Sweden, who employed him a considerable time. At length he returned to Amsterdam, where he died in 1674.

"Rembrandt (says Mr. Fuseli) was a meteor in art. He was undoubtedly a genius of the first class in whatever is not immediately related to form or taste. In spite of the most portentous deformity, and without considering the spell of his *chiaro-scuro*, such were his powers of nature, such the grandeur, pathos, or simplicity of his composition, from the most elevated or extensive arrangement to the meanest

or most homely, that the most untutored and the best cultivated eye, plain common sense and the most refined sensibility, dwell on them equally enthralled. He possessed the full empire of light and shade, and of all the tints that float between them. He tinged his pencil with equal success in the cool of dawn, in the noontide-ray, in the vivid flash, in evanescent twilight, and rendered darkness visible." Rembrandt painted history, portrait, and landscape, and his works in all branches are highly valued. Many of his portraits are admirable, combining minute exactness with extraordinary force and animation. His etchings amount to 280, and are among the most prized rarities of collectors, who find exercise for all the fanciful curiosity of their pursuit in the variations which he purposely introduced into his designs, to enhance their capricious value. Many of his works have been engraved by other artists. *D'Argenville. Pilkington's Dict.*—A.

REMIGIO, FLORENTINO, an Italian man of letters of the 16th century, whose family's name was NANNINI, was a native of Florence. He entered into the Dominican order, and was called to Rome by Pope Pius V. to superintend an edition of the works of St. Thomas. He wrote a variety of works, among which were a commentary on the whole Scriptures, translations of Ammianus Marcellinus, Cornelius Nepos, and Fazello's history of Sicily, Reflections on Guicciardini's history, an edition of that of Villani with remarks, Italian poems, and a translation in verse of Ovid's Heroic epistles, much esteemed, of which an elegant edition was printed at Paris in 1762. He died at Florence in 1580 at the age of 62. *Tiraboschi. Moreri.*—A.

REMIGIUS, a saint in the Roman calendar, and an eminent Gallician prelate in the ninth century, appears to have been a native of Gaul, who was made grand almoner to the Emperor Lotharius. About the year 853, or 854, upon the death of Amolo, that monarch promoted him to the archiepiscopal see of Lyons. He was one of the most strenuous and able defenders of the doctrine of Godeschalc, or rather of St. Augustine, on the subjects of grace and predestination, among the contemporaries of that monk. In the year 855, he presided in a council at Valence, which confirmed that doctrine, and passed a sentence of condemnation on the canons against Godeschalc, which had been decreed by the council of Quiercy six years before. In 859, he presided in a synod at Langres, which confirmed the canons enacted at the

council of Valence, and condemned the propositions of John Scotus Erigena relating to predestination. With these canons, accompanied by the bishops who formed the synod, he proceeded to the council of Savonnières near Toul, where he obtained permission to read the canons, and afterwards made a motion for receiving and approving them. That motion, however, was warmly opposed by Hincmar, Archbishop of Rheims, who had leave to read the canons of the council of Quiercy, which he recommended to the reception of the present council. At length, after a considerable debate between both parties, a proposal of Remigius was accepted, that the decision of the controversy should be left to a future council. Remigius was afterwards present at various synods and councils; but we do not find that this controversy was discussed in any of them. He died, according to the most general account, in the year 875. He was the author of "*Responsio Ecclesiæ Lugdunensis nomine facta adversus Hincmarum, Rabani, et anonymi Episcopi Epistolas*," written about the year 853; "*Libellus de tenenda immobiliter S. Scripturæ Veritate, et S. S. Orthodoxorum Patrum Autoritate fideliter sectandi, &c.*," probably written in 854; and "*Absolutio cujusdam Quæstionis de generali per Adam Damnatione et speciali per Christum ex eadem Ereptione Electorum*." These pieces are still extant, and may be found in the xvth vol. of the "*Bibl. Patr.*" and the 1st vol. of Maguin's "*Collect. Script. de Prædestinat. et Gratia*." To Remigius, Archbishop Usher has attributed that "*Commentary upon the Epistles of St. Paul*," which is given with his name in the "*Bibl. Patr.*" but ought rather to be ascribed to Haymo, as we have seen in his life. *Cave's Hist. Lit. Vol. II. sub. sec. Phot. Dupin. Moreri.*—M.

REMIGIUS OF AUXERRE, a learned French Benedictine monk in the ninth century, derived his surname from the abbey of St. Germain at Auxerre, where he embraced the religious profession. He distinguished himself by his proficiency in profane and sacred literature, at a dark and barbarous period, and was deservedly placed at the head of the schools belonging to his monastery. About the year 882 he was called to Rheims, by Foulques, the successor of Hincmar in that see, who gave him the direction of the literary seminary which he had founded in his metropolitan city. Here he taught the learning of which he was master, as well as divinity, with great reputation during several years; and he is said to have afterwards gone to Paris, where he

opened the first public school in that city, at least after the decline of learning which followed the ravages of the Normans. In Platina's life of Pope Formosus, the name of Remigius of Auxerre is the only one that occurs of a person eminent for learning under his pontificate. Remigius died about the year 900. He was the author of "*Commentarius in omnes Davidis Psalmos*," which was published at Cologne in 1536, and chiefly consists of the opinions and explications of St. Ambrose, St. Augustine, and Cassiodorus, reduced into one mass; "*Enarratio in posteriores XI. minores Prophetas*," published at Antwerp in 1545, with the "*Commentaries*" of Oecumenius upon the Acts of the Apostles and their Epistles, and those of Arethas upon the book of Revelation; and "*Expositio Missæ*," deduced from the sentiments and authority of the fathers. Some critics improperly reckon among his productions the "*Commentary upon the Epistles of St. Paul*," noticed in the preceding article. An account of his inedited works may be seen in our two last authorities. *Cave's Hist. Lit. Vol. I. sub. sec. Phot. Dupin. Moreri.*—M.

REMOND. See FLORIMOND.

RENAU D'ELISAGARAY, BERNARD, a distinguished engineer and naval architect, was born in 1652 in the province of Bearn. At an early age he obtained a recommendation to M. du Terron, intendant of Rochefort, who took him into his house, and caused him to be taught mathematics with a view to the naval service. He was of remarkably small stature, but well proportioned, quick, lively, and spirited. He did not read much, but meditated profoundly, and was capable of thinking upon abstruse subjects, as well in the midst of company, as in his closet. One of the first books that attracted his attention was Malebranche's "*Recherche de la Vérité*," and it made an impression on him which was never effaced during the course of his life. It gave him a full conviction of the truths of religion, and preserved his morals from stain. M. du Terron made him known to M. de Seignelay, minister of the marine, who became his patron, and in 1679, placed him with the Count de Vermandois, admiral of France, as his instructor in naval affairs. When by the King's command conferences were held to determine upon a plan for bringing to perfection the construction of vessels, Renau was called upon for his opinion, and at length two systems alone were left for consideration, his, and that of the celebrated Du Quesne. To the great

honour of Renau, then young and scarcely known, his plan obtained the preference, by the judgment of Du Quesne himself, and he was sent to Brest and the other ports to put it in execution. By his instructions, ship-builders were rendered capable of constructing the largest vessel at 15 or 20 years of age; whereas formerly an experience of 20 or 30 years had been necessary for this purpose.

In 1680 the Algerines having declared war against France, Renau proposed the bombardment of Algiers, and as this could only be effected from the sea, he conceived the idea of bomb-vessels, which were as yet unknown. This was at first regarded as visionary; he was however suffered to make the trial, and he brought five of these vessels before the town, where, under the command of Du Quesne, the bombardment was executed with complete success. In 1684 he was employed at the bombardment of Genoa, and then acted for some time as an engineer under the Marshal de Bellefond in Catalonia. Thence he went to join Vauban who was fortifying the frontiers of Flanders and Germany, and he contracted an intimate friendship with that eminent man. He accompanied Vauban to the siege of Philipsburg in 1688, and conducted other sieges; yet in the midst of these active services he found leisure to attend to his studies, for in 1689 appeared his "*Theorie de la Manœuvre des Vaisseaux*." This ingenious work, published by express command of the King, produced a controversy relative to one of its fundamental propositions, which was contested by Huygens. In 1689 he endeavoured to prove that the navy of France might be rendered capable of making head against those of England and Holland united; and his arguments caused an order to change all the 50 and 60 gun vessels on the stocks into ships of a higher rate. At the same time he invented new naval evolutions, signals, and orders of battle. His services were rewarded with a captain's commission, a pension, and the office of inspector-general of the marine, with authority to teach the officers his newly invented practices. He went to Brest for the purpose of putting his commission in force, but met with a general opposition from the officers there, who sent a remonstrance to the court on the subject. On this account two of the most distinguished were put under arrest and broke, notwithstanding all his intercessions in their favour. He afterwards served under Vauban at the siege of Namur, from which he repaired to St. Malo after the

battle of La Hogue, to save the relics of the French fleet which had taken shelter there.

Having constructed a vessel of 54 guns at Brest upon his own plan, Renau put to sea to intercept two rich English East Indiamen, one of which he took after a desperate engagement. There were on board some packets of diamonds of great value, which though, according to naval custom, belonging to himself, he thought too rich a booty for his own share; and carried to the King. They were graciously accepted, and an annuity was settled upon him by way of acknowledgment. His behaviour to the English captain and a lady on board did as much honour to his generosity, as the former action to his disinterestedness. When Philip V. succeeded to the crown of Spain, he requested, from his grandfather Louis XIV., Renau, in order to employ him in fortifying his most important places. In the midst of disappointments of all kinds, he found means to render great services to the crown of Spain; and in 1704 he was employed in the siege of Gibraltar, which (says his French biographer) was about to surrender, when it was relieved by an English fleet. The conclusion of his services to that weak court was, that after advancing all his own money to forward his enterprizes, he returned to France with a single pistole in his pocket. He brought back, however, the title of Lieutenant-general of the armies of His Catholic Majesty. After his return, he resumed the dispute concerning the principle of his book on working vessels, in which Bernouilli succeeded Huygens as his antagonist, and in 1713 several letters passed between them, written with mutual politeness. Bernouilli soon after published a work of his own on the subject, in which his theory was more complicated and profound than that of Renau, who, in fact, was not a deep geometrician.

His high reputation as an engineer caused the grand-master of Malta to request that he might be sent to that island on an alarm of invasion. The King, who seems to have lost sight of him since his departure for Spain, consented, but the alarm proved false. Louis soon after died, and the Duke of Orleans succeeded to the regency. He was well acquainted with Renau, and showed his esteem by appointing him counsellor of the marine council, and grand-croix of St. Louis. When it was resolved to make some trials of Vauban's financial plan of a *taille proportionnelle*, Renau received a commission to put it in execution in the election of Niort. He laboured in this matter with the greatest assiduity and zeal for

the public good, but met with an opposition which counteracted all his efforts. Being seized with a dropsical complaint in 1719, he was induced by his great attachment to father Malebranche to employ his favourite remedy of copious draughts of river water, which, according to the opinion of his physicians, absolutely drowned him, and he died in the autumn of that year. His death was like that of a monk of La Trappe in ardent aspirations after another life. "What a difference (he cried) from one moment to the following! I am going to pass in an instant from the thickest darkness to perfect light." He had been chosen an honorary member of the Academy of Sciences in 1699, among the first after that class was constituted. *Fontenelle Eloges des Académ.*—A.

RENAUDOT, THEOPHRASTE, a physician and projector, was born in 1584 at Loudun. He studied physic at the University of Montpellier, where he took the degree of doctor in 1606. After spending some time in travel, he settled in Paris in 1612, where he obtained from the Queen-Regent the brevet of physician in ordinary to the King. This, it seems, was a mere title without salary, and only served as a cover for the vending of his chemical medicines, which were chiefly antimonials. Being, it is said, a great newsmonger, in which capacity he was accustomed to amuse his patients, he projected the establishment of a Gazette in France, similar to those which had been long known at Venice. Under the protection of Cardinal Richelieu he obtained, in 1631, from Louis XIII., a privilege for the publishing of his Gazette, which Louis XIV. confirmed to him and his heirs, and which was the origin of the "Gazette de France." Another of his projects was that of an office at his house for gratuitous consultations for the sick poor, to which he joined a kind of register-office, and he obtained letters patent for both. It is affirmed that he also lent money upon pledges. He employed his Gazette to advertise his plans; upon which, the faculty of Paris, which had hitherto left him unmolested (probably on account of his powerful protectors) began in 1640 a legal attack upon him as practising in the metropolis without authority. By his artifices the process was protracted to the fourth year, when an arret was obtained prohibiting him and his provincial associates from holding their consultations. He continued, however, to practise secretly, and at the same time carried on his Gazette, which was his best resource, till his death in 1653. Renaudot wrote nothing in his own profession,

but was the author of a "Continuation of the *Mercure François*" from 1635 to 1643; and "Lives of Henry de Bourbon Prince of Condé; of Marechal de Gassion; and of Cardinal Michael Mazarin, Brother to the Prime Minister." *Moreri. Eloy Dict.*—A.

RENAUDOT, EUSEBIUS (grandson of the preceding), a learned writer on the ecclesiastical history and antiquities of the Eastern church, was born at Paris, in 1646. After having been taught the classics at the Jesuits college, and gone through a course of philosophy at the College of Harcourt, where his public theses gained him great honour, he entered the congregation of the oratory when he was about the age of nineteen; but he continued only a few months in that society. He retained the ecclesiastical habit, however, that he might be able to devote himself to his studies with the less interruption, without having any intention of entering into holy orders, or taking any ecclesiastical degree. He was particularly attached to the study of the Oriental languages, of which he acquired a knowledge superior to that of most of his contemporaries; and he applied with success to the study of so many other tongues, that he is said to have become so far master of seventeen different languages, as to be able to speak the greater number of them with facility. One of his strongest motives for such an application of his time and talents was, that he might render his knowledge subservient to the interests of religion and of the Catholic church. From the same motive he was induced to spare no pains in acquiring information relative to the history, tenets, and institutions of the Eastern churches. As his father was first physician to the Dauphin, the Abbé Renaudot became well known at court, where his genius, his rare talents, and his politeness made him much esteemed and admired. Here he was noticed by M. Colbert, who entertained the design of establishing printing-presses for the Oriental languages at Paris, and consulted our Abbé upon the subject, as a person who might ably second his views, and contribute to render such an establishment useful to the state as well as to the church. To engage his assistance, he promised him the reversion of the post of keeper of the King's library; but the minister died before that place became vacant. Afterwards he had a similar promise from the Archbishop of Rheims, who adopted the design of M. Colbert; but for some reasons, which are not explained, he was a second time disappointed. However, though the Abbé Renaudot was not gratified

with any public reward, the King was pleased to employ him in various confidential concerns of great importance, relating to the affairs of Rome, England, Spain, &c. So much of his time was occupied by these engagements, during many years, and so many circumstances did he meet with to harass or disgust his mind, that, though he did not wholly discontinue his enquiries concerning Eastern ecclesiastical subjects, he was prevented from composing any works relating to them, and even relinquished all thoughts of such an undertaking. In the year 1689, he was received into the French academy; and in 1692, into the Academy of Inscriptions and Belles Lettres.

Our author found a patron in Cardinal de Noailles, Archbishop of Paris, whom he accompanied to Rome in the year 1700, and into the conclave which elected Clement XI. to the Papal dignity. While he remained at that city, the collections of the Vatican furnished him with much new matter relating to the Oriental churches, and revived his intention of preparing for publication some pieces which might serve to illustrate their history and opinions. In this design he was encouraged by the new Pope, to whom he rendered himself so acceptable, that he persuaded him to stay at Rome seven or eight months after the departure of Cardinal de Noailles, in order to profit by his learned conversation. His Holiness was also desirous of bestowing upon him some valuable benefices; but he would only accept of the small Priory of Frossey in Bretagne. Our Abbé afterwards went to Florence, where he met with the most flattering reception from the Grand Duke, who assigned him apartments in his palace, loaded him with presents, and on his departure directed that he should be conveyed on board one of his own vessels to Marseilles. At Florence, likewise, he was made a member of the Academy de la Crusca. Soon after his return to France, we are told that some circumstances occurred, partly of a private and partly of a public nature, which again rendered him averse from publishing any work, till he was roused by an attack upon Father Nicole's "perpetuity of the Faith of the Catholic church respecting the Eucharist." This attack was made in 1707, by M. Aymon, in his "Authentic Monuments of the Religion of the Greeks;" and it engaged our author, during the following year, to give to the public his "Defence of the Perpetuity of the Faith against the Calumnies and Falsehoods, &c." 8vo. Afterwards he entered more fully into the subject which he defended, and displayed all

his erudition and ingenuity in endeavouring to shew the conformity between the doctrine of the Greeks, and all the Oriental Christians, with that of the Latin church. What he wrote upon the subject extended to two vols. 4to. which made their appearance in 1711 and 1713, by way of supplement to Father Nicole's work. During the Regency of the Duke of Orleans, he made frequent efforts to obtain that Prince's encouragement of the plan for establishing printing-presses for the Oriental tongues, and was always heard with attention and approbation; but he was not able to obtain the Regent's effectual support. The latter years of his life he spent in completing and editing the publications which are mentioned below; and he died in 1720, when about 74 years of age, greatly regretted by men of learning, to whom he was a communicative and most agreeable companion, and lamented by the poor, to whose relief he had dedicated a great proportion of his income. He had been presented to the Priory of St. Christopher of Châteaufort, as well as to that of Frossey. By his last will he left his valuable library, containing between eight and nine thousand volumes, to the benedictines of St. Germain-des-Prés. His works, besides those already mentioned, consist of "The Homilies of Genadius, Patriarch of Jerusalem, Meletius of Alexandria, Nectarius of Jerusalem, Meletius Syrigus, and of some others, on the Subject of the Eucharist, in Greek and Latin," 1709, 4to.; "Historia Patriarcharum Alexandrinorum, Jacobitarum," &c., 1713, 4to.; "Liturgiarum Orientalium Collectio," 1716, in 2 vols. 12mo., accompanied with very learned dissertations; "Ancient Accounts of India and of China, by two Mahometan Travellers in the 9th century, translated from the Arabic," 1718, 8vo.; a Latin version from the Arabic, of "The Life of St. Athanasius," inserted by Montfaucon in the 1st vol. of the works of that Father; several "Dissertations" inserted in the 1st and 2d vols. of the "Memoirs of the Academy of Inscriptions and Belles Lettres;" five "Letters" to M. Dacier on the Syriac and Arabic versions of Hippocrates, inserted in that author's translation of Hippocrates; and numerous pieces in manuscript. It is a circumstance which reflects no honour on his memory, that the unfavourable representations which he gave to the ministry, of Bayle's "Dictionary," were the means of preventing that work from being printed in France. *Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit.* — M.

RENÉE DE FRANCE, Duchess of Ferrara

born at Blois in 1510, was the daughter of Lewis XII. and Anne of Brittany. She was affianced at an early age to Charles of Austria, afterwards Emperor, and some years after was sought in marriage by Henry VIII. of England; but neither of these matches took place, and Francis I. gave her to Hercules II. of Este, Duke of Ferrara. She was a princess of great capacity, and of an insatiable thirst for knowledge; and her studies were not limited to history, the languages, and mathematics, but embraced also astrology and theology. The religious controversies of the time greatly interested her, and the result of her enquiries was conversion to the tenets of the reformers. Brantome supposes, not without probability, that resentment for the many ill offices done to her father by the Popes Julius and Leo might have disposed her to renounce the authority of the see of Rome. Calvin, who went from France in disguise to visit her, brought her over to his opinions, in which she was confirmed by her secretary Marot. Her court at Ferrara became the refuge of all who were suspected of heresy; and her conduct gave so much umbrage to the court of France, that Henry II. sent a doctor to the Duke with the following instructions: "If the Duchess persists in her errors, she must be separated from all conversation: her children must be taken from her, and all her domestics who are greatly suspected of heresy, and who are to be prosecuted: with regard to the Princess herself, the King refers to the prudence of her husband to proceed against her as he shall judge proper, avoiding, nevertheless, what might occasion too much scandal."

After the death of the Duke, in 1559, this Princess returned to France, and resided at her castle of Montargis. The Duke of Guise, in the religious wars, having summoned her to deliver up some partisans who had taken shelter with her, she replied, "that she would not deliver them, and that if he should attack the castle, she would be the first to place herself in the breach, to see if he would have the audacity to kill a king's daughter." She remonstrated strongly with Francis II. against the imprisonment of the Prince of Condé, but she afterwards broke with that prince, not approving the civil war in which he was engaged. She was at length obliged, much against her will, to send away 460 persons to whom she had compassionately given an asylum: she parted with them in tears, after providing for the expenses of their journey. At the massacre of St. Bartholomew she was the means of saving the lives of a great number of Protestants.

Her own four children were successively taken from her, and brought into France, to be educated in the principles of the Catholic church. This estimable and distinguished Princess died in 1575 at Montargis, which place she had embellished with several fine buildings. *Moreri. Millot Elem. Nouv. Dict. Hist.—A.*

RENI, see GUIDO.

RESENIUS, JOHN PAUL, a Danish bishop and writer, was born at Resen, in 1561. He studied at the schools of Hobroe, Ribe, and Viborg, of the last of which he became subrector in 1583. Some time after, he travelled into foreign countries; took a degree as master of arts at Wittemberg, and returned to Denmark in 1591. He was afterwards appointed professor of logic and theology in the University of Copenhagen, and received orders to accompany Christian IV. who at that time proposed a visit to England to see his relation King James. In consequence of another royal mandate, he undertook to translate the whole of the Scriptures into Danish. The New Testament, which he first completed, was published in 2 vols. duodecimo, in 1605, and the Old Testament followed in 1607. This version of the Bible gave rise, in 1609, to a controversy between Resenius and Ivarus Stubæus, professor of Hebrew at Copenhagen; the result of which was, that Stubæus was displaced from his office. In 1614, Resenius was involved in a more troublesome and dangerous dispute with Oluf Coccius, the clergyman of Nicholas' church, Copenhagen. Having published a dissertation *De Deo triuno*, and three *De Uno mediatore*, in which he employed a great many dark and ambiguous expressions, Coccius attacked them in his sermons, and in a coarse and intemperate manner accused Resenius of Calvinism, and what he called various other errors. Bishop Winstrup interfered, and exhorted Coccius to refrain from these illiberal attacks; but as he disregarded the Bishop's admonition, he was suspended, and in 1614 deprived of his charge. This, however, did not put an end to the dispute; and a general assembly being summoned at Colding, in the King's presence, which was attended by the bishops and counsellors of the kingdom, Coccius was declared to have forfeited his life; but he afterwards received the King's pardon on condition of his quitting the kingdom within fourteen days. Resenius was absolved from all blame; but, in order that the simple and ignorant might not be misled, he was enjoined to explain his doctrine more clearly in a dissertation written both in

Latin and Danish. Bishop Winstrup having died, in the meantime, at Copenhagen, the King caused the episcopal chair to remain vacant till Resenius had published his defence, and then appointed him to the place. Resenius died in 1638, and bequeathed upwards of five thousand dollars to charitable purposes. He was the author of a great number of works, some of them are elementary, for the instruction of youth, but the greater part theological. *Forsøg til et Lexicon over Danske, Norske og Islandske lærde mænd, af Jens Worm.*—J.

RESENIUS, PETER, counsellor of state in Denmark, was descended from a respectable family, his father, as well as his paternal and maternal grandfather, having been successively Bishops of Seland. He was born at Copenhagen in 1625, and in 1646 went to Leyden, where he applied to the study of jurisprudence and the belles lettres for four years; and then made a tour to France, Spain, and Italy. Having taken the degree of doctor of laws at Padua, he returned to Copenhagen, where he married in 1655, and two years after was appointed professor of moral philosophy. In 1680 he was ennobled, and in 1684 was nominated a counsellor of state. This learned man died in 1688, and bequeathed a thousand rix-dollars together with his valuable library, a catalogue of which was published, to the University of Copenhagen. He was the author of various works, among which were the following: "Edda Islandorum Snorronis Sturlæ, Islandice, Danice, et Latine," *Havn.* 1665, 4to.; "Philosophia antiquissima Norvego-Danica dicta *Vedaspa*, quæ est pars Eddæ Sæmundi," *Ibid.* 1665, 4to., and 1673, with an explanation or commentary by Gudmund Andreæ; "Ethica Odini vocata *Havamir*, una cum ejusdem appendice. *Runa-Capitulo*, Islandice et Latine," *Ibid.* 1665, 4to.; "Inscriptiones Havnienses," *Ibid.* 1668, 4to.; "Jus Aulicum Norvegiæ, vulgo *Hindslrau*, item Jus Aulicum vetus Danorum, vulgo *Vitherlags Ret*, Islandice, Danice, et Latine," *Ibid.* 1673, 4to.; "Descriptio Samsøæ," *Ibid.* 1675, fol.; "Atlas Danicus, cum fig." *Ibid.* 1677, fol. This work consists merely of copper-plates, as the text was never printed. "Gudmundi Andreæ Lexicon Islandicum," *Ibid.* 1683, 4to.; "Nonnulla Antiqua Jura Civitatum Daniæ, scilicet Havniensis et Ripensis, Latine, Danice, et Germanice," *Ibid.* 1683, 12mo.; "Eric Krabbe's German Translation of the Jutland Laws of Waldemar II.," *Cop.* 1684, 4to.; "The Laws of Christian II.," *Ibid.* 1684, 4to. *Försök til et Biographiskt Lexicon öfver Lärde och namnkunnige Utländske män.* *Försög*

til et Lexicon over Danske, Norske og Islandske lærde mænd, af Jens Worm.—J.

RETZ, JOHN-FRANCIS-PAUL DE GONDI, Cardinal de, a celebrated political character, born at Montmirel in 1614, was the son of Philip-Emanuel de Gondi, general of the galleys, descended from a Florentine family. His father obliged him against his inclination to embrace the ecclesiastical profession, and he was placed under the tuition of the famous Vincent de Paule. Several abbacies were conferred upon him at an early age; and in 1627 his uncle, the Archbishop of Paris, presented him to a canonry of Notre Dame. He passed through his course of study with distinction, and was made a doctor of the Sorbonne in 1643, in which year he was nominated coadjutor to the Archbishop of Paris. Nothing, however, could be less ecclesiastical than his character and conduct. He fought duels, and entered into every species of debauchery, and his most serious occupation was political intrigue. At the age of 23 he was the soul (says Voltaire) of a conspiracy against the life of Cardinal Richelieu. The ministry of Mazarin, however, was the period of his great party consequence, and he engaged deeply in all the factious cabals which produced the petty civil war of the Fronde. He imposed upon the people by a feigned devotional seriousness in performing his prelatical functions, and affected the utmost zeal for the privileges of the clergy and the good of the public. That vanity, ambition, and a restless turbulence of spirit, solely actuated him on this occasion, is evident from the general tenor of his life. He was among the most violent of the opposers of the court, and once took his seat in the parliament with a poniard in his pocket, the handle of which appearing, a man of pleasantry said, "There is our Archbishop's breviary." It was he, according to his own boast, who induced the Parisians to take up arms on the day of the barricades; and for a considerable time he was the Cataline of this sedition. At length he found that the interests of his ambition would be better served by making a secret accommodation with the court; and so much importance was ascribed to his influence, that he was purchased by a cardinalate, to which he was nominated by the King in 1651. Like other deserters, however, he lost his popularity, and thenceforth acted only a secondary part on the political stage. He governed the Duke of Orleans, who was opposed to the Prince of Condé; and continuing his cabals, Mazarin, who both hated and feared him, procured his

arrest at the Louvre. He was imprisoned in the castle of Vincennes, whence he was transferred to Nantes. From the latter prison he made his escape to Spain, and thence went to Rome, where he was received with distinction as the enemy of Mazarin. He was present at the election of Alexander VII.; but finding that pope cool to his interests, he left Italy, and passed some years in wandering through Holland, Flanders, and England. Wearied with a life of exile, he returned to France in 1661 after Mazarin's death, and made his peace with the court by the renunciation of his archbishopric (to which he had succeeded on the death of his uncle), obtaining the abbacy of St. Denis by way of recompence. He had hitherto lived with great magnificence, which had plunged him into debt, but he now honourably resolved to live upon 20,000 livres a year till he had satisfied his creditors. This he at length effected by payments amounting to 1,110,000 crowns, and lived to be in circumstances to give pensions to his indigent friends. In 1675 he sent back his cardinal's hat to Clement X. with the intention of absolutely retiring from the world, but the Pope refused to accept it. It has been asserted, indeed, that he did not quit the world till it had quitted him, and that disappointed ambition rather than devotion was the motive of his retreat. His conduct, however, in the latter part of life, obtained him the esteem of men of worth; and he died regretted at Paris in 1679, at the age of 66.

The character of the Cardinal de Retz has been drawn by several eminent writers, who agree in the principal features of the portrait. Daring, turbulent, false, intriguing, with designs rather romantic than great, and conducted rather with dexterity than ability, he seems to have been exactly fitted for the part he sustained of a political meteor in troublesome times among a frivolous and licentious people. Marmontel enquires whether de Retz would have been a greater man on a grander theatre? and inclines to the negative: "the tragi-comedy of the Fronde (says he) seems to have been made on purpose for this tragicomic actor." He has been thought, however, a great master in party politics; and his own "Memoirs," which have been frequently printed, have been considered as highly instructive in the knowledge of mankind. "These Memoirs (says Voltaire) are written with an air of greatness, an impetuosity of genius, and an inequality, which are the image of his conduct. He composed them in his retreat with the impartiality of a philosopher, but

of one who has not always been a philosopher. He neither spares himself nor others. He gives portraits of all those who acted a considerable part in the intrigues of the Fronde, which are often very natural, but sometimes spoilt by a remnant of vanity, acrimony, and enthusiasm, and are too much loaded with antitheses. The style is incorrect, and sometimes awkward and embarrassed." Several other writings of the Cardinal de Retz have been published, relative to the affairs of the time and party. A piece which he composed at 17 was characteristic of his disposition: it was "The Conspiracy of the Count of Fiesco," partly translated from the Italian of Mascardi. *Siecle de Louis XIV. Moreri. Nouv. Dict. Hist.—A.*

REUBEN, the progenitor of one of the twelve Hebrew tribes, was the eldest son of Jacob by his wife Leah, and born in the year 1752 B. C. He had not long arrived at the age of manhood, before he conceived a criminal inclination for Billah, Rachael's maid, and his father's concubine, with whom he did not scruple to maintain a guilty intercourse, while his father was mourning for the loss of his beloved wife. The discovery of this incestuous commerce excited the bitterest grief in the heart of Jacob, on whom it made so deep an impression that he felt it to his dying day. When the other sons of this Patriarch had come to the wicked determination of murdering their brother Joseph, on his being sent by his father to Shechem for the purpose of enquiring after them and their flocks, Reuben diverted them from their design of imbruing their hands in his blood, by persuading them to throw him alive into a pit, where he might die a lingering death. His real intention, however, in suggesting such an apparently cruel measure was, that he might preserve the life of Joseph, by getting him privately out of the pit and sending him back to his father. The recollection of his good intention on this occasion enabled him to justify himself from having been a sharer in their guilt, when they were reproaching each other in Egypt for their inhumanity to Joseph, and speaking of the misfortune which befel them there as a punishment inflicted upon them by providence for that crime. At Jacob's solemn interview with his sons, when he bestowed upon them his last blessing, and predicted what should happen to their descendants in future times, Reuben was declared to have forfeited the privileges of primogeniture, at the moment when, yielding to his libidinous passions, he had been guilty of defiling his father's bed. "Unstable as

water," said the Patriarch, "thou shalt not excel," or have pre-eminence: and from the Jewish history it appears, that the tribe of Reuben was greatly inferior in point of numbers and consequence to many of the other tribes, and did not acquire distinction in the congregation of Israel. This tribe, together with that of Gad, and half of the tribe of Manasseh, was permitted to settle beyond Jordan, in the country conquered from the kings of the Amorites and of Bashan. The territory of the Reubenites extended from the north-east coasts of the Dead Sea along the Eastern banks of the Jordan; and was divided on the south from Midian, by the river Arnon; on the north, from the tribe of Gad, by another small river; and was bordered on the east, partly by the Moabites, and partly by the Ammonites; while the Jordan separated it on the west from Canaan, properly so called. *Genesis xxix. xxxv. xxxvii. xlii. xlix. Joshua xiii. An. Univ. Hist. b. i. ch. vii. — M.*

REUCHLIN, JOHN, a celebrated German philosopher, hebraist, and assiduous contributor to the revival of learning in the 15th and early part of the 16th century, was descended from a respectable family, and born at Pforzheim, a town in Suabia, in the year 1454. That he might receive the advantages of a liberal education, he was removed from a good elementary school at his native place, to a seminary of a higher order at Baden, where he outstripped the rest of the scholars by his proficiency in grammar-learning, and was made class-fellow to the young Marquis of Baden. Sometime afterwards he accompanied the Marquis to Paris, at that time one of the most famous seats of learning in Europe, where he studied grammar under John a Lapide, rhetoric under Robert Gaguin, Greek under Harmonymus of Sparta, and Hebrew under Wesselus of Groningen. He also became thoroughly acquainted with the logic and philosophy of Aristotle, of which he continued for some time a warm admirer. He was thus occupied till he was about 20 years old, when he returned to his native country; and not long afterwards he went to Basil, where he was admitted master of philosophy, and taught the Greek language to numerous pupils, both old and young, with great reputation. Here he had the opportunity of prosecuting still further his Hebrew studies under Wesselus, who had been expelled from Paris for taxing some divines with holding erroneous notions. At the same time he drew up and published a grammar, a lexicon, vocabularies, and other

books, which, till they were superseded by more complete works, were found of great use in instructing youth. Having spent four years at Basil, he went to Orleans, for the purpose of studying jurisprudence; and he also taught the Greek language in that city, with the same applause as at Basil, receiving such generous presents from the nobility who attended his lectures, as fully defrayed all his expences. From Orleans he went to Poitiers, where he likewise taught Greek, and was admitted to the degree of doctor. Afterwards he returned to Germany, and went to the University of Tubingen; whence he was soon called to the court of Eberhard, Count of Wirtemberg. That Prince having determined to take a tour through Italy, among other attendants was advised to select Reuchlin, chiefly because, during his residence in France, he had corrected his German pronunciation of the Latin tongue, which appeared barbarous to the Italians. During the course of this tour, our author was very favourably received at the court of Lorenzo de Medici at Florence, where he became acquainted with Ficinus, Politian, Picus, and other platonists, and was induced to embrace their opinions. In these opinions he was further confirmed at Rome, by the learned Greeks resident there; one of whom, Hermolaus Barbarus, disliking the harshness of his German name, prevailed upon him to exchange it, after the common practice of the age, for that of CAPNIO, a Greek name, signifying like his vernacular one, *smoke*; by which he was afterwards chiefly known among foreigners.

Our author conducted himself with so much ability and address during this tour, that he secured the confidence and esteem of Count Eberhard; who, after his return to Germany, sent him in the character of his ambassador to the Emperor Frederic III. at Vienna. This employment he discharged to the entire satisfaction of his Prince; and his merits procured for him high consideration at the Imperial court. During his residence at Vienna, he made a further progress in his acquaintance with the Hebrew language, under the instructions of one of the Emperor's physicians, who was a Jew. Through the address of this physician it was contrived, that, among the other presents which, according to custom, he was to receive as ambassador, should be included a beautiful and very valuable ancient manuscript Hebrew Bible, as a special compliment paid to him by the Emperor on account of his eminent literary attainments. Frederic

dying in 1493, Reuchlin returned to the court of Wirtemberg, and was two years afterwards appointed Count Eberhard's deputy to the diet at Worms, in which that Prince was elevated to the ducal dignity. Scarcely had he enjoyed this honour three months, when he died, leaving his dominions to his nephew Ulric. That Prince's possession of them, however, was contested by another of Frederic's nephews, called Eberhard II. who made himself master of the duchy, and banished Reuchlin for his attachment to the interests of Prince Ulric. Our author now took refuge at Worms, where he wrote "An Epitome of the History of the four Empires," for the use of the Prince Palatine. He also wrote two Latin "Comedies," abounding in wit and pointed satire; one of which exposed a monk who had been the cause of his banishment, and the other ridiculed the sophistical mode of argumentation which was then followed in the schools and courts of law. The former of these he was advised at that time to suppress; but it was published afterwards, in the year 1507. In 1498, the Elector Palatine having been involved in a dispute with Pope Alexander VI. fixed upon our author as the person best qualified to defend his cause, and sent him for that purpose to Rome, in the capacity of his ambassador. On this occasion he pronounced an able and eloquent oration before the Pope and cardinals, concerning the rights of the Princes and the privileges of the churches in Germany, which was printed by Aldus. As the business of this embassy detained him more than a year at Rome, he embraced this opportunity to perfect himself in an acquaintance with the Hebrew language, with the aid of a learned Jew, chiefly that he might have access to the Jewish Cabbalistic writings, from which he hoped to cast new light upon the Pythagorean and Platonic doctrines. He also attended lectures on the Greek language, by the famous Argyropylus. Before he returned to Germany, a revolution had taken place at Wirtemberg; the usurper having been expelled, and Ulric reinstated in his rights. Upon this change, Reuchlin was recalled to the ducal court by the guardians whom the Emperor had appointed for Ulric; and soon afterwards he was nominated to the dignity of one of the triumvirs of the league of Suabia for the Emperor and the electors.

The honourable employment to which our author was appointed, did not prevent him from continuing his learned labours. He

wrote with great perspicuity in Latin, a "Hebrew Grammar," a "Dictionary," and a grammatical "Commentary upon the Seven Penitential Psalms." For these works the interests of sacred literature were under great obligations to him, as they invited many scholars to study the Hebrew tongue, and exhibited a specimen of rational scriptural illustration which was soon imitated by more general commentators. Afterwards he was sent ambassador to the Emperor Maximilian; and upon his return, finding the plague raging in Suabia, he retired with his family into a monastery of the Dominicans near Stutgard. Here he met with a kind reception, and complied with a request made to him by the visitor-general of the order, in drawing up a book "On the Art of Preaching," which was printed at Pforzheim. In his old age, Reuchlin encountered much trouble and danger from the resentment of the monks and Theologians of Cologne, occasioned by his opposition to their enthusiastic rage for the destruction of all Jewish books, the Bible excepted. This spirit had been excited in them by John Pfefferkorn, a Jewish convert, or pretended convert, who, to shew his zeal for Christianity, advised the inquisitor and professors of divinity, to burn all such books, accusing them of being full of blasphemies against Christ, magic, and other dangerous matter. Melchior Adám asserts, that he was not serious in bringing this accusation against them, but he contrived it for the purpose of extorting money from his brethren, who, he well knew, would submit to pay large ransoms sooner than give their books to destruction. Be that as it may, the Emperor Maximilian, on the application of the clergy of Cologne, was prevailed upon to issue an edict in conformity with their wishes, and Pfefferkorn himself was employed to collect the obnoxious books; many of which he is said to have sold back to the owners for considerable sums of money, and the rest he carried to Frankfort, to be publicly committed to the flames. In the mean time, Reuchlin protested strongly against the edict, and prevented Pfefferkorn from carrying it into execution at Stutgard. The Jews, likewise, who justly considered this proceeding as a grievous persecution, earnestly entreated the Emperor to suspend the execution of his order, till their books had passed under the examination of the learned. To this application the Emperor consented; and, as our author was universally acknowledged to excel in this kind of learning, he was appointed by the Elector of Mentz, under the

imperial authority, to pass judgment on these writings. Entrusted with a commission, the honest discharge of which must inevitably expose him to the obloquy of the bigotted and prejudiced, Reuchlin, perhaps, had not the courage to oppose the whole of Pfefferkorn's project, as an act of shameful injustice towards the Jews, and a disgrace to Christianity; but he determined to give such an opinion, as should in a great degree tend to defeat his design. He therefore declared it to be his judgment, that no other Jewish books should be destroyed, excepting those which might be found to be written expressly against Jesus Christ, lest, with treatises on liberal arts and sciences, and valuable comments on the Old Testament, the Hebrew language itself, so important to the church, should perish. Of this judgment the Emperor expressed his approbation, and commanded that the books which had been brought to Frankfort should be restored to their proper owners.

Greatly enraged against Reuchlin on account of the opinion which he had thus delivered, Pfefferkorn and his supporters attempted to refute and expose it, in a piece written in German, under the title of "A Manual Mirror;" to which our author published an answer, called "An Ocular Mirror." Out of this answer the monks and divines of Cologne extracted 44 propositions, which they asserted to be heretical, and cited him to appear before the Elector of Mentz, and the Inquisitor of that part of Germany, who was his declared enemy. Declining to plead before such a judge, he sent an able and well written "Apology" for himself, in Latin, to the Emperor, and also appealed to the court of Rome. By the Pope the cognizance of this affair was referred to the Bishop of Spire and the Elector Palatine, who nominated judges before whom both parties were summoned. The Cologne divines, however, would not acknowledge their jurisdiction; and even proceeded so far, while they were sitting, as formally to condemn and commit to the flames Reuchlin's "Ocular Mirror." In these circumstances, he found himself compelled to carry his cause to Rome, for the definitive sentence of the papal see. Here he had many zealous friends, and his agent carried with him strong recommendations from princes, prelates, and men of the greatest eminence in the learned world. These recommendations had no little weight in the court of a pontiff like Leo X., and our author was honourably acquitted of the heresy with which he was charged, to the

great mortification of his bigotted and malignant enemies. Amidst the troubles which he met with, he still prosecuted his various studies with unabated assiduity. He translated out of Greek into Latin, "The Life of Constantine the Great," written by Eusebius; and also the several "Questions" attributed to St. Athanasius. He wrote several profound treatises on philosophy, of which the principal are, a treatise "De Verbo Mirifico," or, the Wonderful Word, in the form of a dialogue between a philosopher, a Jew, and a Christian; and another treatise, "De Arte Cabbalistica," or, the Cabbalistic Art, by way of dialogue between a Pythagorean philosopher, a Mahometan, and a Jew. The system taught in these treatises is of the mystical kind, being compounded of Platonic, Pythagoric, and Cabbalistic doctrines. We have seen that the author triumphed over his enemies at Rome: but, though mortified, they continued to persecute him with calumnies and invectives, and were so successful in creating prejudices against him, that, in the latter part of his life, notwithstanding all his learning and celebrity, he was scarcely able, by teaching the Greek and Hebrew languages, to preserve himself from absolute want. He therefore found it necessary, on this account, as well as from a regard to his personal safety, to remove from Stutgard to Ingolstadt, where he was engaged to teach Greek and Hebrew by the Duke of Bavaria, with an annual salary of 200 crowns of gold. From this place he was afterwards driven by the plague; upon which he withdrew to Tübingen, and accepted an invitation from the magistrates to teach the Greek and Hebrew languages in that University. Scarcely, however, had he entered on the duties of his new post, when he was seized with the jaundice, which reduced him to so feeble a state, that he requested to be conveyed to his house at Stutgard, where he died in 1521, in the 68th year of his age.

The faculties of Reuchlin, which were naturally vigorous, were cultivated by him through life with the greatest industry, and his mind became richly stored with various erudition. With what reputation he acquitted himself in the different public stations which he occupied, has been sufficiently shewn in the preceding narrative. His private character was eminently distinguished by probity, modesty, benevolence, candour, and urbanity. For his assiduous and successful attempts towards the revival of learning, his name is deserving of being remembered with gratitude

by posterity; and also for the zeal in that cause which he discovered in his last will, by bequeathing to the college of Pforzheim his collection of books and manuscripts, which in that age must have been an invaluable treasure. His collection of "Letters from Illustrious Men," of which an edition was published at Zurich in 1558, is full of valuable information concerning the literary history of his time. With respect to the "Epistolæ Obscurorum Virorum," which have been very commonly attributed to him, they belong to Ulric of Hutten, as we have already observed in the life of Pfefferkorn. Dupin, after observing that he was one of the most learned men of that age, asserts that he was the first Christian who applied closely to the study of Jewish learning, and the Cabbalistical mysteries. In the former part of this statement he is not accurate, since the study of the books of the Jews was cultivated by Raymond Martin, a Spanish Dominican monk in the 13th century. (See his article.) Perhaps he justly asserts concerning Reuchlin, that there are few who have become more thoroughly acquainted with the Cabbalistical art than he was. He adds, that, notwithstanding his attachment to such crabbed studies, he had a wonderful genius for the belles-lettres; was intimately conversant with the Grecian philosophers and orators; was a perfect master of the Greek language, and spoke Latin with an inimitable purity and elegance; and that he was, in short, the only person of whom Germany at that time could boast, who deserved to be regarded as a competitor for fame with all the learned men in Italy; who was their equal in the delicacy of his style, while he greatly excelled them in erudition. From Cave and Dupin the reader may collect the titles at length of the greater number of his publications, as well as the places and dates of their different editions. *Meleior. Adam Vit. Germ. Phil. &c. Appendix ad Cave's Hist. Lit. Vol. II. sub sec. Synod. Dupin. Moreri. Enfield's Hist. Phil. Vol. II. b. viii. ch. iii. sect. 3.*—M.

REVES, JAMES DE, when latinized REVIUS, a learned Dutch Protestant divine and professor in the 17th century, was the son of a burgomaster of Deventer, in the province of Over-Issel, where he was born in 1586. This city falling soon afterwards into the hands of the Spaniards, his father settled with his family at Amsterdam. Here young De Reves was instructed in the Latin, Greek, and French languages, and then sent to the University of Leyden, where he studied philosophy and divi-

nity. From this seminary he withdrew, disgusted at the violence and intolerance which Gomar discovered in his controversy with Arminius on the subject of predestination; when he removed to the University of Franeker, in the province of Friesland, where he had for tutors in the Hebrew language, the two Drusius's, father and son. In 1610, he travelled into France for further improvement in the Protestant seminaries of that country; and he resided there two years, chiefly at Saumur, Rochelle, and Orleans. On his return to the United Provinces in 1612, he was appointed pastor of a church in the county of Zutphen; whence he was called two years afterwards to exercise the ministerial functions in his native city of Deventer. This charge he appears to have retained till the year 1641, when he was chosen principal and first professor of the theological college of the states of Holland and West-Friesland at Leyden. During the following year, he was admitted to the degree of doctor of divinity. He published several treatises against the philosophy of Des Cartes. He died at Leyden in 1658, about the age of 72. The works of which he was either the author or editor, consist of a collection of "Letters in French from illustrious and learned Men to Joseph Justus Scaliger," 1624, 8vo.; "Belgicarum Ecclesiarum Doctrina et Ordo; hoc est Confessio, Catechesis, Liturgia, Canones ecclesiastici, Græcè et Latinè," 1627, 8vo.; "Poems," in Dutch, 1630, 8vo.; "Laurentii Vallæ de Collatione Novi Testamenti, Lib. II. Notis J. Revii illustrati," 1630, 8vo.; "Historia Pontificum Romanorum contracta, et ad Annum 1632 perducta," 1632, 8vo.; "Historia Vitæ, Doctrinæ, ac rerum gestarum Davidis Georgii, Heræsiarchæ, conscripta ab ipsius genere Nicholao Blesdikio," 1642, 12mo.; "Examen Dissert. Nic. Vedellii de Episcopatu Constantini magni, seu de potestate magistratuum Reformatorum circa res Ecclesiasticas," 1642, 12mo.; "Suarez repurgatus, sive Syllabus Disputationum Metaphysicarum Francisci Suarez, Societatis Jesu, cum notis J. Revii," &c., 1644, 4to.; "Libertas Christiana circa usum Capillitii defensiva," &c., 1647, 12mo.; "Methodi Cartesianæ consideratio Theologica," 1648, 12mo.; "Statæ Philosophiæ Cartesianæ, quæ Principiorum ejus Falsitas, et Dogmatum Impuritas expenditur ac castigatur, &c.," 1650, 12mo.; several other pieces against the same philosopher, the titles of which are given in our authorities; "Joannis Pistorii Woerdenatis, ob evangelicæ Veritatis assertionem apud Hollandos primo omnium exusti-

martyrium, Descriptum a Gul. Gnaphæo, &c. é manusc. editum," 1650, 12mo.; and "Daventriæ illustratæ, sive Historiæ Urbis Daventriensis, Lib. VI.," 1651, 4to. De Reves also published an improved edition of "The Book of Psalms, in Dutch Verse, by Peter Dathænus," in 1640; and he was concerned in revising the Dutch version of the Old Testament, which was printed at Leyden in 1637, in folio. *Valerii Andræ Bibl. Belg. Moreri. Witte Diar. Biog.*—M.

REYHER, SAMUEL, an eminent German mathematician and jurist, who flourished in the 17th and early part of the 18th century, was born at Schleusingen, a town belonging to the county of Henneberg, in Saxony, in the year 1635. Till he had arrived at the age of 19, his education was undertaken by his father, who was successively rector of the colleges of Schleusingen, Lunenburg, and Gotha; and at that period of life he went to the University of Leipsic. Here he attended courses of lectures in philosophy, the mathematics, and civil law, under able professors; and afterwards he removed to the University of Leyden, where he studied the algebra of Vieta, under the celebrated James Golius, with whom he contracted an intimate friendship. He also paid his attention to the lectures which were delivered in this seminary on civil and military architecture. On his return to Leipsic he commenced teacher of the mathematical sciences, and acquired such reputation, that he was nominated preceptor to the young Prince of Gotha, the eldest son of Ernest, Duke of Saxe-Gotha. This trust he discharged so much to the satisfaction of the Duke, that he honoured him with the title of his counsellor. In 1665, Reyher received an invitation to fill the mathematical chair at the University of Kiel, in Danish Holstein; which he accepted, after having first paid a visit to Leyden, where he was admitted to the degree of doctor in civil law. In 1673, he was appointed professor extraordinary of civil law; in 1683, professor in ordinary of the institutes; and, in 1692, professor of the code of Justinian. He died at Kiel, in 1714, in the 80th year of his age. He translated the works of Euclid into the German language, illustrating the geometrical with algebraical demonstrations; and he published a learned work, entitled, "Mathesis Biblica," by which he acquired a very high reputation. He was also the author of a very curious "Dissertation concerning the Inscriptions on the Cross of Jesus Christ, and the Hour of his Crucifixion." The titles of his other

publications are, "De singularibus Obstagii Juribus;" "De Quartis;" "De Proportionibus;" "De Codice mercuriano;" "Historia Juris;" "De Auro et Argento chymico;" "De Nummis quibusdam ex metallo chymico factis;" "De tribus Nummis Argenteis;" "De Dulcedine Maris;" "De Pneumatica, Aërometria, et Hydraulica;" "De Bacillis sexagenalibus;" "De Mathesi Regia;" "De Milite mathematico;" "De Arte muniendi nova;" and "De Epactis solaribus." *Moreri. Nouv. Dict. Hist.*—M.

REYNA, CASSIODORUS DE, the name of the first translator of the whole Old and New Testament into the Spanish language; on which account he is entitled to this brief notice, though we are not furnished with any particulars concerning his life. In his admonition to the reader, after assigning reasons why the Scriptures ought to be translated into vulgar tongues, he informs us that, without losing sight of the Hebrew text, he has made his version chiefly from the Latin translation of Pagninus, which he considered to be the best; and that he also derived assistance from a previous Spanish version of the Old Testament by some Jews, which had been printed at Ferrara. In the margin he has judiciously introduced short notes, explanatory of different passages, and more particularly of words which have different significations. The place where this version was printed is not mentioned in the title-page, though from typographical marks it may be ascertained that it was at Basil; and as the author was most probably a Protestant, he thought proper to conceal his name, that it might not prove injurious to the reception of his work among the Spanish Catholics, and has only added his initials R.C. to a Latin preface, recommending it to the kings, princes, nobles, &c. of Europe, and particularly of the Roman empire. It bears the date of the year 1569, and is entitled, "La Biblia, Que Es, Los Sacros Libros Del Vieio y Nuevo Testamento. Tradladada en Espagnol," in 4to. The first impression of this version is now become exceedingly rare. *Simon's Crit. Hist. Old Test. b. ii. ch. xxiii. Moreri.*—M.

REYNEAU, CHARLES-RENÉ, an eminent French mathematician, who flourished in the 18th century, was born at Brissac in the province of Anjou, in the year 1656. At the age of twenty, he took up his residence in the house belonging to the congregation of the oratory at Paris, without any intention of entering into the community, but solely on account

of the advantages which that celebrated order afforded for improvement in literature and science. A change, however, soon took place in his mind, and he became a member of the house. When he had made the requisite proficiency in his studies, he was selected by his superiors to teach philosophy, at first at Toulon, and afterwards at Pezenas. This employment rendering it necessary that he should have some acquaintance with geometry, he contracted a strong attachment to that science, which he cultivated to a great extent. Induced by the fame of his skill in the mathematics, the municipality of Angers, having founded a mathematical professorship in that city, offered it to Father Reyneau, who acceded to their wishes, and took possession of the chair in 1683. This post he retained for twenty-two years with extraordinary reputation; and during that period, in 1694, the Academy of Angers elected him a member of their society. In pursuing the studies connected with his professorship, Father Reyneau, not contented with making himself master of every thing worth knowing, which the modern analysis, so fruitful in sublime speculations and ingenious discoveries, had already produced, undertook to reduce into one body, for the use of his scholars, the principal theories scattered throughout the writings of Newton, Des Cartes, Leibnitz, Bernouilli, the Leipsic Acts, the Memoirs of the Paris Academy of Sciences, and other works: treasures which, by being so widely dispersed, proved much less useful than they otherwise might have been. The fruit of this undertaking was his work, entitled, "The Analysis demonstrated," &c., which he published at Paris in the year 1708, in 2 vols. 4to. He gave the work this title, because it contains demonstrations of several methods of analysis which had not been demonstrated by the authors of them, or, at least, not with sufficient perspicuity and exactness. For it often happens that, in matters of this nature, a person has a clear conception of what he is not able to demonstrate. Some persons, also, have been so mistakingly fond of glory as to make a secret of their demonstrations, in order to perplex those whom it would have become them much better to instruct. By supplying what was left undone by persons of both these descriptions, Father Reyneau rendered a very important service to mathematical students; and his work was so well approved, that it soon became a maxim, at least in France, that to follow him was the best, if not the only way, to make any extraordinary progress in the mathematics. This was giving him the honour

of being the first master, the Euclid of the sublime geometry. This work was reprinted in 1738, in 2 vols. 4to., with remarks by M. Varnon.

Having, by this performance, given useful lessons to those who understood something of geometry, our author thought proper to draw up some for such as were entirely unacquainted with that science. This was in some measure to descend from the high rank to which he had attained as a scientific writer; but his earnest desire of being useful, rendered his new task easy and agreeable to him. In the year 1714, he published the first volume of the result of his labours, under the title of "The Science of Calculation," &c., in 4to. He also prepared the materials for a second vol. of the same work, which did not make its appearance till after his death. From the public this volume met with a most favourable reception; and the censor royal, in his approbation of it, pronounced a just sentence on its merits when he said, that "though several books had already appeared upon the same subject, such a treatise as that before him was still wanting, as in it every thing was handled in a manner sufficiently extensive, and at the same time with all possible exactness and perspicuity." In fact, though most branches of the mathematics had been well treated of before that period, there were yet no good elements, even of practical geometry. Those who knew no more than what precisely such a book ought to contain, knew too little to complete a good one; and those who knew more, probably thought themselves above the task; whereas Reyneau possessed at once all the learning and modesty necessary to the undertaking and execution of such a work. When, in the year 1716, the Royal Academy of Sciences at Paris admitted new members, under the title of free associates, Father Reyneau was of that number, and he frequently assisted at the sittings of that body. The last years of his life, however, were attended with too much sickness, to admit of his application to any subject which demanded much mental exertion. He died in 1728, at the age of 72, not more regretted on account of his learning, than of his many virtues, which all conspired in an eminent degree to make that learning agreeable to those about him, and useful to the world. His life, says Fontenelle, was the most simple and uniform imaginable, being almost wholly consecrated to study and devotion. He carefully kept aloof from the affairs, and much more from the intrigues, of the world, and scarcely received any visitors, excepting persons from

whose conversation he could derive improvement. At the same time, the first men in France deemed it an honour and a happiness to count him among their friends. In this number were the chancellor of that kingdom, and Father Mablebranche, of whom Reyneau was a zealous and faithful disciple. Among the manuscripts which he left behind him, was found a little piece, entitled, "Logic, or the Art of Reasoning justly," which was published in 1745, in 12mo. *Histoire de l'Academie des Sciences pour l'an. 1728. Moreri. Hutton's Math. Dict.*—M.

REYNOLDS, SIR JOSHUA, the most celebrated painter of the English school, was born at Plympton, in Devonshire, in 1723. He was the tenth child of the Rev. Samuel Reynolds, master of the grammar-school of that town. He manifested his early inclination for the art of drawing by copying the prints in his father's books; and one of these being The Jesuit's Perspective, he made himself master of it while a mere boy. These indications of a natural genius induced his father to place him, about the age of 17, with Hudson, then the most eminent portrait painter in London. The arts were at that time at so low an ebb in England, that the first professional man was but an ordinary artist, whose chief excellence lay in taking a likeness. Young Reynolds passed a few years with Hudson, in which he acquired the mechanical rudiments of painting; but upon a trifling disagreement, he quitted his master and returned into Devonshire. Though he passed three years in a kind of dissipation without any determinate plan, yet it was an advantage for him to have escaped a tame imitation of inferiority, and to have been left to the tuition of his own genius; and some of his performances at this period would not have discredited his maturer years. From 1746 to 1749 he pursued the practice of painting with assiduity in Devonshire and London, and acquired friends and patrons. Among the latter was Captain (afterwards Lord) Keppel, whose invitation to accompany him on a cruise in the Mediterranean he accepted in the summer of 1749. At the close of that year he landed at Leghorn and proceeded to Rome, and in that capital and other parts of Italy he spent nearly three years. Little is known of his course of study during his abode in this seat of the fine arts; but upon the whole it appears that he did not greatly attach himself to copying the works of famous masters, but rather endeavoured to catch their conceptions from

profound meditation upon their works, and upon the principles of the art as deducible from them.

Soon after his return to London, he painted a whole length of Capt. Keppel which was universally admired, and at once placed him at the head of the English artists in that branch. In fact, he formed an era in portrait-painting, by rejecting the stiff, unvaried, and unmeaning attitudes of former artists, and giving to his figures air and action suited to their characters, and partaking of the invention and dignity of history. Although from want of early practice he never attained to facility and perfect correctness in drawing the naked figure, yet no one has excelled him in the ease and elegance of his forms, and the beauty and adaptation of his fancy-draperies. A constant endeavour after improvement and perfection was one of his characteristics, which adhered to him during his whole professional career. It led him to numberless experiments in his art, especially relative to colouring; and this branch was equally his excellence and his defect. Combining in a high degree the qualities of richness, brilliancy, force, and freshness, in his happiest exertions, the restless spirit of alteration often led him to modes, which, probably from want of due knowledge in the chemistry and mechanism of colours, frequently failed, and left his pictures in a faded state, that became at length a kind of mark of his productions. Of his attempts in this part of his art he has himself said, "I tried every effect of colour; and by leaving out every colour in its turn, shewed every colour that I could do without it. As I alternately left out every colour, I tried every new colour, and often, as is well known, failed." Whether or not this was the proper method to attain the excellence he sought after, artists may determine; but certainly his employers, who paid high prices for his portraits, had some cause to complain that his experiments were made at their expence. Had he been a less honourable character in private life, it might have been surmised that rapidity of execution and temporary effect were as much his objects as the perfection of art.

In England no painter can rise to eminence without adopting a certain style of living, which is to be supported only by the emolument derived from portrait. Reynolds was equally ambitious of the fame of a great artist, and of the advantages in society which opulence confers; and he was indefatigable in the pur-

suit of those objects. He rose to a rank which scarcely any other native artist has attained; for he was not only universally regarded as at the head of his profession, but he kept a splendid table, frequented by the first company in the kingdom with respect to talents, learning, and distinction. He had a well chosen collection of pictures, formed by a liberal expenditure of his earliest gains, as studies for his own improvements. To the formation of that national school of art which has distinguished the reign of George III. he was eminently instrumental. On the institution of the Royal Academy of Painting, Sculpture, and Architecture, in 1769, he was unanimously elected president, on which occasion the King conferred upon him the honour of knighthood. Although it was no prescribed part of his duty to read lectures, yet his zeal for the advancement of the fine arts in this kingdom induced him to deliver annual or biennial discourses before the Academy, in which he successively treated on the most important topics relative to the principles and practice of painting. Of these he pronounced fifteen from 1769 to 1790, which were published in two sets.

The life of Sir Joshua passed in the uninterrupted exercise of his profession, with little variety of incident. In 1781 and 1783 he made tours into Holland and Flanders for the purpose of viewing the principal works of art in those countries, of which he drew up a critical account. He possessed a villa on Richmond Hill at which he occasionally spent some days, and he sometimes visited at the seats of noblemen and gentlemen of his acquaintance; but he always returned with pleasure to the business and the society of London. He was a distinguished member of that club which united the names of Johnson, Garrick, Burke, and several others in the first rank of literary eminence, and no man seems to have been more universally beloved and respected by his associates. He is the favourite character in Goldsmith's witty poem of *Retaliation*; and Johnson said of him, in a sentence very characteristic of both, "Reynolds is the most invulnerable man I know, and one whom, if I should quarrel with him, I should find the most difficulty how to abuse." With Burke he had a peculiar intimacy, and he afforded that great but needy man some liberal pecuniary assistance in his necessities. In 1784, on the death of Ramsay, he succeeded to the further professional honour of being nominated principal painter in ordinary to His Majesty. He continued to follow his employment, notwithstanding a tem-

porary paralytic seizure, till 1789, when in painting a portrait he found his sight greatly affected, and within some months he was totally deprived of the use of his left eye. He took this as a warning to lay aside the pencil, but he retained his usual equal spirits, till in 1791 he became apprehensive of a disorder in the other eye. A deafness to which he had been long subject obstructed another inlet to gratification, and it is no wonder that his spirits sunk under his prospects. He was not, however, subjected to a long trial; for in Feb. 1792 he was carried off by a disease of the liver, which had been making an unsuspected progress. He died, unmarried, in his 60th year, and was interred in St. Paul's cathedral, with an attendance of nobility and other persons of distinction, to which nothing equal has, perhaps, been seen at the obsequies of a private person. He left a large property, the bulk of which went to a niece married to the Earl of Inchiquin.

Sir Joshua Reynolds ranks in the class of portrait painters, though there was scarcely a year in which his pencil did not produce some work of the historical kind, and among these were several which excited general admiration. His *Ugolino*, and his death of Cardinal Beaufort, yield to no performances of English artists in grandeur of composition and force of expression. His powers of invention were, however, inadequate to the higher flights of historic painting; but they were inexhaustible in portrait, to which he gave a greater and more delightful variety than had probably ever before been produced. His character as a colourist has been already mentioned; and it may be added, that he perfectly understood the management of lights and shades in pieces of single or few figures, and showed great skill in composition. If he was not a thorough master of drawing, he yet gave much grace to the turn of his figures, and dignity to the airs of his heads. His works in general are highly pleasing and full of charms; but he did not reach that grand style which in his writings he almost exclusively holds up to the admiration of the student in painting. The engravings from his portraits and other works are very numerous, and have contributed much to the perfection of that branch of art in England. As a writer he obtained much credit by his "Discourses," which are very elegant and agreeable compositions, replete with just criticism and useful observation, but, for want of an accurate consideration of the subject, are often vague, and sometimes inconsistent. The

reputed share of Mr. Burke in the writing is noticed in the article of that eminent orator. Reynolds also added notes to Mason's Translation of "Dufresnoy's Art of Painting;" and he gave three papers on painting to Johnson's "Idler." His "Journey to Flanders and Holland" consists only of short notes on the pictures he saw, concluded by an elaborate character of Rubens as an artist.

The literary "Works of Sir Joshua Reynolds" were edited by Mr. Malone, in 2 vols. 4to., 1797, with an account of the author prefixed. *Malone's Life of Reynolds. Pilkington's Dict.* — A.

RHAZES or **RASIS**, a celebrated Arabian physician, whose proper name was **ABUBEKER MOHAMMED BEN ZACHARIA**, was born about A.D. 860, at the town of Rai in Persian Irak. He was a man of profound study and various acquirements, being acquainted with philosophy, music, astronomy, alchemy or chemistry, and medicine, which last science he first studied at his native place. At the age of 30 he went to Bagdad for further improvement, and there acquired a reputation which caused him to be selected out of a hundred physicians for the care of the great hospital of that capital. He had afterwards the same employment at Jondisabour and at Rai; and was besides entrusted with the health of several princes, especially of Almansor Lord of Chorasán, with whom he maintained a frequent correspondence. He arrived at advanced age, and having lost his sight in his 80th year, died not long after. From his extensive practice he bore the title of the **Experimentator**. Rhazes was a very copious writer in his own tongue, the Arabic; and a large body of his works has been made known to the Western world by translations. Of these the principal is his compilation, entitled, "**Elchavi**," or the "**Continent**," being a collection of every thing relative to the cure of diseases from Galen to his own times, as delivered both by Greek and Arabian authors. It is an ill-digested farrago, in which, however, some valuable observations may be found not to be met with elsewhere: various editions of it in Latin have been given, from 1486 to 1542. Another considerable work of Rhazes is his "**Ten Books addressed to Almansor**," relating to medicine and surgery in general, and chiefly compilation from the Greeks. Of these, the ninth book, treating on all internal diseases except fevers, was long a classical work in the medical schools. These books are much better methodized than the

"**Continent**," but contain little of the author's own. More worthy of modern notice are his piece "**De affectionibus Juncturarum**;" his "**Libri VI. Aphorismorum**," of which the third contains incidents of his own practice; and especially his book "**De Pestilentia**." This last work relates to the small-pox, and is a curious and valuable record of the Arabian practice in this Oriental disease. It has been several times translated: the best edition is in Arabic and Latin by J. Channing, *London*. 1766. The theory of Rhazes in this disease is that of fermentation, and the practice is of the cooling kind, with free evacuations. It is in the works of this physician that the first mention of chemical remedies is to be found. *Freind's Hist. of Physick. Halleri Bibl. Med. Eloy Dict.* — A.

RHENANUS, see **BEATUS**.

RHENFERD, **JAMES**, a celebrated German Oriental scholar in the 17th and early part of the 18th century, was the son of a minister at Mulheim, a small town belonging to the dutchy of Berg, in Westphalia, where he was born in the year 1654. He went through a course of academical studies at the college of Meurs, a city in the dutchy of Cleves, and afterwards travelled for improvement into foreign countries. In 1678, when he was twenty-four years of age, he accepted an invitation to become rector of the Latin college in the city of Franeker; but upon the condition that, while he held that post, he should be at liberty to deliver lectures on the Oriental languages. He also became an adept in the study of the Cabala, and maintained public theses, in which he endeavoured to prove its utility in illustrating several obscure passages in the Apocalypse. In 1680, he resigned his rectorship and removed to Amsterdam, where some of the most wealthy families in that city employed him in the capacity of tutor, and he enjoyed at the same time a favourable opportunity for conversing with learned Jews, and improving his knowledge of Rabbinical learning. In the year 1683, a vacancy having taken place in the professorship of the Oriental languages and sacred philosophy at the University of Franeker, by the removal of the famous Vitringa to the theological chair, M. Rhenferd received an invitation to fill it; which he accepted, as it was a station peculiarly suited to his wishes, by affording him full scope for the pursuit of his favourite studies. He acquitted himself in this department with great reputation, and was the means of attracting to the University a great number of scholars from distant parts. Of the credit which their seminary derived from

his labours, the curators were duly sensible, and generously recompensed them. M. Rhenferd held this post nearly thirty years, during which he had the honour of being thrice chosen rector of the University. He died in 1712, when he was in the 59th year of his age. His learning was general and extensive; but he chiefly excelled in an acquaintance with the Hebrew, including the Rabbinical, the Chaldee, Syriac, Arabic, and Persian languages. He was also a proficient in the Greek tongue. It was his delight to treat on singular subjects, and such as had not been discussed by any preceding writer. Some of his productions, therefore, though distinguished by ingenuity and profound research, may be supposed calculated rather to gratify the curious enquirer, than for real utility. The following are the titles of the pieces which he published: "De decem Otiosis Synagogæ, Diss. II.," 1686, 4to.; "Specimen Animadversionum Clar. Vir. in decem Viros Otiosos," 1688, 4to., in defence of the preceding; "Dispositio Scholastica argumentorum, quibus probatur Mortem corporalem non esse pœnam Peccati," 1693, 4to., without a name, but avowed by the author in another treatise which he published in 1702, under the title of "Momentum Controversiæ de Morte Corporali ponderatum et examinatum," &c., 4to.; "Theses de Sæculo futuro," 1693, 4to., in which he contests the opinion of those who understand by it the reign of the Messiah; "Philological Exercitationes on the Heresies attributed to the Jews," 1694, 4to.; "Diss. de Sethæanis," 1695, 4to., concerning the notion of those who regard Seth as the father of the faithful; "De Antiquitate Characteris hodierni Judaici," 1696, 4to., in which he endeavours to establish the claim of the present Hebrew characters to the highest antiquity, and to prove that the Samaritan characters were borrowed from the Hebrews; "Comparatio Expiationis aniversariæ Pontificis maximi in Vet. Test. cum unica atque æterna Expiatione Christi Domini," of the same date, accompanying a new edition of the treatise from the Talmud, entitled, *Joma*, treating of the sacrifices and other services on the day of expiation, which had been published by Robert Sheringham, and was become very rare; "Investigatio Præfactorum et Ministrorum Synagogæ," 1700, 4to.; "Dissertationum Theologico-philologicarum de Stylo Novi Testamenti Syntagma, quo continentur Olcarii, Bæcleri, Pfochenii, Cocceii, &c.. de hoc genere Libelli," &c., 1701, 4to.; "Arabarcha, seu, Ethnarcha Judæorum,"

1702, 4to.; "De Statuis et Aris, falsis verisque Dei et Hominum Internunciis," in illustration of Exod. xx. 23, 24., 1705, 4to.; "Observationum selectarum ad Loca Hebræa Nov. Test. partes sive Disput. Tres," 1705, 4to., &c. In 1706, he commenced the publication of a work, entitled, "Rudimenta Grammaticæ Harmonicæ Linguarum Orientalium, Hebrææ, Chaldaicæ, Syriacæ, et Arabicæ," which he did not live to finish. *Moreri. Nouv. Dict. Hist.* — M.

RHETICUS, GEORGE JOACHIM, an excellent German astronomer and mathematician in the 16th century, and a native of Feldkirk, the chief town of one of the Western counties of the Tyrolese, whence he derived his surname, was born in the year 1514. Discovering early an inclination towards the study of the mathematics, he was initiated in the elements of that science at Zurich; whence he removed to the University of Wittemberg, where he cultivated his favourite pursuits with great diligence and success. In this seminary, he took the degree of master of philosophy in 1535; and two years afterwards, he was made joint professor of the mathematics and astronomy with the famous Reinhold. While he was daily rising into reputation by his lectures, he was informed of the hypothesis of Copernicus concerning the revolution of the heavenly bodies; which appeared to him to be so reasonable, that he determined to resign his professorship, and study the doctrine under the instructions of its author. Accordingly, in 1539, he left Wittemberg and went into Prussia, where he became a disciple of that great man; being induced to take this step by the ardour of his zeal for astronomical pursuits. To the system of Copernicus he soon became an entire convert; and he afterwards assisted his master for some years in his astronomical labours. In vain did he for a long time urge Copernicus, in common with the other friends of that astronomer, to favour the world with his grand work "De Revolutionibus Orbium Cælestium." That he might illustrate the doctrine which it contained, Rheticus addressed to Schoner his "Narratio de Libris Revolutionum Copernici," which was published in 1540, in 4to. At length, the persuasions of his friends having prevailed upon Copernicus (see his article) to permit the appearance of his work, the care of editing it was confided to Rheticus, who caused it to be printed at Nuremberg in 1543, in folio. To subsequent editions the "Narratio" of Rheticus was generally added. While our author continued in Prussia, in order to render astronomical

calculations more accurate, he began his very elaborate "Canon Doctrinæ Triangulorum," or, Canon of Sines, Tangents, and Secants, to fifteen places of figures, and to every ten seconds of the quadrant: a design which he did not live quite to complete. The canon of sines, however, to the same radius, for every ten seconds, and for every single second in the first and last degree of the quadrant, computed by him, was published at Francfort in 1613, folio, by Pitiscus, who himself added a few of the first sines computed to twenty-two places of figures. But the larger work, or, Canon of Sines, Tangents, and Secants to every ten seconds, was perfected and published after his death, in 1596, by his disciple Valentine Otho, mathematician to the Elector Prince Palatine Frederic IV. Of this work an account and an analysis may be seen in Dr. Hutton's historical Introduction to his "Logarithms," p. 9. Upon the death of Copernicus, who lived only a few hours after he received a copy of his printed work, Rheticus returned to Wittemberg, and was again admitted to his post of mathematical and astronomical professor. About the same time, upon the recommendation of Melancthon he went to Nuremberg, where he found certain manuscripts of Werner and Regiomontanus. All the information which we have concerning the remainder of his life, is confined to a very few particulars. We are told that for some time he taught the mathematics at Leipsic; and that he afterwards left Saxony a second time, and went into Poland. In the year 1576, upon the invitation of a Hungarian nobleman, he went to Cassavia in Hungary; where, in consequence of sleeping in a room recently plaistered, he caught a disorder on his lungs, which proved fatal to him in the 63d year of his age. He composed and published, "Ephemerides," according to the doctrine of Copernicus, till the year 1551; "Orationes de Astronomia, Geometria, et Physica;" "Borussiarum Encomium;" and he also projected, and partly executed, though they were never published, various other works, astronomical, astrological, geographical, chemical, &c. Of the latter he made particular mention in a letter to Peter Ramus, in the year 1568, which Adrian Romanus inserted in the preface to the first part of his "Idea of Mathematics;" *Melchior. Adam. Vit. Germ. Phil. &c. Eloges des Savans tirez de l'Histoire de M. de Thou. Moreri. Hutton's Math. Dict.* — M.

RHODIGINUS, CÆLIUS, a learned Italian, whose proper name was LODOVICO CÆLIO

RICHIERI, was born at Rovigo about 1450. He studied at Ferrara and Padua, and then travelled into France, in which country he resided a considerable time. On returning to Italy, he filled the office of a public professor in his native place from 1491 to 1497, and again obtained the same appointment in 1503. But the intestine divisions of Rovigo caused him to be banished from it in 1505, and he opened a school of belles-lettres at Vicenza, till, in 1508, he was invited to Ferrara by Duke Alfonso I. The wars obliged him to quit that situation, and he taught at Reggio in 1512, and afterwards kept a private school at Padua. Francis I., in 1515, nominated him to the chair of Greek and Latin eloquence in Milan, as successor to Demetrius Chalcondylas. In 1521, he returned to Padua; and two years after had the satisfaction of being re-admitted to the council of his native city, and deputed from it to Venice to congratulate the new doge. He died in 1525, of chagrin (it is said) on account of the defeat and capture of Francis at the battle of Pavia. The principal work of this learned man is his "Antiquæ Lectiones," of which he published 16 books, and 14 more were added after his death. Editions of the whole in folio were printed at Basil in 1566, and at Frankfort 1666. It is a miscellany of profound erudition, "in which (says Ger. Vossius) abstruse words in Greek and Latin are explained, obscure passages in the best authors are elucidated, and corrupt ones are rectified, recondite histories and antient rites are narrated, and many arcana of the deepest philosophy, especially of the Platonic school, are brought to light; whence I am often moved with wonder, and indeed with indignation, in observing that the precious labours of such a man are so little in the hands of the youth of the present time." Julius Cæsar Scaliger, who was a pupil of Rhodiginus, also speaks of him with great esteem, and calls him "The Varro of the age." *Vossii Hist. Lat. Tiraboschi.* — A.

RHODIUS, AMBROSE, a German mathematical professor and physician of some note in the 17th century, was born at Kemberg, a town near Wittemberg in Saxony, in the year 1577. Having laid a good foundation of classical learning, at the age of eighteen he was sent with an exhibition from the Elector of Saxony to the University of Wittemberg; where he was for some time wholly occupied with the study of the mathematical sciences, and afterwards added to it that of medicine. Of the proficiency which he made in the former, an honourable testimony was given by Melchior Justell, mathematical

professor in the University, who, when Tycho Brahé, then residing at Prague, requested that he would send him a student qualified to assist in his astronomical observations, fixed upon Rhodius, and advised him not to lose so favourable an opportunity of improving under such a master. This advice Rhodius willingly followed, and, after being admitted to the degree of master of philosophy, went to Prague. Here his services gave perfect satisfaction to Brahé, and also introduced him to the acquaintance and warm esteem of his friend, the famous Kepler. How long he continued at Prague we are not informed; but we learn that, upon quitting that city, he returned to Wittemberg, and commenced private lecturer in the mathematics. His merits soon recommended him to the favour of the Elector, who appointed him professor extraordinary of the mathematical sciences in the University, with a regular stipend. In the year 1609, a vacancy taking place in the chair of professor in ordinary of the same sciences, he was nominated to that post. During the next year, he went through the requisite public exercises, and took the degree of doctor in the medical line. He entitled himself to the lasting gratitude of the citizens of Wittemberg, by his exertions as a civil engineer, in supplying the city with wholesome water, at a considerable expence. After being twice honoured with the office of rector of the University, and six times with that of dean of the College of Philosophy, he died of a stroke of apoplexy in 1633, at the age of fifty-six. He was the author of "Euclides illustratus et explicatus;" "Optica;" "Tactatus de Crepusculis;" "De Cometa, qui An. 1618 conspectus est;" "De Matheseos Necessitate in Republica;" "De vera Mundi conditi Epocha, et genuino natali Abrahami, Anno," &c. The editors of Moreri's Dictionary have confounded our author with another physician of the same name, who practised at Christiana in Norway, and was appointed professor of natural philosophy and the mathematics in the college at that city. He rendered himself obnoxious to the government by the part which he took in politics, and was committed to prison, where he is thought to have died about the year 1633, leaving behind him some writings not of sufficient moment to be enumerated. *Freheri Univ. Vir. Erud. Clar. Witte Diar. Biog. Memor.*—M.

RHODIUS, JOHN, a learned physician and antiquary, was born at Copenhagen about 1587. After completing his studies in his own country, he went to Padua in 1614, for

the purpose of receiving the instruction afforded by that celebrated school. His residence there proved so agreeable to him, that he resolved to fix his abode in Padua; and, in order to be perfectly at leisure for his literary and scientific pursuits, he refused to enter into a matrimonial engagement that was proposed to him, or to accept the chair of botany and the superintendence of the botanical garden. When he revisited his native city in 1640 he in like manner declined a professorship that was offered him; and he returned to Padua, where he died, in 1659, at the age of 72. The fruits of a life spent in study were some learned works relative to medicine and medical antiquities. The first appear chiefly to have been observations collected from the Paduan professors. Of these are "Observationum Medicinalium Centuriæ tres," *Patav.* 8vo., 1657; "Mantissa Anatomica ad T. Bartholinum," *Hafn.* 8vo., 1661; and "Observationes posteriores" in *Act. Hafn.* V. iv. His critical and antiquarian writings are "De Acia Dissertatio ad Cornelii Celsi mentem," *Patav.* 1639; afterwards printed at Copenhagen with the author's "Oratio de ponderibus et mensuris, et Vita Celsi;" "Analecta et Notæ in Lud. Septalii Animadversiones et Cautiones medicæ," 1652; "Notæ et Lexicon in Scribonium Largum de Compositione Medicamentorum," a work full of erudition, and highly useful for the understanding of the ancient medical writers. *Halleri Bibl. Med. and Anatom. Eloy Dict.*—A.

RHODOMAN, LAURENCE, a learned German, was born in 1546 at Sassowrf, in Upper Saxony. He studied at the College of Ilfeld under Michael Neander, and acquired such a knowledge of classical literature, that he became an able instructor both in public and private. He taught in several seminaries of learning, and was professor of Greek at Jena for seven years, and of history at Wittemberg for four years. In the last situation he died, in 1605, at the age of 60. Rhodoman was singularly versed in the Greek language, in which he composed a great number of verses, which, in Scaliger's opinion, are good, and much superior to his Latin poetry,—probably because their merit is not so easily estimated. His chief service to literature was by his Latin versions of Diodorus Siculus, and Quintus Calaber. He also wrote a "History of Martin Luther" in Greek verse; "Troica seu Historiæ Trojanæ Epitome," Gr. and Lat. verse; "Historiæ Ecclesiæ ejusque Politicæ," Gr. verse with a Lat. translation; "Historiæ sacræ Gr. Lat.

Lib. ix.;" and several other pieces in the two languages. *Bayle. Baillet. Moreri.*—A.

RHYZELIUS, ANDREW, a learned Swedish bishop, was born in West Gothland in 1677, and studied at Upsal. In 1711 he obtained the chair of theology at Abo; but being unable to remain there, on account of the invasion of Finland by the Russians, he proceeded to Upsal, where he was ordained, and appointed under pastor of the congregation of St. Nicholas at Stockholm. In 1713 he was nominated by Charles XII. to be one of his chaplains; and he afterwards accompanied that monarch to Norway. In 1720 he was made Dean of Linköping by Queen Ulric Eleonora, an office which he held for twenty-two years; and, in 1743, on the death of Dr. Eric Benzelius the younger, he was raised to the episcopal bench. He attended the diet in 1743, 1746, and 1747, as the spokesman of the clergy, during the illness of the Archbishop, as well as after his death; and he might have been his successor, had he not declined that promotion in consequence of his age and infirmities. This learned man, who possessed a considerable talent for Latin poetry, and distinguished himself by various works on history and other subjects, died in the year 1761. His principal works are, "Brontologia, theologico-historica," in Swedish, *Holmia*, 1721, 4to.; "Svio-Gothica munita, or an Historical Description of the Towns, Fortresses, Castles, and Royal Palaces in the Kingdoms of Sweden and Gothland," *Stock.* 1744, 8vo.; "Monasteriologia Svio-Gothica, or a Description of Monasteries," *Lindkiop.* 1740, 8vo.; "Mnemonica Historiæ Svio-Gothicæ Epitome," *Ibid.* 1735 and 1751, 8vo.; "Episcoposcopia Svio-Gothica, or a Chronicle of the Swedish Bishops," *Ibid.* 1752, 4to. Besides several sermons and various Greek and Latin poems. *Gezelii Biographiska Lexicon.*—J.

RIBERA, FRANCIS DE, a learned Spanish Jesuit in the 16th century, was born at Villacaslin, a town within the territory of Segovia, in the year 1537. He pursued his academical studies at the University of Salamanca, and acquired a high reputation for his intimate acquaintance, not only with the Latin, but also with the Greek and Hebrew languages, at the same time that he was considered to be one of the most excellent divines of his time. Having been ordained priest, he retired to his native place, that he might prosecute his theological studies in uninterrupted privacy, while he should occasionally officiate as a preacher in the neighbouring country churches. Soon after

he had taken this step, he was persuaded to unite himself with the disciples of Loyola, and became a member of their society in 1570, when he was 33 years old. From this time he was employed by his superiors in interpreting the Scriptures, and filling the chair of professor of divinity in their seminary at Salamanca till his death, which happened in the year 1591, at the early age of 54. He was the author of the following works, most of which were published after his death, and are spoken of in high terms of praise by his Catholic biographers: "Commentarii in xii. Prophetas minores, sensum eorundem Prophetarum historicum et moralem, sæpe etiam Allegoricum complectentes," 1590, 4to.; "Commentarii Historici selecti in xii. Prophetas minores," 1598, 8vo.; "In sacrum Jesu Christi Evangelium secundum Joannem," 1623, 4to.; "In Epistolam ad Hebræos," 1600, 4to.; "In sacram B. Joannis Apostoli et Evangelistæ Apocalypsin;" "De Templo, et iis quæ ad Templum pertinent, Lib. v.," 1592, 8vo.; and "The Life of St. Theresa, Foundress of the reformed Order of the barefooted Carmelites," 1620, 4to., in the Spanish language. *Sotwelli Bibl. Script. Soc. Jesu. Antonii Bibl. Script. Hispan. Moreri.*—M.

RIBERA, JOSEPH, called Lo SPAGNOLETTO, an eminent painter, was born at Xativa, in Valencia, about 1589. There is some doubt concerning the place in which he spent his early years; for while the Spanish writers affirm that he was a pupil of Francisco de Ribalta in Valencia, the Italians say that his father, being an officer in Castel-nuovo at Naples, sent him to the school of Caravaggio. There seems no doubt, however, that he was a disciple of the latter, and that from him he went to Rome, where he acquired the appellation of Lo SPAGNOLETTO, the Little Spaniard. He there studied with great application the works of Raphael, the Carracci, and other masters, in the midst of extreme penury, and occasionally employed in mean tasks for his subsistence. As he was one day painting some outside ornaments of a house, a cardinal passing through the street stopped to admire his work, and seeing the artist young, ragged, and half-starved, took compassion on him, and gave him a home in his palace. The ease and affluence of his new situation rendered him indolent and voluptuous: but perceiving these faults to gain ground upon him, he had the strength of mind to tear himself from temptation, by silently withdrawing from the house of his protector, and returning to labour and indigence. He then went to Parma and Modena to view the works

of Correggio, from which he derived a softer manner than that of the school of Caravaggio. To the latter, however, he returned, as the best calculated to attract popular admiration, when he revisited Naples, in which capital he first worked for a dealer in pictures. This man, who was rich, struck with the talents of Ribera, gave him his daughter in marriage; and from this period he rose to distinction in his profession. His picture of St. Bartholomew flead was so much admired by the viceroy, that he nominated Ribera his own painter, and gave him a considerable pension and apartments in his palace. His fame extended to Rome, where the Pope created him a knight of the order of Christ, and the academy of St. Luke elected him one of its members.

The genius of Spagnoletto delighted in subjects of severity and even of horror. Hermits, anchorets, and fathers of the church, were clothed by his pencil with all the awful dignity of age united with sanctity and austerity. His historic pieces generally represent martyrdoms, executions, tortures, and scenes of suffering, which the force and truth of his painting render too painful to the feelings to allow a calm admiration of their excellence as works of art. They were, however, well suited to the ferocity of Naples and the gloomy devotion of Spain, to which last country many of them were sent by the viceroy, where they enrich the royal collections. Few of this master's works were painted for churches, and they are mostly easel pieces, which are dispersed in the cabinets throughout Europe.

Ribera, in his prosperous state, was fond of figure and splendour, worked only six hours a day, then visited, and in the evenings opened his house to company. When Don John of Austria visited Naples in 1648, he engaged that prince to come to his parties, boasting to him of the beauty of his daughters. The natural result was an intrigue with one of them, whom the prince carried off, and placed in a convent. The painter was so much affected by this disgrace, and by the reproaches of his wife, that (according to D'Argenville) one day in 1649 leaving his house near Posilippo for the purpose of going to Naples, he was never more heard of. Other accounts, however, mention him as dying at Naples in 1656. He left a manuscript tract on the principles of painting, said to have been an excellent composition. He sketched 26 pieces of his own designs, and several engravings from his works have been made by other artists. *D'Argenville. Cumberland's Painter, in Spain. Pillington.—A.*

RICARD, DOMINIC, born at Toulouse in 1741, entered into the congregation of the Christian doctrine, and became a distinguished professor in it. When he quitted that society he took up his residence at Paris, where he employed himself in instructing youth, and in literary pursuits. He was particularly addicted to the study of the Greek language, and engaged in the great task of translating the whole works of Plutarch. From 1783 to 1795 he published his version of that philosopher's "Moral Works," in 17 vols. 12mo.; of the "Lives" he only gave to the public 4 vols. 12mo. They are executed in a very reputable manner, both as to style and sense. He also published a poem entitled "La Sphere," in eight cantos, 8vo., 1796, which contains a system of astronomy and geography, enriched with notes, and notices of Greek, Latin, and French poems, that treat on astronomical subjects. It is a work more fertile in instruction than poetical beauties. This estimable person, who was distinguished by modest merit, and the practice of all the social virtues, died in 1803. *Nouv. Dict. Hist.—A.*

RICAUT, or RYCAUT, SIR PAUL, a historical writer, was the youngest son of Sir Peter Ricaut, Knight, who was probably a merchant in London. The time and place of the birth and education of Paul are unknown, but he appears to have travelled during several years, in Europe, Asia, and Africa. When the Earl of Winchelsea, in 1661, was sent ambassador extraordinary to the Ottoman Porte, he took Ricaut with him as his secretary, who remained eight years in that post. In 1663, he published the treaty or capitulation concluded between Charles II. and the Turkish Sultan, in which was the favourable article, that English ships should be exempted from search for foreign goods. After this commission was expired, he was appointed English consul at Smyrna, which office he filled about eleven years, to the entire satisfaction of the Turkey-company, and with the regard of all the Europeans in that city. Upon his return, he employed himself in literary occupations, till, in 1685, he accompanied the Earl of Clarendon, Lord-Lieutenant of Ireland, as his secretary for Leinster and Connaught. He was also nominated by James II. one of his privy-council for Ireland, and Judge of the Admiralty Court, and received the honour of knighthood. Soon after the Revolution, he was sent by King William as his resident to the Hanse-Towns, in which post he continued ten years. He returned to England

in 1700, and died in that year, worn out with age and long services. From his employment by Kings and parties so different in politics, it may be inferred that he was a man who prudently confined himself to his proper business, and made himself useful to all by his talents and industry. He was well acquainted with the learned languages, with the Turkish and modern Greek, the Italian, Spanish, and French.

The first publication of Ricaut's, was a work composed in Turkey, entitled, "The present State of the Ottoman Empire," 1670, fol., and 1675, 8vo.; this contains much valuable information respecting the civil and military state of that country, though not without mistakes. One error, which has been noted, is his assertion that the Mahometan women have no expectation of paradise. During his residence at Smyrna, he drew up, by command of Charles II., "The present State of the Greek and Armenian Churches," 1678. After his return to England, he composed his principal work, which was a continuation of "Knolles's General History of the Turks;" this he brought down from 1623 to 1677, in one vol. fol., printed 1680; and from 1679 to 1699 in another vol. fol., 1700. This performance displays the knowledge of Turkish affairs that might be expected from his long residence in the East, but is inferior in historic merit to the work of Knolles. He further gave a continuation of "Platina's Lives of the Popes," from 1471 to his own time, which was annexed to an English translation of Platina, published in 1685; and he translated from the Spanish, "The Royal Commentaries of Peru, by Garcilasso de la Vega." A work called "The Spanish Critick," also passes under his name; and a paper of his, relative to the gregarious mice of Norway, is printed in the Transactions of the Royal Society, of which he was a member. *Biogr. Brit. Granger.*—A.

RICCATI, VINCENT, a learned Italian Jesuit, who flourished in the 18th century, was born at Castel-Franco, in the territory of Treviso, about the year 1707. His genius inclining him chiefly to the study of the mathematical sciences, he cultivated them with so much success, that his superiors selected him as a proper person to teach them to others. Accordingly, he was placed in the mathematical chair in their college at Bologna, which he filled with reputation till the suppression of the order in 1773. This event he did not long survive: for, having retired to his native

place, he died of a colic in 1775, when he was about 68 years of age. He was the author of several mathematical works, the most valuable of which is, "A Treatise on the Integral Calculus," in 3 vols. 4to. He did not confine his labours, however, to the abstract or pure mathematics, but also paid particular attention to the study of hydraulics: a branch of science of the greatest importance in all the northern Italian states, where the numerous rivers expose the country to continual inundations. In this line he appears to have rendered considerable services to the Venetian territories, since the republic, in 1774, directed that a gold medal, of the value of forty livres, should be struck in his honour. *Nouv. Dict. Hist.*—M.

RICCI, BARTOLOMMEO, a learned Italian, was born in 1490, at Lugo, in Romagna. He studied under Amaseo in Bologna, and for further improvement visited Padua and Venice, in which last city he received instructions in Greek from Musuro. He passed some years in the house of Giovanni Cornaro as preceptor to his son, who was afterwards a cardinal. Returning to his native place, he married in 1534, and for some time kept a school at Ravenna. Through the recommendation of Calcagnini he was invited, in 1539, to the court of Duke Hercules II. of Ferrara, to undertake the education of the Princes Alfonso and Luigi. He there acquired the affection of his pupils, and the esteem of the learned, though his high conceit of his own merits, and his critical severity, involved him in some warm controversies. It is said even, that an attempt was made to poison him; he however reached the age of 79, and died in 1569. The principal works of Ricci are Orationes and Epistles, the Latin style of which has been much applauded as a happy imitation of that of Cicero: it is, however, unequal, and betrays a want of good taste. His three books "De Imitatione" contain many valuable precepts and observations, but his censures are occasionally exorbitant, as when he condemns all the poems of Ovid to the flames. The most laborious of his works is entitled "Apparatus Latinæ Locutionis," being a Latin lexicon in two parts, the first containing the verbs, and the second the nouns with which they are joined. It was printed at Venice in 1533, but had little success, probably on account of its plan. Ricci also wrote a comedy in Italian prose, entitled "Le Balie," which is well spoken of; and some Italian poems which have appeared in collections. *Tirabosehi.*—A.

RICCI, MATTHEW, an eminent Jesuit mis-

sionary, was born of a good family at Macerata in 1552. He was sent to study the law at Rome, where, at the age of 19, he entered into the society of Jesuits. He had not completed his theological studies, when he followed to the East Indies his preceptor Father Valignan. During his abode at Goa he applied assiduously to the language of China, to which country he was destined. He was furnished with another branch of knowledge necessary in that mission, that of mathematics, which he had acquired at Rome under the celebrated Clavius. In 1583 he arrived at Caoquin, in the province of Canton, where he settled with some brethren. To ingratiate himself with the Chinese, he made a map of the world, in which, whilst he corrected their prejudices with respect to the relative dimensions of their country, he complied with them by altering the meridian so as to place it in the centre. With a similar spirit of compliance, he drew up a Chinese catechism, containing only the precepts of morality and natural religion; judging, perhaps rightly, that to present to them the mysteries of the Catholic faith without previous preparation would only serve to inspire them with repugnance. His policy, however, did not prevent him from undergoing some persecutions in consequence of Chinese suspicion; and it was not till 1600 that he was able to gain access to the Emperor at Peking, employing the pretext of bringing him a present of curiosities from Europe. He was well received, and permitted to settle in that capital, where his mathematical skill rendered him acceptable to the court and men of letters. He purchased a house there, and built a church; and the progress, such as it was, which Christianity made in the metropolis of China, was greatly owing to his exertions. He died there in 1610, leaving curious memoirs on China, of which Father Trigault made use in his work "*De Christiana expeditione apud Sinas.*" In the "*Lettres Edifiantes*" is a dialogue by Ricci between a lettered Chinese and an European, on the necessity of a first cause. Father Orleans, in a life of this missionary, speaks of him as an apostle, a saint, another Xavier. He seems, indeed, to have possessed all the indefatigable zeal of his profession, joined to the peculiar policy of his order. *Moreri. Nouv. Dict. Hist.* — A.

RICCI, SEBASTIAN, an eminent painter, was born in 1659 at Belluno, in the Venetian territory. He was placed at an early age with a painter at Venice, and afterwards visited Bologna and other cities for improvement.

His reputation procured for him the patronage of Rannuccio II., Duke of Parma, who maintained him liberally at Rome, where he completed his studies. By the exercise of his art at Milan and Venice he rendered himself so advantageously known, that he was invited by the court of Vienna for the purpose of decorating the palace of Schœnbrunn. The Duke of Tuscany next drew him to Florence; and he was afterwards induced (by the persuasion of his nephew Marco, says Mr. Walpole; others say, by invitation of the Queen,) to visit England, where he continued ten years, much employed by the court and nobility. Among his works in this country are the chapel at Chelsea-college, and the stair-case at Montague-house. He then returned to Venice, where he passed the remainder of his days, executing a great number of pictures which were bespoken from different countries. He acquired wealth and distinction, and was regarded as an honour to his profession. In his latter years he was afflicted with the stone, and submitted to the operation of lithotomy, shortly after which he died, in 1734, at the age of 75. This master was grand in his ideas, fertile in invention, and ready in execution: his compositions are well studied, and his colouring is agreeable, though somewhat too dark. The great number of works he undertook obliged him to consult his imagination rather than nature, so that he is deficient in correctness. Many of his principal performances are in the churches of Venice. Several of his Scripture-pieces have been engraved. *D'Argenville. Pilkington. Walpole's Anecd.* — A.

RICCI, MICHAEL-ANGELO, an Italian cardinal, and able mathematician in the 17th century, was descended from a noble family originally from Bergamo, and born at Rome in the year 1619. In the course of his studies he conceived a powerful inclination for the mathematics, which was confirmed by Torricelli, during the temporary residence of that philosopher at Rome. Under his directions Ricci's genius was carefully cultivated, and his progress reflected great honour both on the tutor and pupil. Had not his attention been afterwards called off from scientific pursuits, by what he actually produced he gave reason for believing that he might have become one of the greatest geometricians in Europe. After Torricelli left Rome, he maintained a regular correspondence with Ricci, who proved and illustrated in a happy manner several of his new theorems. In the year 1666, Ricci published a little work, entitled, "*Exercitatio*



SEBASTIAN RICCI.



"Geometrica," &c., in which he determined, in a purely geometrical manner, the tangents, and the *maxima* and *minima* of curves, chiefly compared with conic sections of the first order. This piece was reprinted by the Royal Society of London, as a treatise of the greatest utility; and it was warmly applauded by some of the most distinguished mathematicians of the age. The author announced his intention of pursuing his enquiries on the subject of these curves, and of other essential points in geometry; but, having been induced to enter into the church, he relinquished his mathematical pursuits, and wholly devoted his attention to the assiduous study of divinity, and the duties of his new profession. He filled several ecclesiastical stations, and among others, those of secretary to the congregation of indulgences and of relics, and of consistor of the holy office. In the year 1681, Pope Innocent XI. raised him to the purple: an honour which he sincerely wished to decline, but was compelled to accept by the Pontiff's absolute command. He possessed it, however, only for a short period, as he died in 1682, at the age of 64, highly respected for his learning, his virtue, and unaffected modesty. As the smallest remains of a person of his eminent talents must be interesting to curiosity, it may be proper to add, that one of his "Dissertations" is preserved in "Cardinal Brancaccio's Works;" another in Charles Dati's "Epistola ad Philalethos;" and one of his "Letters" in the first vol. of the collection entitled, "Lettere memorabili." *Landi's Hist. de Lit. de l'Italie, Vol. V. liv. xiii. art. ii. § 63. Bayle. Moreri.*—M.

RICCIOLI, JOHN-BAPTIST, a learned Italian Jesuit, and an eminent philosopher, astronomer, and mathematician in the 17th century, was born at Ferrara, a city belonging to the papal jurisdiction, in the year 1598. At the age of 16 he commenced his novitiate in the society of Jesus; and as he was distinguished by uncommon talents, together with indefatigable application, he made a rapid and astonishing progress in all the branches of literature and science. When he had completed his course of academical studies, he was selected to teach successively rhetoric, polite learning, philosophy, and scholastic divinity, in the Jesuit's colleges at Parma and Bologna. While he discharged the duties of these appointments with great success and reputation, he devoted his leisure hours to the study of geography, hydrography, chronology, experimental philosophy, and astronomy. These were the sub-

jects best adapted to his genius and inclination; and at length, his superiors permitted him to quit all other employments, that he might apply himself wholly to these sciences. In experimental philosophy he had an excellent associate in Father Francis Grimaldi, a member of the same society, who united with him in making curious experiments on the fall of bodies, which confirmed the law of acceleration, invented by Galileo, and fixed by Balliani. During the dispute which took place in his time, respecting the correctness of the Gregorian reformation of the calendar, he enlisted himself among the advocates for the reform, and published some little pieces on the subject at Bologna, under the name of Michael Manfredi. His principal attention, however, was occupied on productions of greater magnitude. He projected a grand work which was to be divided into three parts, containing a complete system of philosophical, mathematical, and astronomical knowledge. The first of these parts was given by him to the public in 1651, in 2 large and closely printed vols. folio, under the title of "Almagestum Novum, Astronomiam veteram Novamque Complectens," &c. In imitation of the "Almagest" of Ptolemy, it presents us with a collection of the discoveries and improvements in astronomical science, from the earliest ages of antiquity to the author's own time, so ably digested, that Gassendi pronounced it to be "Promptuarium et Thesaurum ingentem Astronomiæ," and Montucla calls it "A Treasure of Erudition and Astronomical Science." This part is divided into ten books, treating of the sphere of the world, the elementary sphere, the sun, the moon, eclipses, the fixed stars, the planets, comets and new stars, the several systems of the world, and general problems relating to astronomy. From a table of contents which is prefixed to this part, it appears that the second part was to be divided into five books, treating of trigonometry, or the doctrine of plane and spherical triangles, astronomical instruments, the optical part of astronomy, geography, and chronology; and the third part into ten books, comprehending observations of the sun, of the moon, of eclipses, of the fixed stars, and planets, with precepts and tables of the primary and secondary motions, and other astronomical tables. But if these parts were completed by the author, they do not appear to have been ever published. In the year 1661, he presented to the world his "Geographiæ et Hydrographiæ Reformatæ, Libri XII.," in folio; and, in 1665, his "As-

tronomiæ Reformatæ Tomi duo," folio, 2 vols. in one. In the last-mentioned work, he compares together all the best observations of astronomers, and, after examining what is most certain in them, proceeds upon that foundation to reform the principles of astronomy. The last work which he published made its appearance in 1669, under the title of "*Chronologia Reformata, et ad certas Conclusiones Redacta*," folio, 2 vols. in one. Father Riccioli died in 1671, when about 73 years of age. *Landi's Hist. de la Lit. De l'Italie Vol. V. liv. xiii. art. ii. § 56. Morevi. Dict. Bibl. Hist. et Crit. Martin's Biog. Phil. Hutton's Math. Dict.—M.*

RICCOBONI, LOUIS, a comic actor and writer, born at Modena in 1674, devoted himself to the theatre under the name of **LELIO**. In 1716 he came to France with his family, and distinguished himself as the best actor at the theatre Italien. Religious motives induced him to quit the stage in 1729, and he died in 1753, much esteemed for the decency of his manners, and his amiable disposition. He was the author of a number of comedies composed for the theatre to which he belonged, and which, though drawn from characters in low life, and tainted with the fashionable false wit of play on words, had a temporary success, and contain real comic humour. One of them, entitled "*Les Caquets*," was revived a few years since. He also wrote "*Pensees sur la Declamation*;" "*Discours sur la Reformation du Theatre*;" "*Observations sur la Comedie et sur le genie de Moliere*;" "*Reflexions Historiques et Critiques sur les Theatres de l'Europe*;" and "*Histoire du Theatre Italien*;" works which display good sense and information. *Nouv. Dict. Hist.—A.*

RICCOBONI, MARIE LABORAS DE MEZIERES, second wife of the preceding, was born at Paris in 1714. After her marriage she became an actress on the Italian theatre, which she quitted with her husband. She contributed by the purity of her taste to the improvement of his comedies, and made herself extensively known by several novels written with much elegance of style and refinement of sentiment. Some of the principal of these are "*Lettres de Miladi Catesby*;" "*Lettres de la Countesse de Sancerre*;" "*Lettres de Sophie de Valiere*;" "*Ernestine*;" "*Lettres de Milord Rivers*." She also translated Fielding's *Amelia*, and she appears to have had a predilection for England, in which the scene of several of her novels is laid. She was in habits of intimate correspondence with Garrick.

The works of Mad. Riccoboni were printed collectively in 10 vols. 12mo., *Neuchatel*, and 9 vols. 12mo., *Paris*. They rank among the most elegant and ingenious of the class, and display much knowledge of the tender affections, and great decency joined to vivacity. Several of her novels have been translated into English. This estimable woman died in 1792, reduced by the troubles of the time to a state approaching to want. *Nouv. Dict. Hist.—A.*

RICHARD I., King of England, surnamed **CŒUR DE LION**, son of Henry II. by Eleanor of Guienne, was born in 1157. As his father's second son, he was invested in the duchy of Guienne and county of Poitou. In 1173 he was influenced by his mother to unite with his brothers Henry and Geoffrey, and many other confederates, in a rebellion against his father, which was quelled by that wise and active prince, and the sons were obliged humbly to sue for forgiveness, which was kindly granted. Richard was then sent to Poitou, where he was employed in reducing some revolted barons. He there displayed the martial character for which he was afterwards so famous, but with it a fierce and haughty spirit. Refusing to obey his father's order of paying homage for his duchy of Aquitaine to his elder brother Henry, a war broke out between them in France in 1183, which their father with difficulty terminated. Soon after, Prince Henry died, and Richard becoming heir apparent to the crown, was required to resign Aquitaine to his youngest brother John. This demand he refused, and new wars succeeded, till Richard was unwillingly brought to submit. His discontent was shewn by forming a close connection with Philip Augustus, King of France; and in 1189 he openly joined that King against his father, and did homage to him for his French possessions. A war ensued, in which the unhappy Henry was pursued from place to place by his undutiful son, whilst he was abandoned by his youngest son, John. Worn out with age and affliction, Henry died in July 1189 at Chinon, and Richard succeeded to the throne. He visited his father's corpse on the day after his decease, and expressing great remorse for his treatment of so kind a parent, charged himself with being his murderer.

Having settled his affairs in France, he sailed to England, and was crowned at Westminster. He prudently gave his confidence to the faithful ministers of his father, and discountenanced all those who had been the abettors of his own rebellion. He set at liberty his



RICHARD THE FIRST.



mother, Queen Eleanor, who had long been in a state of confinement, and he endeavoured to conciliate the affection of his brother John by ample grants both in England and France. Richard, while Prince, had taken the cross along with his father, on the intelligence of the great successes of Sultan Saladin in Palestine; and it was his ruling passion, when possessed of the crown, to fulfil his obligation, and give scope to his martial ardour in the fields of the East. For this purpose he bent all his attention to the collecting of money for the enterprize. He found a large sum in the royal treasury at Winchester, to which he added whatever he could raise by the alienation of property belonging to the crown, the sale of offices, and various kinds of extortion. He even, for a small sum, remitted to the crown of Scotland that vassalage which his father's arms had imposed, and restored the important fortresses of Berwick and Roxburgh. Philip of France, who had also taken the cross, with the same purpose of performing his vow in person, had an interview with Richard in 1190, at which mutual conditions were agreed upon respecting their co-operation in the expedition, and the peace of their kingdoms during their absence. Richard also bound by oath his brother John and his natural brother Geoffrey not to return to England for three years, but afterwards released them from their obligation. A great number of the English of warm spirits and military rank took the cross with their sovereign; and as a prelude to their pious enterprize, they exercised their zeal in a horrible massacre and pillage of the Jews in several of the principal towns, closed by a bonfire of the bonds which were evidences of their debts to this injured people.

At midsummer 1190 Richard and Philip mustered their united forces amounting to 100,000 of their bravest subjects, in the plains of Vezelay on the borders of Burgundy. Richard then proceeded for embarkation to Marseilles, and in September the two Kings met at Messina, where they spent the winter. It was not to be expected that concord should long continue in the society of two high-spirited and ambitious monarchs, between whom various causes of jealousy and rivalry subsisted. Dissentions arose which were near breaking out into open hostilities; but a sense of the mischiefs their disagreement would produce with respect to their intended expedition led them to enter into a new treaty, by which all differences were for the present adjusted. Richard had long been under en-

gagements to espouse Adclais or Alice sister to Philip; but an attachment he had formed to Berengaria daughter of Sanchez King of Navarre, together with the alleged misconduct of the French Princess, induced him to break his contract, and it appears that Philip acquiesced in the change. Eleanor having arrived at Messina with Berengaria, Richard, without staying to celebrate his nuptials, set sail in April 1191 with his fleet, which was soon after dispersed by a storm. The King put into Crete, but three of his ships, with his bride and his sister the Queen of Sicily on board, were stranded on the coast of Cyprus. Isaac, the Prince of that island, basely imprisoned the crews, and refused to deliver up the two Princesses; in revenge for which insult, Richard landed his army, defeated the Cypriots in two battles, and reduced Isaac to the surrender of himself, his only daughter, and his sovereignty. In this island he consummated his marriage with Berengaria, and then embarked with her and the beautiful Cypriot Princess for Palestine.

At this period the siege of Acre or Acon, which had been commenced by the crusaders two years before, was still carrying on by the relics of the Emperor Frederic's army, with the other Christian adventurers who had at different times joined the banners of the cross, whilst it was obstinately defended by a numerous Saracen garrison, supported by Saladin at the head of a powerful host in the field. The arrival of the two Kings infused new vigour into the besiegers, and feats of arms were emulously performed under the walls by Philip and Richard, especially by the latter, who far surpassed his rival in military enterprize. The place was brought to a surrender in July 1191, but this success was followed by those bickerings which almost always take place between confederates. There were two competitors for the titular kingdom of Jerusalem, Lusignan widower of the late Queen Sibylla, and Conrad husband of her younger sister; and while Philip at the head of one party in the Christian army declared for Conrad, Richard with another espoused the claim of Lusignan. Philip, however, did not much longer remain in the East; but, disgusted with a scene of action in which he appeared only a secondary character, and intent upon schemes of advantage at home during the absence of his rival, he returned to France, leaving 10,000 men with Richard. The English King marched from Acre with the intent of reducing the other towns on the sea-coast, whilst Saladin attended his motions, and gave him frequent assaults which produced

deeds of extraordinary valour on both sides. At length a general engagement was brought on, in which, after both wings of the Christian army had been defeated, Richard in the centre, by the most heroic exertions of bravery, and consummate military skill, restored the day, and gained a complete victory. It was followed by the possession of Joppa, Ascalon, and other places which Saladin had deserted; and Richard even advanced within sight of Jerusalem; but the greater part of the auxiliaries refused to concur in the siege of that capital, and he was obliged reluctantly to return to Ascalon. There, finding difficulties accumulate round him, while the factions and discontents of the Christian army precluded all hope of further success, and his health was suffering from the climate, he concluded a truce with Saladin, on the conditions that Acre, Joppa, and the other sea-ports of Palestine should remain in the hands of the Christians, and that they should enjoy full liberty of performing pilgrimages to the holy city.

While Richard was indulging his darling passion for military glory in the East, his kingdom had been suffering under all the evils of civil contention and misgovernment. Longchamp, Bishop of Ely and chief-justiciary, to whom he had delegated almost the whole royal authority, exercised his power in the most arbitrary manner, and by his insolence and tyranny incurred universal odium. Representations of his enormities had been made to Richard, who had nominated a council to controul him, but such was the terror that he inspired, that the persons appointed were afraid to produce their commissions. At length his forcible imprisonment of Geoffrey Archbishop of York, the King's natural brother, caused such a resistance to his authority, that he found it expedient to quit the kingdom, and the Archbishop of Rouen acted as justiciary in his stead. About the time the King of France returned to his own country, having on his journey visited Rome; and on the ground of many injuries which he pretended to have received from Richard, urged the Pope to absolve him from the oath he had taken not to engage in hostilities against his associate in the crusade during his absence. The pontiff refusing this unjust request, Philip began to work upon the base spirit of John, promising him all his brother's dominions on the continent, if he would join in a war against him. Had he would have invaded Normandy, had not his barons refused to concur in an enterprize so contrary to good faith. Richard, informed of these machinations, began

to prepare for his return to England, and previously terminated the contest for the crown of Jerusalem, by concurring in the election which the majority of the princes and nobles made of Conrad, and bestowing his conquered kingdom of Cyprus upon the disappointed competitor, Lusignan. At this juncture, Conrad was murdered in the streets of Tyre by two emissaries of the Prince of the Assassines, commonly called the Old Man of the Mountain; and although the deed was clearly traced to this source, Philip was base enough to calumniate Richard as the author of it.

The King of England embarked at Acre in October 1192, and sailed for the Adriatic, but his voyage was tedious and unprosperous, and he was finally wrecked near Aquileia. Thence, taking the disguise of a pilgrim, he pursued his way through Germany, and being discovered by the profusion of his expences near Vienna, he was arrested by the orders of Leopold Duke of Austria, and thrown into prison. Leopold had served under Richard at Acre, but having received an affront from him, he gladly seized this opportunity of gratifying his revenge and avarice. The Emperor Henry VI., who had also a quarrel with Richard on account of his having contracted an alliance with Tancred the usurper of the Sicilian crown, hearing of his captivity, demanded him from Leopold, who yielded him upon the stipulation of a proportion of his ransom. When intelligence of this event reached England, Queen Eleanor wrote repeatedly to Pope Celestine, warmly representing the scandal and injustice of selling and imprisoning the most illustrious champion of Christendom, whose heroic exertions for the common cause were celebrated throughout Europe and Asia; and claiming for him the protection of the holy see. Her application was little regarded; and whilst Richard was lying in a loathsome dungeon, loaded with irons, his insidious foe Philip used every endeavour to perpetuate his captivity, that he might have full leisure for invading his dominions. He entered into a treaty with the treacherous John, who took up arms against the government in England, while Philip was making himself master of great part of Normandy. John's temporary successes were soon terminated by the vigour of the justiciary, and he was compelled to quit the kingdom; and Philip, who had been obliged by the Earl of Leicester to raise the siege of Rouen, and was moreover threatened by the Pope with an interdict, consented to a truce. Richard, in the meantime, supported his mis-

fortunes and indignities with undaunted courage. The Emperor, in order to justify his treatment of him, produced him before the diet at Worms, under a charge of several heinous offences; but the accusations were refuted by the royal captive with so much spirit and eloquence, that the assembly was convinced of his innocence, and loudly exclaimed against his detention. At length a treaty for his liberation was concluded, the principal condition of which was the payment of a ransom of 150,000 marks. The sum was collected in England, and Eleanor with the Archbishop of York set out for Germany to conclude the business. Philip and John, in the meantime, had made great offers to the Emperor for protracting Richard's confinement, which had so much weight with that Prince, one of the most sordid of mankind, that after his captive was set free, persons were dispatched in order to arrest him again. Fortunately he had already embarked at the mouth of the Scheld, whence he returned safe to his kingdom in March 1194, to the great joy of his subjects. The authentic account of Richard's captivity will not permit the belief of a pleasing tale current in romantic story, relating the discovery of his concealed prison in a solitary castle, by his favourite minstrel Blondel; since it is evident that the obtaining of a large ransom was the first object of his mercenary captors, who, therefore, could never practice the policy of keeping his confinement a secret.

When Philip was acquainted with Richard's deliverance, he wrote to John to "take care of himself, for the devil was broke loose;" and indeed the first storm fell upon that unworthy Prince, whose castle of Nottingham was taken, and who was declared to have forfeited all his property in England upon his non-appearance within 40 days. Richard was re-crowned at Westminster, in presence of William King of Scotland, who had honourably refrained from any hostile act during the disordered state of the kingdom; and he then began to raise money for the purpose of enabling himself to contend with his inveterate foe Philip. He landed in France in May 1194, where he was met by his brother John, who threw himself at his feet with tears, and by the mediation of their mother intreated forgiveness. "I forgive him, (said Richard) and hope I shall as easily forget his injuries as he will my pardon." In the ensuing war between the two Kings, Richard gained some advantages, but a truce soon suspended their further hostilities. The Duke of Austria, about this

time, having received an accidental hurt which proved mortal, expressed great remorse for his base treatment of Richard, and ordered his hostages for the portion of the ransom still due, to be dismissed. The Emperor likewise offered to remit the remainder of his debt, provided Richard would join him in an offensive alliance against the King of France; which was readily agreed to, and war between the two Monarchs was renewed. After some actions of little consequence, it was terminated by a peace in 1196; but in the following year the war was renewed. One of its incidents was the capture in battle by Richard of the warlike Bishop of Beauvais, a near relation of Philip's. Richard threw him into prison; and when the Pope sent to claim him, as his son in his episcopal capacity, the King returned to His Holiness the Bishop's suit of armour stained with blood, adding, in a happy application of the words of Jacob's sons to their father, relative to Joseph, "This have we found; know now whether it be thy son's coat or no." Much cruelty was practised on both sides in this petty war, which was again suspended by a truce. England, during this period of foreign contention, had been a scene of much calamity, partly through disturbances occasioned by the exactions of a needy and rapacious government, and partly through unpropitious seasons productive of famine and pestilence. A lasting accommodation with France, as preparatory to another expedition to the Holy Land, was in agitation, when the reign and life of Richard were brought to a close by means of a circumstance operating upon his cupidity. A considerable treasure had been discovered in the land of the Viscount of Limoges, part of which he had sent to the King of England as his feudal sovereign. Richard demanded the whole, and with a body of hired Brabançons invested the castle of Chalus in which the treasure was said to be concealed. An offer of surrender from the garrison was haughtily rejected by the King, who said that since they had given him the trouble to come and besiege the place in person, he would take it and hang them all. As he was reconnoitering the place in company with Marcadeé captain of his Brabançons, a bolt from a cross-bow, shot by one Bertrand de Gourdon, struck him in the shoulder. The assault was, however, given, the castle forced, and all the garrison hanged, as he had threatened, with the exception of Gourdon, who was reserved for a more cruel death. Richard's wound, through the unskilfulness of his surgeon, became dangerous; and the King

was apprized that it was likely to prove mortal. He commanded Gourdon to be brought into his presence, and asked him what had induced him to attempt his life. The man boldly replied, "You killed my father and brother with your own hand, and designed to put me to an ignominious death. I am in your power, and you may inflict upon me what torments you please; but in the midst of them I shall rejoice in having freed the world from such a pest." The prospect of death had inspired the King with sentiments of moderation and justice, and he ordered Gourdon to be set at liberty, and a sum of money to be given him. The savage Marcadeé, however, disobeyed the injunction, and caused the unhappy man to be flayed alive. Richard died of his wound on the 6th day of April 1199, in the 42d year of his age, and tenth of his reign, leaving no issue.

The character of this King was strongly marked. The bravest among the brave, he reached the summit of that renown which is obtained by martial exploits; nor was he destitute of some of the laudable qualities which usually attend the warrior; he was frank, liberal, and, when his feelings were properly addressed, displayed a generous disposition. At the same time he was haughty, violent, unjust, rapacious, and sanguinary. His talents were considerable both in the field and the cabinet; he was shrewd in observation, eloquent, and greatly addicted to poetry: some of his compositions are preserved among those of the Troubadours. His military successes shed a lustre upon his country, which was dearly purchased by the calamities they occasioned. *Hume. Henry. — A.*

RICHARD II., King of England, son of Edward the Black Prince, and grandson of Edward III., was born in 1366. On the death of his grandfather in 1377, he succeeded to the throne in his 11th year, with the general satisfaction of the nation, which idolized the memory of his heroic father, and hoped from him virtues corresponding to the beauty of his person. The chief authority of the state at this time was in the hands of the young King's three uncles, John of Gaunt Duke of Lancaster, Edmund Earl of Cambridge, afterwards Duke of York, and Thomas of Woodstock, afterwards Duke of Gloucester. No express regency had been appointed by the deceased King; but in consequence of a petition of the house of commons, a council of nine distinguished persons was nominated to conduct the administration of government. The earlier years of the King's minority passed in wars

with France and Scotland, the most important consequence of which was a formidable insurrection at home, produced by the taxes necessary for the public service. In 1381, the indecent conduct of a gatherer of the poll tax at Deptford having provoked one Walter, a tyler, to break his skull with his hammer, a flame was instantly kindled which spread over the county of Kent, and thence through the neighbouring counties, till a body of 100,000 men was collected on Blackheath. Their object was not only to abolish an oppressive tax, but to free the country from the personal servitude to which the lower classes were then in great measure subjected; and in fine, notions of natural equality were propagated among the insurgents, which struck at all differences of rank in society, and aimed at a general leveling of property. On approaching London, they sent a message to the King desiring a conference with him, and his council advised him to give them a meeting on the bank of the Thames; but as he drew near in his barge, they raised a savage clamour which intimidated his attendants, and he returned without satisfying their expectation. In the rage of disappointment, they burst into London, burnt the Savoy, the palace of the Duke of Lancaster, committed many murders and other excesses, and spread universal consternation. On the following day, after putting to death the chancellor, treasurer, and other persons of note, they proceeded to meet the King at Mile-end, where it was thought proper to appease them by granting ample charters of freedom, and a general pardon for all past offences. Upon these concessions a great number of the insurgents dispersed to their homes; but the principal leader, Wat Tyler, at the head of the Kentish men, remained in London; and on the next day, as the King was riding with a small train in Smithfield, they met him, to the number of 20,000. Here, as Wat Tyler was addressing young Richard with great insolence, and making the most extravagant demands, Walworth, lord-mayor of London, drew his sword and felled him to the ground. Whilst the rioters stood astonished with the fall of their leader, the King, with a presence of mind remarkable in a youth of 15, rode up to them alone, and exclaiming that he would be their leader, drew them off almost involuntarily into the neighbouring fields. It was not long before a strong body of armed men, collected by the lord-mayor and other loyalists, made its appearance, which so much intimidated the insurgents, that they fell on their knees and implored



Pelletier Sculp.

RICHARD II.

Roy d'Angleterre.

Né en 1366. Déposé le 20 ^{bre} 1399.

mercy. This was humanely granted by the King, on condition of their immediate dispersion, and they were dismissed with the same charters of freedom that had been granted to the others. In the meantime the flame of sedition had spread to other parts of the kingdom, especially Norfolk and Suffolk, where many enormities were perpetrated; but the insurrections were suppressed by the force on the spot. When all was quiet, Richard took the field with an army of 40,000 men collected by a general summons issued to the retainers of the crown; and after revoking all the charters of manumission as extorted and illegal, he sent commissions to the several counties for trial of the rioters, a great number of whom were executed. Thus, according to the common result of popular insurrections, the violences committed were a plea for annulling just and reasonable concessions, and the condition of the people was so much the worse by all the punishment inflicted on them.

The promise of conduct and prudence, which the behaviour of the young King in this emergency gave, was ill answered in the riper periods of his reign. A neglected education and dissolute associates plunged him into the vicious indulgencies so common to youthful royalty; whilst a weak understanding, and pliable temper, exposed him to all the abuses of favouritism. In his sixteenth year he espoused Anne, daughter of the late Emperor Charles IV. Soon after, he was induced to perform an unpopular act in taking the great seal from Scroop, who had refused to set it to certain extravagant grants of land made to courtiers. A war with France and Scotland, and the ambitious projects of the Duke of Lancaster, disquieted some succeeding years, and the ministers entertained a design of bringing this powerful uncle of the King to a trial for high-treason, but the danger of a civil war brought about a temporary reconciliation. The truce with the two hostile kingdoms having expired, Richard in 1385 marched with a great army into Scotland, and ravaged the country unopposed to Edinburgh and Perth, both which towns he burnt. In the meantime a Scotch army was making a destructive inroad into England. Mutual devastation was the only thing effected by these expeditions. Richard's principal favourites were Michael de la Pole, Earl of Suffolk and Chancellor, and Robert de Vere, Earl of Oxford, and his profusion of grants and honours to them was unbounded. The latter was created Duke of Ireland, with the entire sovereignty for life of that island.

The Duke of Lancaster being absent prosecuting his claim to the crown of Castille, the King's younger uncle, the Duke of Gloucester, a man of popular manners and dangerous ambition, became a leader of the opposition to the administration of the King's favourites, and associated some of the great lords and the house of commons in his designs. By his influence, an impeachment was sent up to the lords against the chancellor; and though the King withdrew with his court to Eltham, he was intimidated into a dismission of his minister, who was afterwards stripped of his estates and committed to custody. The parliament proceeded so far as to divest the King of all his authority, by obliging him to sign a commission appointing a council of regency of 14 persons, to whom the sovereign power was transferred for a year. It was natural that a measure which reduced him, now in the 21st year of his age, to total insignificance, should be extremely galling to him. With the Duke of Ireland, and others of his confidants, he held frequent consultations relative to the means of emancipating himself; and in 1387, making a progress to the north, he summoned a council of his friends at Nottingham, in which questions were proposed to the judges concerning the legality of the commission which he had been compelled to sign. They unanimously declared it to be a violation of the royal prerogative, and pronounced all who promoted and acted under it guilty of a capital offence. The Duke of Gloucester and his party, having obtained intelligence of this transaction, were greatly alarmed, and secretly made preparations to maintain their cause by force of arms. As soon, therefore, as the King was returned to London, they appeared at the head of a large army in Haringay park near Highgate, and sent a message to Richard, requiring him to deliver up five persons whom they denounced as traitors. As there was no power capable of opposing them, the accused persons took to flight, and the King was obliged to promise that they should stand their trial. The Duke of Ireland, however, collected a body of men attached to the royal cause, with which he advanced towards London, but he was met and defeated in Oxfordshire. The victorious party now committed to custody all whom they suspected, and at the ensuing parliament, the five principals in the King's council were impeached and condemned. Two who had been secured were executed; and the same severity was afterwards exercised against others of the King's friends. The judges, who had given their opinion, were all found guilty of

high treason, and were sent to Ireland to be imprisoned for life. It is probable that by the rigour of their proceedings and the abuse of their power, the party rendered themselves unpopular; for when, in 1389, Richard entered the council, and in a resolute tone observed that he was of full age to take the government into his own hands, no opposition was attempted to his claim; and he proceeded to turn out the Duke of Gloucester and all who had been put in office under his influence, and to appoint others in their room. This act of authority he rendered palatable to the nation by publishing a general amnesty, and remitting the grants of money made by the last parliament.

Several years of internal tranquillity ensued, distinguished by no remarkable events. The return of the Duke of Lancaster formed a counterbalance to the influence of the Duke of Gloucester, and Richard prudently kept on the best terms with him. The war with France continued, but was conducted with little vigour, and truces were renewed soon after their expiration. In 1394 Richard visited Ireland at the head of an army, in order to settle the affairs of that island; and having received the submission of the principal chieftains, and helden a parliament at Dublin, he returned to England in the following spring. His uncle the Duke of York had acted as Regent in his absence. Richard was now become a widower; and for the purpose of promoting a peace with France, and strengthening himself by a powerful alliance, he made proposals of marriage to Isabella, a daughter of Charles VI., who was only between 7 and 8 years of age. These were accepted, as a truce of 25 years was concluded between the two nations. Although no acts of notorious misgovernment had been committed by the King for a considerable period, yet his private character and mode of life tended to disgrace him in the eyes of his subjects. He was indolent and averse to business, and spent all his time in conviviality and amusement, admitting jesters and persons of mean station and light behaviour to his intimacy, and laying aside all the proper dignity of his rank. He was still governed by favourites, who were the real distributors of every grace from the crown, so that the King himself was reduced to a cypher. The turbulent Duke of Gloucester was intent upon making advantage of his nephew's feeble, and inflamed the public discontents by his open censures of all the measures of the court, especially the French match and the long truce. The most criminal designs were also imputed to him; and Richard was

urged by his confidants to prevent their effects by apprehending the Duke, and his two accomplices, the Earls of Arundel and Warwick. This was put in execution in 1397, and the Duke was sent over in custody to Calais, while the Earls were committed to prison. A parliament was then summoned, before which the culprits were impeached of high treason. Care had been taken to render that assembly subservient to the court, and the Earl of Arundel, after a short trial, was found guilty, condemned and executed. The parliament had previously declared that all the pardons granted to those who had been concerned in the former commission of regency were invalid. The Earl of Warwick was also convicted, and condemned to perpetual banishment; and the Archbishop of Canterbury, Lord Arundel's brother, was likewise banished. As to the Duke of Gloucester, an answer to the warrant issued for bringing him from Calais was returned by the governor, that he had died of an apoplexy. Suspicions of his being murdered immediately arose, and it was afterwards proved that he had been suffocated. It had been thought by a weak and unprincipled administration safer to take off a potent adversary by a crime, than to bring him to open justice. Although all the proceedings of this parliament were highly favourable to the royal authority, yet much ill-will prevailed in the nation on account of its severities, and factions broke out among the nobles which showed how little, under a weak reign, a temporary unanimity can be relied upon.

A quarrel between the Dukes of Hereford and Norfolk, arising from a charge, brought by the former against the latter, of slanderous words spoken concerning the King, was the occasional cause of the revolution that terminated the reign. The two noblemen gave each other the lie, and a mutual defiance to single combat was the consequence, for which the King at first gave his permission. But when the lists were prepared before the royal court at Coventry, the King interposed, and by a sentence, the justice of which it is not easy to discover, they were both banished; Norfolk for life, and Hereford for ten years, afterwards shortened to six. It was agreed that both the Dukes might receive by their attornies any inheritance that should fall to them during their absence. In 1399, John of Gaunt Duke of Lancaster died, and his son the Duke of Hereford became heir to his vast estates. Instead, however, of admitting him to possession according to the terms of agreement, Richard's



Queen Anne :



Richard 3.^d



Edward, Pr. of Wales.

cupidity induced him, with the assistance of the committee of parliament, to seize all this property as lapsed to the crown, and the attorney who had claimed it for the Duke was even condemned as a traitor. Whilst the nation was full of discontent on account of this act of tyranny, Richard was so imprudent as to embark for Ireland to revenge the death of his cousin, the Earl of March, who had been killed in a skirmish with the natives. Henry of Bolingbroke, as the Duke of Hereford was called, invited by his numerous partizans to make use of this opportunity, came over from France and landed in Yorkshire; and being joined by the Earls of Northumberland and Westmorland, and several other men of rank, proceeded southwards at the head of 60,000 men, giving out that his sole intention was to recover his duchy of Lancaster. The Duke of York, who had been left Regent of the kingdom, instead of opposing Henry, joined him; and when Richard, upon this intelligence, landed from Ireland at Milford-haven, he found himself so much deserted, that he withdrew to North Wales, designing to escape thence to France. He was, however, decoyed to a conference with Henry, and on the road was seized by an armed force, and conducted to Flint castle. Thence he was led by his rival (as he now manifested himself to be) to London, and as they entered the capital together, their different reception strongly marked the different affections of the public towards them. The loudest acclamations and plaudits welcomed Bolingbroke; but for Richard,

No man cried, God save him!
No joyful tongue gave him his welcome home,
But dust was thrown upon his sacred head.

SHAKESP.

His deposition was now resolved upon, to be preceded by a forced resignation of the crown. Thirty-five articles of accusation were drawn up against him, of which many were exaggerated, false, or frivolous, but some contained real instances of tyranny and misgovernment, though, perhaps, in the eye of the law, not sufficient to justify a deposition. The only person who spoke in his favour was the Bishop of Carlisle, who made a well-reasoned and eloquent speech against the present proceedings, which had no other effect than to cause his own arrest; and King Richard was solemnly deposed, Sept. 30th, 1399. Henry then stood forth and claimed the crown, which was immediately awarded to him. He declared his intention to spare the life of the unhappy Prince whom

he had dethroned, and committed him for safe custody to the castle of Pomfret; but the usual fate of deposed kings awaited him. Of the manner of his death no certain account has been given. It was a popular notion that his keeper and guards killed him with their halberds; but it appears more probable that he was starved to death; for his body, when exposed to view, exhibited no marks of violence. He died in the 34th year of his age and 23d of his reign, leaving no issue. *Hume. Henry.—A.*

RICHARD III., King of England, born in 1450, was the youngest son of Richard Duke of York. On the accession of his brother Edward IV., he was created Duke of Gloucester. During the vicissitudes in the early part of Edward's reign, he adhered closely to him, and served him with great courage and fidelity. He partook of the ferocious character of his family, and is said to have had a hand in the slaughter of Edward Prince of Wales after the battle of Tewksbury, and to have been the author, if not the perpetrator, of the murder of Henry VI. in the Tower; but this bloody disposition was in him united with deep policy and dissimulation. He married, about 1473, Ann the widow of the Prince of Wales before-mentioned, who was daughter and Countess of the great Nevile Earl of Warwick. His elder brother Clarence had married the other daughter, and a violent dissension took place between them on account of the division of the property. Richard, who found Clarence an obstacle to his views of aggrandizement, combined with the adversaries of that unfortunate prince in the accusations which proved his destruction. When, in 1482, Edward had made a treaty with the Duke of Albany, brother of the King of Scotland, the Duke of Gloucester was sent with an army into that country, attended by Albany; and after taking Berwick, penetrated as far as Edinburgh, and compelled the Scots to conclude a peace, in which they resigned to England the town and castle of Berwick.

On the death of Edward in 1483, the Duke of Gloucester was appointed protector of the kingdom. He immediately caused his nephew, the young Edward V., to be proclaimed King, and took an oath of fealty to him. There were at this time two great factions in the nation, one composed of the Queen's relations, headed by her brother Earl Rivers, her son the Marquis of Dorset, and Lord Richard Grey; the other consisting of the ancient nobility, of whom the leaders were the Duke of Buckingham and Lord Hastings. Both of these courted the Duke of Gloucester, who pretended friend-

ship to each apart, whilst he was pursuing the schemes of his dark ambition. His first object was to get rid of those who were connected with the young King by blood; and after spending an evening, accompanied by Buckingham, in conviviality with Rivers, Grey, and Sir Thomas Vaughan, he caused them the next morning to be arrested and committed to Pomfret castle, at the same time dismissing all the King's attendants and servants. On the intelligence of this event, the Queen-mother took sanctuary at Westminster with the Duke of York, her other son by Edward, and her daughters. As it was necessary for the Protector's purpose to get both his nephews into his hands, he persuaded two prelates to urge the Queen to give up the Duke of York, upon the most solemn assurances of his safety. With the concurrence of Buckingham and Hastings, he sent an emissary to put to death without trial the prisoners at Pomfret; and on the very day of their execution, at a council held in the Tower, he caused a cry of treason to be raised, on which a party of armed men entered, who seized the Archbishop of York, the Bishop of Ely, Lord Stanley, and Lord Hastings, of whom the three first were committed to custody, while Hastings was led to immediate death. Though an inveterate enemy to the Queen's party, this nobleman was known to be inviolably attached to the young King and his brother. After this bold and bloody commencement, the consummation of the Protector's scheme of ambition could not be distant. The next step was to establish the illegitimacy of Edward's children, and this was attempted by setting up a pre-contract and a private marriage of that King to Lady Eleanor Talbot, daughter to the Earl of Shrewsbury, and widow of a Lord Butler. And as this, if proved, could not set aside Clarence's children, an attack was made upon the honour of the Protector's own mother, who was affirmed to have given other fathers to Edward and Clarence, and to have been true to her husband only in the birth of Richard. These pleas were dwelt upon in a sermon preached at Paul's cross by Dr. Shaw, brother to the Lord Mayor. The Duke of Buckingham afterwards, in a speech before the corporation and citizens of London, enlarged upon the title and virtues of the Protector, and then put the question to his audience, whether they chose the Duke of Gloucester for King? On their silence, he repeated the question with more importunity; and at length a few prepared voices cried "God save King Richard!" This was accepted as the public voice, and Buckingham with the Lord

Mayor repaired to the Protector with a tender of the crown. He first affected alarm and suspicion, and then pretended loyalty to his nephew and unwillingness to take such a burden upon himself. The farce concluded with his acceptance of the offer, and Richard was proclaimed King on June 27th, 1483. The mock election was secured by bodies of armed men brought to the metropolis by himself and Buckingham.

The deposed young King and his brother were never more heard of, and it was affirmed and commonly believed that they were smothered in the Tower by order of their uncle. If there are circumstances in the narrative which seem improbable or inconsistent, there can, however, be no reason to doubt that their lives were in some manner sacrificed to the security of the usurper, who was not of a character to scruple so useful a crime. The perpetual disappearance of a youth who had been acknowledged as King, is a fact that requires no comment; and if his younger brother miraculously escaped, and was the Perkin Warbeck of the next reign, (an opinion highly improbable) the criminal purpose of Richard remains the same.

The new reign commenced with rewards to those who had been instrumental in the change, and with endeavours to obtain popularity. Richard made a progress with a splendid retinue through several of the provincial towns, and at York was a second time crowned, on which occasion he created his only son Prince of Wales. Abhorrence of his tyranny, however, was the general sentiment of the nation, and designs were soon formed to hurl him from the throne which he had usurped. In looking out for a successor to the crown after the death of the two princes in the Tower was believed, men's eyes were turned towards Henry Earl of Richmond, maternally descended from the Somerset branch of the house of Lancaster, and now a refugee in Brittany. Richard's first danger, however, rose from the disaffection of his great accomplice in villainy, the Duke of Buckingham, who, either thinking himself inadequately rewarded, or fearing he might become a sacrifice to Richard's jealousy, entered into a conspiracy against him with several malcontents in the south and west of England. Richard obtained intelligence of the plot, and raised forces to quell it; on which account the conspirators hastened their measures, and in different places set up the standard of revolt on the same day in October 1483. A very unusual flood having prevented Buckingham, who was in Wales, from crossing

the Severn to join his associates, he was suddenly deserted by his followers, and obliged to take refuge at the house of an old servant. He was here basely delivered up, and being conducted to Salisbury, was executed without trial. The other insurgents dispersed, and consulted their safety by flight. At the same time the Earl of Richmond, who had sailed with a fleet from St. Malo's to join his friends in England, having encountered a violent storm, arrived on the coast with a single ship, and returned without venturing to land.

This failure appeared to seat Richard more firmly on his throne, and he prudently improved the advantage by calling a parliament, in which several popular and wholesome laws were passed, the progeny of Edward IV. were bastardized, and the crown was settled on himself and his posterity. He also negotiated at the court of Brittany for the delivery of Richmond into his hands, but the Earl escaped his danger by a flight into the dominions of the French King. The death of his son, the Prince of Wales, was a severe stroke to him in the midst of his prosperity. It was, not long after, followed by that of his wife, which the odium attached to his character attributed to poison, but no evidence whatever was given of such a crime. In order to prevent the projected marriage between Elizabeth, the eldest daughter of his brother Edward, and the Earl of Richmond, Richard determined to marry her himself, and the Queen-mother, in her forlorn situation, was induced to give her consent. As this union would have been extremely detrimental to the Earl's interest, he hastened his preparations for another expedition to England, and in August 1485 he landed with a small army at Milford-haven. Richard, not knowing in what quarter to expect him, had been thrown into great perplexity, which was aggravated by his suspicions of the fidelity of the nobles who attended his summons. Among these was especially Lord Stanley, who had married Margaret, the Earl of Richmond's mother. When, however, Richard was informed of the advance of his rival, he took the field, and met him with an army of near 15,000 men at Bosworth in Leicestershire. Richmond had with him only 6000, but he had received secret assurances of aid from Stanley, who commanded a separate body of 7000 men. The battle was fought on August 23d, and in the midst of it Stanley, by falling upon the flank of the Royal army, secured the victory to Richmond. Richard, finding his situation desperate, rushed against his com-

petitor, slew his standard-bearer, and was on the point of encountering Richmond himself, when he sunk under the number of assailants. His troops were totally defeated, with the death of his principal leaders. The body of Richard was found in the field, stript naked, and carried across a horse to Leicester, where it was interred in the Grey Friars church-yard. Thus fell this hated Prince in his 35th year, after possessing two years and two months the elevation which it had cost him so many crimes and so much anxiety to obtain and keep. It is allowed that he had courage, eloquence, capacity, and talents which might have adorned a lawful throne, but they were stained by cruelty, dissimulation, and treachery, and perverted by unprincipled ambition. In person he has been represented as of small stature, deformed, and of a forbidding aspect; but it is probable that detestation of his character has aggravated his bodily defects. His memory lives in popular tradition as that of the most odious tyrant that ever filled the English throne. *Hume. Henry.—A.*

RICHARD OF ST. VICTOR, a celebrated divine and Scripture commentator in the 12th century, was a native of Scotland, who went to pursue his studies at the University of Paris. Here he entered among the canons-regular of St. Augustine, at the abbey of St. Victor, and became a pupil of the famous Hugh, who, like him, derived his surname from the same house. Under this master he assiduously studied the several branches of science, as far as they were then known, particularly theological and biblical literature; and he acquired great reputation by his proficiency, as well as the friendship of the most eminent men in that seat of learning. According to Cave, his fame as a writer commenced about the year 1150. In 1164 he was elected prior of his monastery; where he died in the year 1173, equally respected for his virtues as for his learned attainments. Concerning his merits as a writer Dupin observes, that "he shews a great deal of subtlety in his theological treatises, and argues methodically, with an exactness becoming an able logician. His critical pieces are very accurate, for the time in which he lived. His style, however, is not very elevated; on which account his pious treatises, though abounding in excellent matter, are greatly deficient in weight and energy." His works consist of critical observations and remarks on some of the historical parts of the Old Testament, relating to the tabernacle, and the temple of Solomon; allegorical and moral "Commentaries" on several of the Psalms, the Song of

Songs, and the Apocalypse; questions on certain difficult passages of St. Paul's epistles, and other parts of the Bible, part of which is printed among the works of Hugh of St. Victor; and numerous critical, doctrinal, and practical treatises, which are particularized in the two first of our authorities. The whole of them have been frequently printed in a collective form; and the best edition is said to be that of Rouen, in 1650, in 2 vols. folio. *Cave's Hist. Lit. Vol. II. sub sec. Wald. Dupin. Moreti.*—M.

RICHARD, JOHN, a French advocate and theological writer in the 17th and the early part of the 18th century, was born at Verdun in Lorraine, about the year 1638. The first part of his education he received at Pont-à-Mousson, and was then sent to Paris, where he studied at the same time both law and divinity. Afterwards he was admitted an advocate at Orleans; but more for the sake of possessing the rank and privileges connected with that title, than from any design to practice at the bar, or the least ambition to distinguish himself as a pleader. For his inclination led him to devote his time and talents to an employment, very seldom assumed by persons of the legal profession, that of composing and publishing sermons. By his numerous productions of this description he acquired some celebrity; and his discourses are said to be strongly recommended by their solidity, though they are deficient in the warmth and pathos requisite for popular sermons. They consist of "Moral Discourses," in 5 vols. 12mo., published at different periods from the year 1681; to which succeeded five other volumes of "Moral Discourses," in the form of Homilies; 2 vols. of "Discourses on the Mysteries of our Lord, and the Festivals of the Virgin," 1697, 12mo.; and "Historical Eulogies of the Saints," 1695, in 4 vols. 12mo., to which several other volumes were afterwards added. In the year 1700, the author began to publish a compilation, rather adapted to encourage a spirit of idleness than of research in the younger clergy, under the title of "A Moral Dictionary, or, Universal Pulpit-Science," which, in 1715, was extended to 6 vols. 8vo. It consists of striking sentiments and reasonings, on a great variety of subjects, selected from the works of French, Spanish, Italian, German, and other divines, arranged in alphabetical order. For an account of M. Richard's labours in editing the productions of M. Fromentieres, Bishop of Aire, of M. Joli, Bishop of Agen, and of the Abbé Boileau, we refer our reader to *Moreti. Novæ. Dnt. Hist.*—M.

RICHARDSON, JONATHAN, a painter and a writer, was born about 1665. He was apprenticed to a scrivener in London; but when he became free on the death of his master, after six years' service, he pursued his natural inclination for the arts of design, and entered as a pupil with Riley the portrait painter, whose niece he afterwards married. He acquired as much professional skill as a late and defective education, and the want of genius, could promise, being reckoned one of the best English painters of a head that had hitherto appeared; but there his excellence ended, for he drew nothing well below it, and was void of imagination, dignity, and grace. From the state of the art at that period, however, he was able to rise to the summit of his profession after the death of Kneller and Dahl. He would not have been entitled to biographical commemoration as an artist, had he not displayed considerable judgment and feeling in his writings. He published in 1719 two discourses in an 8vo. volume, entitled "An Essay on the whole Art of Criticism as it relates to Painting;" and "An Argument in Behalf of the Science of a Connoisseur." He had a son, who received an advantage which the father wanted, that of a classical education, and who travelled into Italy. They jointly published, in 1722, "An Account of some of the Statues, Bas-reliefs, Drawings and Pictures in Italy, &c., with Remarks by Mr. Richardson Senior and Junior," which is a valuable performance. The style of the elder, who was a formal man, is stiff and full of singularities and quaintnesses which excited some ridicule; but it is strongly expressive, and his observations are instructive and judicious. The father and son, who were united in cordial affection, published together in 1734 "Explanatory Notes and Remarks on Milton's Paradise Lost, with the Life of the Author, and a Discourse on the Poem," 8vo. Of the notes, Bishop Newton says, "There are strange inequalities in them, some extravagancies, and many excellences; there is often better sense than grammar or English; and he sometimes hits the true meaning of the author surprisingly, and explains it properly." Richardson also attempted poetry, and a volume of his poems was published in 1776, with notes by his son. They are chiefly on moral and religious topics, and have little poetical merit; "Yet (says Mr. Walpole) such a picture of a good mind, serene in conscious innocence, is scarcely to be found. It is impossible not to love the author, or not to wish to be as sincerely and intentionally virtuous."



JONATHAN RICHARDSON.





RECEIVEDS ON.

Richardson quitted business some years before his death, and although he had suffered a paralytic stroke in one arm, he was capable of enjoying life till his sudden decease in 1745, at the age of 80. His son, who practised painting occasionally, and was also a worthy character, died in 1771. When his drawings were sold, there were hundreds of portraits in chalk by the father of both himself and his son, and it appeared that after his retirement he was accustomed every day to draw his own or his son's portrait, and to write a short poem. *Walpole's Anecd. of Painting. Newton's Milton.*—A.

RICHARDSON, SAMUEL, a very distinguished novelist, was born in 1689 in Derbyshire, to which county his father had retired from the business of a joiner which he had carried on in London. An early gravity and sedateness of disposition caused him to be destined by his father for the church; but on account of pecuniary losses, he found it impossible to give his son the requisite education; and the learning of a common school was all that he ever obtained. A fondness for such reading as he could command, however, characterized him from childhood, together with a faculty of inventing stories for the entertainment of his companions. He also, when a mere boy, displayed the more uncommon qualities at that age, of a love for letter-writing, and a taste for female society. To those who take pleasure in tracing the early indications of talents and propensities which are the groundwork of future celebrity, it will be a precious anecdote that Richardson, at the age of 13, was the confidant of three young women in their love secrets, and was employed by them to give utterance to their tender sentiments in draughts of letters to their lovers; and that such was his fidelity and discretion, that not one of them suspected him to be the secretary of the others. When it became necessary to chuse for him a calling, that of a printer was fixed upon, as congenial with his literary turn, and in 1706 he was bound apprentice to Mr. Wilde of Stationers' Hall. Here he passed seven years with a master who, as he says, "grudged every hour to him that tended not to his profit;" and as he was extremely conscientious in performing all the duties to which he was bound, he stole from the hours allowed to rest and recreation his times for mental improvement. One exercise that, doubtless, proved a valuable preparation for the mode of writing which afterwards gave him so much celebrity was a copious correspondence with a gentleman

of large fortune and in a station much superior to his own, who excelled in the epistolary style. After the expiration of his apprenticeship, he passed five or six years as compositor, corrector, and foreman in a printing office, and at length set up for himself, first in a court in Fleet-street, and then in Salisbury-court. His habits of diligence and accuracy, and his honourable dealing, soon gained him employers and friends; and the superiority of his attainments to those of mere printers by trade, caused him to be applied to by booksellers for making indexes, and writing prefaces and dedications. When he began to thrive in the world, he thought of marrying; and his first choice was the daughter of his former master, with whom he lived very happily, till her death in 1731. The immediate occasion of his becoming a novel-writer was an application made to him by two booksellers, his particular friends, to write for them a volume of letters in a common style, on subjects that might serve as models for the use of those who had not the talent of inditing for themselves. He extended the idea to the conveying of instruction in thinking and acting upon important occasions; and in composing some letters for the salutary purpose of teaching girls going out to service how to avoid the snares that might be laid against their chastity, a story which he had heard many years before of a real occurrence in some part of England, came into his mind, and became the parent of "Pamela." It was probably his old predilection for letter-writing, and acquired facility in it, that suggested to him the novelty (as it appears to have been) of telling the whole story by means of letters; a mode which he practised in his two other works of the kind, and which has since been frequently imitated. He began to write Pamela in the close of 1729, and within two months, in the midst of other engagements, finished the two volumes of which the work first consisted—such was the fluency of his pen and his invention! When published in 1740, it was received with extraordinary applause by readers of all ranks. The novelty of the plan, the simplicity of the language, the natural and pathetic incidents of the story, and the sentiments of piety and virtue that it was the author's great object to inculcate, rendered it universally interesting, and gave it a place among works of edification as well as of amusement. It was at the same time recommended from the pulpit, and made a topic of conversation at polite assemblies. Literary taste was not in that age so far refined as to in-

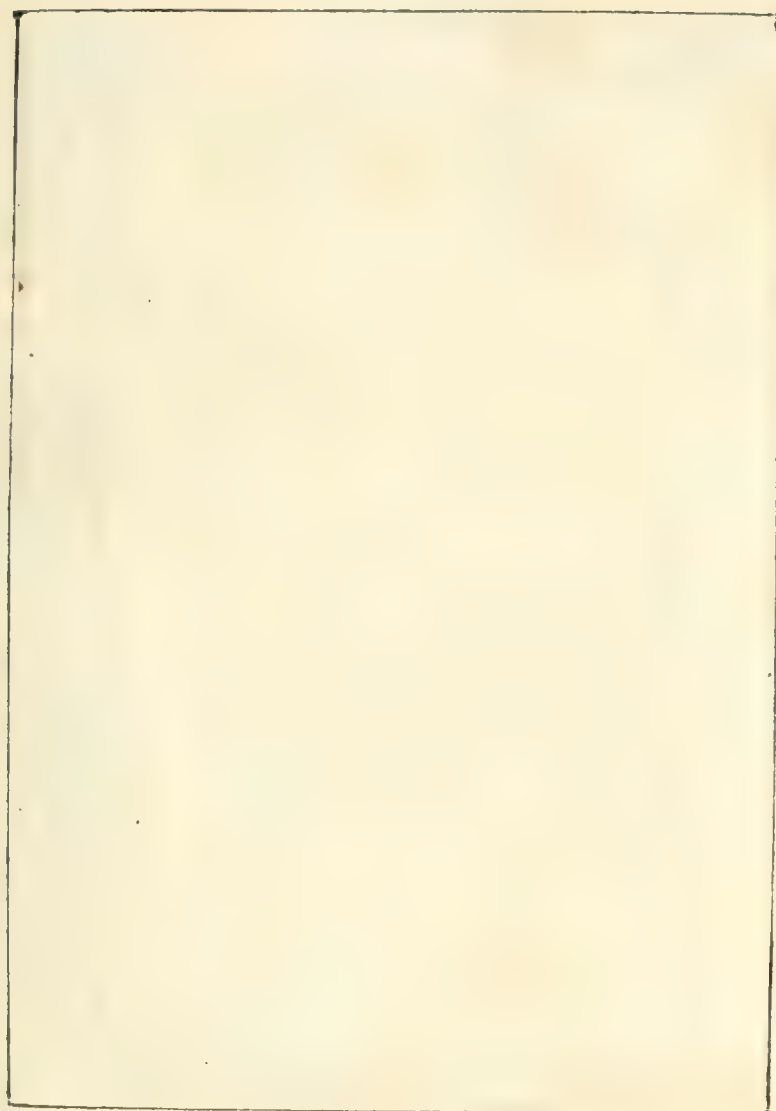
spire disgust with vulgarisms and improprieties of style; nor was the art of criticism so far advanced as to scrutinize with accuracy the pretensions of a new mode of writing. Pamela is now almost consigned to oblivion, though it has perhaps suffered more from comparison with the author's maturer performances, than from its own defects, or the changes of fashion.

Pamela brought Richardson into notice; but "*Clarissa*," of which the first two volumes appeared in 1748, placed him in the first rank of novellists. A tale so varied by character, so minutely developing the movements of the human heart, so pathetic in its circumstances, and presenting so sublime and perfect an image of female purity, had never before been given to the public. The interest it excited during its progressive appearance, especially among female readers, was incredible: the fate of no real personage could have agitated more bosoms than that of the fictitious heroine. Its protracted length of eight full volumes, whilst it undoubtedly is apt to become wearisome, yet affords such scope for an intimate acquaintance with all the characters, and so realizes them and their concerns to the reader, that the sense of tediousness is lost in sympathetic emotion. The admirers of this work were not confined to the author's countrymen. When made known on the continent by translations, it was regarded as a first-rate production of genius, and raised the name of Richardson to the level of the most applauded writers of the age. Perhaps, indeed, its most enthusiastic admirers have been found in countries where the delicacies of moral painting and the refinements of sentiment have borne their highest value. Rousseau, whose great excellence lay in a similar walk, speaking, in a letter to D'Alembert, of this work, asserts that "nothing was ever written equal or approaching to it in any language." Inferior praise would be superfluous.

The "*History of Sir Charles Grandison*," his concluding performance, appeared in 1753. As in *Clarissa* he had represented the female character in its perfection, he now aimed to give the world an example of a perfect man, uniting the fine gentleman and the Christian. This arduous task he undertook in seven volumes, more copious in character and incident than *Clarissa*, but written in the same minute circumstantial manner. It was a proof of the author's popularity and high reputation, that the reading world was immediately divided into parties respecting the comparative merit of

Clarissa and *Grandison*; it seems, however, that the interest excited by the latter was not equal to that by the former; which may be accounted for partly from the less pathetic nature of the tale, and partly from a kind of satiety with the writer's mode of composition. Yet *Grandison* is a work of more compass, invention, and entertainment; and the part of *Clementina* has, perhaps, no equal in delicate delineation. This was likewise translated into foreign languages, and received with great applause. With respect to all Richardson's works, it may be remarked that the matter receives no advantage from the style, which is of a low order, inelegant, gossiping, and verbose. It was, indeed, hardly possible that one who wrote so much and so rapidly should be choice in his expressions, nor had his education qualified him for the rank of a fine writer.

Whilst he was thus advancing in the career of literary fame, he was by no means inattentive to that improvement of his fortune which his assiduity and integrity in his profession so well merited. He had been for some time a printer of newspapers, but his first great public employment was that of printing the Journals of the House of Commons, in 26 vols. folio, which he obtained through the friendship of the Speaker Onslow. In 1754, he rose to be master of the Stationers' Company, and, in 1760, he purchased a moiety of the patent of law-printer to His Majesty. As he grew rich, he indulged himself with a country residence, first at North-end, Hammersmith, and then at Parson's-green. No man ever enjoyed prosperity more rationally or honourably. His heart and hand were always open to do good: his charities were large, his manner of living was generous and hospitable. After the death of his first wife, in 1731, he took for a second the sister of Mr. Leake, a bookseller at Bath, a valuable woman, with whom he lived in the same harmony that had marked his first conjugal union, and who survived him. He had many children, but had the misfortune to lose all his sons; and four daughters alone grew up to solace his declining years. When his writings had rendered him, as it were, the patron of the female sex, he had many amiable young friends of that sex, who were frequent visitors at his house, and who formed a circle of affectionate admirers, in which it was his delight to read his works in the progress of composition, and attend to the remarks of his auditors. And if, on these occasions, he indulged in a little vanity of applause, it was surely a pardonable foible in





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ARMAND JEAN DU PLESSIS

Cardinal Duc de Richelieu

Né à Paris le 27^e 1585. Mort le 4 Décembre 1642

its association with so much kindness and solid worth. Several of these visitors were women of excellent understandings and various accomplishments, and the circle was beyond comparison more respectable than that in which Swift passed his trifling and misanthropical old age. Richardson was rather silent and reserved in mixed company, and probably never got over the bashfulness incident to a man of feeling who has risen to notice beyond what his original rank in society could claim. He had also an independent soul, and did not value the acquaintance of his superiors enough to court it. His courtesy (of which no man had a greater share) was bestowed on his equals; and it is an amiable picture that one of his correspondents draws of him, when he says, "I think I see you sitting at your door like an old patriarch, and inviting all who pass by to come in." Nor did he limit his benevolence to the common exercise of hospitality; he was the substantial, valuable friend in difficulty, distress, and sickness. In temperance both of mind and body, piety, and the faithful discharge of every moral duty, he was most exemplary. This estimable person was afflicted with a train of nervous disorders in his latter years, which at length terminated in an apoplectic seizure, that carried him off in July 1761, at the age of 72. He was interred according to his own directions, by the side of his first wife, in the church of St. Bride.

The writings of Richardson, exclusive of his three novels, were of no great consequence. They are chiefly "Familiar Letters," alluded to in the account of his life; an edition of "Æsop's Fables, with Reflections;" his "Case," on the piracy of his Grandison by the Dublin booksellers; and some fugitive pieces in different periodical publications, of which one is No. 97. of the *Rambler*, describing the progress of a virtuous courtship. His "Correspondence," selected from the original manuscripts, was published in 6 volumes, in 1804, with a biographical account of the author by Mrs. Barbauld, from which the subject of the preceding narrative has been extracted.—A.

RICHELET, CÉSAR-PETER, a French writer, was born in 1631, at Cheminon in Champagne. He went when young to Dijon, where for some years he superintended the education of the son of the Marquis de Courti-vron. About 1660 he went to Paris, where he was admitted an advocate, and began to plead at the bar. He became connected with D'Ablancourt and Patru, and acquired repu-

tation from the particular attention he paid to the French language. In 1665, he was admitted to an academy of men of letters which the Abbé D'Aubignac had established at his own house. It appears that he was for some time placed about the Dauphin, with no particular office, but as one who might contribute to inspire that Prince with the love of literature. He afterwards took up his abode in different parts of France, the enemies he made by his satirical disposition obliging him frequently to shift his residence. He died at Paris in 1698, at the age of 67. The principal work of Richelet is his "Dictionnaire François," of which the first edition was published at Geneva in 1680, 4to., and several have since been printed with successive augmentations. The last is that of the Abbé Goujet, *Lyons*, 1759, 3 vols. fol. Richelet's Dictionary has been popular, though his orthography was much censured, as well as the satirical strokes and the obscenities which he had interspersed in the work, but which have been expunged in the later editions. He also published, "Dictionnaire des Rimes," several times reprinted; "Les plus Belles-Lettres des meilleurs Auteurs François;" of this collection the best edition is that of Bruzen de la Martiniere, 1737, 2 vols. 12mo.; a "Translation of Garcilasso de la Vega's History of Florida;" and some other works of no great reputation. *Moreri. Nouv. Dict. Hist.*—A.

RICHELIEU, ARMAND DU PLESSIS, a famous prime-minister of France, born at Paris in 1585, was the son of Francis du Plessis Richelieu, grand provost of France and captain of the guards to Henry IV. He was brought up to the church, and after studying at the Sorbonne, went to Rome, and at the early age of 22 was consecrated Bishop of Luçon. Though he had obtained some distinction by his proficiency in scholastic theology, the ecclesiastical profession neither suited his morals nor his ambition, and his great object was to make his way at court. He concealed under polite and insinuating manners, a firm and determined disposition, and a spirit of intrigue well suited to a female regency and a reign of favourites. The Queen-mother, Mary of Medicis, in 1616 nominated him her grand-almoner and secretary of state. On the fall of the Marshal D'Ancre, his protector, and the disgrace of the Queen-mother, Richelieu retired from court, and affected to employ himself in writing books of devotion, whilst he was upon the watch to recover his credit. This point he at length gained by affecting an

accommodation between the Queen and her son Lewis XIII., and the new favourite De Lignes rewarded his services by procuring for him a cardinal's hat in 1622. After the death of Lignes, the court and kingdom fell into disorder through the intrigues of the great, and the contentions of different parties, while all agreed in their defiance of the laws, and encroachments upon the supreme authority. A minister of equal talents and resolution was wanted to remedy these evils, and he existed in Richelieu. He had entirely gained the confidence of the Queen-mother, who recovered influence enough to introduce him into the council, notwithstanding the opposition of the other ministers who feared him, and the repugnance of the King, who suspected his ambition, and was shocked with his licentious manners. Like Sextus V., he affected an unwillingness to accept that station which had been the object of his warmest wishes, and for some time he conducted himself with great modesty and reserve; but it was not long after his return to the ministry, which was in 1624, that he found means to subvert all his rivals, and to possess himself of the whole authority of the crown.

The government in his hands soon assumed a tone of vigour and decision. He concluded the treaty of marriage between the Prince of Wales and Henrietta the French King's sister, in spite of the efforts of Rome and Spain, and equally disconcerted those courts by sending an army into the Valteline, and preventing its projected union with the Milanese. He next turned his arms against the French Calvinists, who, rendered disaffected by the frequent breaches of the treaties made with them, were become a kind of independent republic within the kingdom itself, under ambitious leaders. Having first secured the friendship of Holland by pecuniary aid, he obtained the assistance of its fleet and that of the English against their brother Protestants of Rochelle, and expelled them from the Isle of Rhé. In order to prepare for the great schemes he had formed respecting foreign politics, it was necessary to begin by strengthening the royal authority at home, and for this purpose the humiliation of the turbulent and factious grandees was an essential measure. This he effected by a course of despotic severity which has fixed upon his administration the stigma of tyranny, though his vigour was in many instances justified by the criminality of its subjects; and it is acknowledged that the French monarchy dates from him its strength and independence. One of the principal

enemies he had to contend with was Gaston Duke of Orleans, the King's brother, a feeble but restless character, perpetually engaged in intrigues against the government, and as constantly, when his plots were discovered, giving up his partizans to make his peace. In consequence of a conspiracy entered into by this Prince to assassinate the minister, and effect great changes at court, Richelieu arrested several of his confidants, and brought some of them to the scaffold. The danger he had incurred formed a pretext for giving him a body guard; and by his pretended wishes to quit his station, he augmented his influence over his weak master. In 1627 war broke out with England, chiefly in consequence of the insolent vanity of the Duke of Buckingham; and the Rochellers, with whom an accommodation had been made, were induced to favour the English. Richelieu thereupon resolved to reduce to submission a town which had long been the seat of an independent power, often leagued with the enemies of the kingdom; and after the Duke of Buckingham had been obliged with disgrace to quit the Isle of Rhé, Rochelle was invested on all sides. Richelieu in person took the command of the siege, and in order to prevent the arrival of succours by sea, he caused to be constructed a vast dyke in the ocean, by which all communication from abroad was cut off. This circumstance has given occasion to the Cardinal's flatterers to compare him with Alexander before Tyre, and the work has been represented as one of the prodigies of his genius; but it was really that of the genius of the engineer Metezeau, and Richelieu only deserves the praise of adopting a bold design, and finding resources for putting it in execution. At length, after a noble resistance of eleven months, Rochelle submitted to famine; and the Protestants having lost their great bulwark, and all their other strong places, were rendered incapable of again acting as an armed party. It is to the credit of the policy and moderation of Richelieu that they were still allowed the free exercise of their religion.

In 1629 Richelieu received the patent of prime minister, and was nominated lieutenant-general of the army employed in the war in Italy, with powers so extensive, that the royal authority was reduced to a shadow. The King, who submitted to his minister without loving him, was easily indisposed against him during an illness, by the Queen-mother, whose former attachment for the Cardinal was turned into inveterate hatred; and a promise was extorted from him for Richelieu's dismissal. After his re-

covery, however, he attempted to reconcile his mother and the minister, but without effect, and the disgrace of the latter was fully expected by the whole court. But another interview restored all the ascendancy of the servant over the master, who assured him of his support against all his enemies. The Queen-mother's creatures were left to his vengeance, which he exercised with great severity. One of his victims was the Marshal de Marillac, who, after a process of two years, was condemned for peculation and illicit profits, and brought to the scaffold. Both Queens, and the King's brother, were made to feel the resentment of the Cardinal, and all that was great in the nation trembled before him. His foreign politics had chiefly in view the humiliation of the house of Austria; and by his treaty, in 1631, with Gustavus Adolphus, he enabled that great King to pursue those plans which brought the empire to the brink of ruin. Gaston, Duke of Orleans, in his retreat with the Duke of Lorraine, whose sister he had married for his second wife, plotted to excite a civil war for the expulsion of Richelieu and his own return to consequence. His intrigues were discovered, and all his partizans were declared guilty of treason. The Duke of Lorraine was compelled to abandon him, and incurred the loss of some of his strongest places. Gaston entered France with a small body of troops, accompanied by the brave Duke of Montmorenci, but was defeated at Castelnaudari. Montmorenci was taken prisoner, and expiated his crime on the scaffold. (See his article.) Resentment against the Duke of Orleans was carried so far as to procure from the parliament of Paris a cassation of his marriage, as having been contracted without the King's consent. The Queen-mother herself was put under arrest, her servants were all sent to the Bastille, and she finally ended her days in exile at Cologne. The King supported his minister in all these severities, created him a duke and peer, and gave him the government of Brittany.

France had hitherto acted only as an ally to the Swedes in their hostilities against the house of Austria; but after their defeat at Norlingen in 1634, the Cardinal thought it necessary to enter as a principal into the war; and forming an alliance with Holland, and the Dukes of Savoy and Parma, he caused war to be declared against the King of Spain in 1635. Events were at first unfavourable to the French arms, and Richelieu saw himself in danger of being ruined by a measure which he had adopted in order to render himself necessary, and augment

his power. Picardy was over-run by the Spanish troops, the alarm spread to Paris, and the Cardinal thought seriously of resigning his post. In this emergency he was supported by the courage of his confident, the famous Capuchin Father Joseph du Tremblay, a man whom he had for some years employed in court intrigues and foreign negociations, and who, with the habit and austerities of a friar, united consummate political skill, and a haughty intrepidity of spirit. Father Joseph advised him to appear without his guards in the streets of Paris, putting on an air of tranquillity and confidence; and the result was, that he received benedictions instead of execrations from the people. He was brought into greater personal danger by a plot between the Duke of Orleans and the Count of Soissons to cause him to be assassinated in the presence of the King; but when all was prepared for the execution, it failed through the wonted irresolution of Gaston. On its discovery the two princes quitted the court; but Richelieu was so much alarmed with the hazard he had undergone, that he reconciled himself with the Duke of Orleans, by procuring the King's ratification of his marriage with the Princess of Lorraine.

The war at length became more prosperous to France, and the enemy was driven from her territories; the public finances were, however, exhausted, and recourse was had to the creation of a great number of venal offices, and other objectionable measures, to raise the necessary supplies. The talents of a financier do not seem to have been among Richelieu's qualifications; and he himself gave an example of profusion which increased the public discontent. No prime-minister ever affected more state and splendour. The daily expence of his household was estimated at a thousand crowns—a prodigious sum at that period! His guards and attendants, his equipage and establishments, were rather upon the scale of a sovereign prince than of a subject, and he much surpassed his master in external pomp. Lewis betrayed a dissatisfaction on this account, which probably induced Richelieu to make him a present of his palace, since called the Palais Royal. It is observable that Cardinal Wolsey fell into the same extravagance, and made a similar sacrifice of his palace of Hampton-court.

Richelieu proceeded in his career of promoting wars abroad, and avenging himself of his enemies at home. He is said to have fomented the discontents in England which produced the civil war under Charles I., but they

had a much deeper and more serious origin than foreign intrigue. The war with Spain was attended with various success, and whenever it was unprosperous, the Cardinal covered his own failures by calling to a severe account the unfortunate generals. The King's confessor, the Jesuit Caussin, having imprudently attempted to render the minister's political conduct odious to his master, was banished from court; and a Jesuit confessor of the Duchess of Savoy underwent a similar disgrace. The Cardinal even braved the court of Rome; and he reduced the French clergy to the same submission to the will of the crown that all the other bodies of the state displayed. He again incurred a great personal danger in 1642 from a conspiracy against his power and life headed by Cinquars, a young man whom he had placed about the King's person, and who was become a favourite. The Duke of Bouillon, and, as usual, the Duke of Orleans, entered into the plot, and negotiations were opened with Spain for assistance. The good fortune of Richelieu produced a timely discovery of this treason, and Cinquars (see his article) was beheaded. The Duke of Bouillon was arrested, but made his peace by resigning his principality of Sedan. Gaston, with his accustomed meanness, furnished proofs against his associates. The victim most worthy of compassion on this occasion was the son of the illustrious De Thou, who was capitally condemned only for not revealing a conspiracy which he disapproved. Richelieu was at this time lying dangerously sick at Torascon. He proceeded to Lyons by water, and was thence carried to Paris in a kind of chamber borne on the shoulders of his guards, breaches being made in the walls of the towns through which he passed, to admit him. It soon appeared that he had not long to live, and he prepared for the final change with great firmness. In receiving the sacrament he declared that in the course of his ministry, he had had nothing in view but the good of religion and the state—a declaration which the public opinion did not ratify. He died in December 1642 at the age of 58, worn out with toil and anxiety.

Richelieu was undoubtedly a great minister for a monarchy; and France, under a weak King, and a prey to all the evils of court favouritism and a turbulent aristocracy, was indebted to him for an exertion of the sovereign power which essentially augmented her domestic strength and her foreign consequence. But the principles of his administration were

all despotic, and in pursuit of his objects he trampled law and justice, rights and privileges under his feet. He made the crown triumphant, but debased the spirit of the nation. His own account of his public character was thus given to a confidant: "I venture upon nothing till I have well considered it; but when I have once taken my resolution, I go directly to my end; I overthrow and mow down all that stands in my way, and then cover the whole with my red mantle." He had some features of generosity: his promise might be relied upon; he was not less ardent in serving his friends than in ruining his enemies; he was a kind master and liberally recompensed all who served him. He is said to have been fonder of power than of money, yet he bequeathed to the King a princely fortune extorted from his subjects, whilst the state was often necessitous. He was the author of some useful and splendid establishments; he rebuilt the Sorbonne, founded the Royal printing-house, the botanical garden, and the French Academy, which last during his life was chiefly occupied in offering incense to his country. Richelieu had an attachment to literature; but had also the weakness to aim at the same superiority in letters that he possessed in politics. He composed dramatic pieces, and was as much disquieted by the reputation of Corneille as by the power of the house of Austria. He engaged the Academy in a criticism of the *Cid*, which only served to increase the number of its admirers, whilst his own darling drama of "*L'Europe*" was hissed. The affectation of gallantry to the fair sex was another of his foibles, and exposed him to ridicule. As a writer, he obtained some credit in controversy with the opponents of the Catholic church, but he both wrote and harangued in a bad taste. The most famous of his supposed works is his "*Testament Politique*," the authenticity of which has been a subject of warm controversy. Voltaire has adduced many arguments to prove it spurious, which M. de Foncemagne, in the preface to his edition of 1764, has endeavoured to refute. The question is at present of little importance. The letters of Richelieu, of which the most ample edition is of 1696, 2 vols. 12mo., are said to be interesting. Several writers have employed their pens on the life and administration of this celebrated cardinal. *Voltaire Hist. Gen. Millat. Elemens. Moreri. Nouv. Dict. Hist.*—A.

RICHER, EDMUND, a learned French Catholic divine, distinguished by his strenuous opposition to the encroachments of the Roman

pontiffs on the liberties of the Gallican church, was born at Chaource, in the diocese of Langres, in the year 1560. He studied divinity at the University of Paris, where he was admitted a member of the house and society of the Sorbonne, and performed the exercises for his licentiate, in 1587, with great reputation. At the same time he taught the logical class in the college of Cardinal le Moine. Possessing a bold and impetuous spirit, he was enticed to join the party and to embrace the sentiments of the *league*; and he had even the hardihood, in one of his theses, to express his approbation of the murder of Henry III. by James Clement. His opinions, however, soon underwent a radical change, and he was induced from motives of genuine patriotism, to espouse the cause of Henry IV. No sooner had he taken the degree of doctor, in 1590, than he openly declared in favour of that Prince, and distinguished himself by his activity and success in bringing back the faculty to their duty. In 1594, he was made grand master and principal of the college of Cardinal le Moine. In 1600, he made his first appearance from the press, as editor and translator into French of Tertullian's book "*De Pallio*." About the year 1605, he began to print an edition of the works of John Gerson, or Charlier, that bold defender of the authority of general councils above that of the Pope (see his article); but he was prevented from publishing them for some time, by the interposition of the papal nuncio at Paris. This circumstance did not deter him from defending the opinions of Gerson for whom he wrote an "*Apology*," which he caused to be published in Germany, and which was afterwards connected with his edition of that author's works. In the year 1608, Richer was elected syndic of the faculty of divinity at Paris; and while he held that office, he distinguished himself by the zeal and spirit which he discovered in support of the ancient privileges of the Gallican clergy. In the year 1611, at the request of Nicholas de Verdun, first president of the parliament of Paris, he published his treatise "*De Potestate Ecclesiæ in Rebus Temporalibus*," 4to., by way of answer to the thesis of a Dominican of Cologne, who maintained the infallibility of the Pope, and his superiority to a general council. This production made a considerable noise, and excited against Richer the intrigues of the nuncio, and of some doctors devoted to the court of Rome, who endeavoured to procure his deposition from the syndicate, together with the condemnation of his book by the faculty of divinity;

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but the parliament prevented the faculty from passing their censure upon it. Notwithstanding the interference of that body, Cardinal du Perron assembled eight bishops of his province at Paris, in the year 1612, who condemned the work. Against their judgment, as partial and improperly obtained, Richer entered an appeal before the parliament, which was registered according to the customary forms; but no further proceedings on the subject took place in that court.

That Richer's book should be proscribed at Rome, was naturally to be expected; and the papal anathema was speedily followed by that of the Archbishop of Aix, and of three of his suffragans. Immediately afterwards a crowd of writers entered the lists against the obnoxious work, whose patrons procured an express order from court, that the author should not publish any thing in its defence. Not satisfied with having thus silenced him, his enemies availed themselves of their influence with the higher powers, to obtain letters of command from the King and Queen-regent to the faculty of divinity, enjoining them to choose another syndic. Against this arbitrary attack on the privileges of the faculty Richer publicly protested; after which, having first read a written defence of himself and opinions, he withdrew from his post. From this time he ceased to attend the meetings at the Sorbonne, and shut himself up chiefly in solitude, occupied in study and the composition of works which were not published before his death. His enemies, however, would not suffer him to pursue his labours in peace, but by their interest procured his arrest, and commitment to the prisons of St. Victor. They would even have delivered him up to the Pope, had not the parliament and the chancellor of France prevented them, on the complaint of the University against their proceedings. Still his enemies continued their persecution; and in the year 1620, he was pressed to publish a declaration condemning his book. This he was determined not to do; but he made a declaration of his readiness to explain the propositions which it contained in a Catholic sense, adding, moreover, that he submitted his work to the judgment of the holy see and of the Catholic church. Afterwards he made a second declaration to the same purport. In 1629, he reprinted his treatise "*De Potestate*," accompanied with such a comment as he thought might prove satisfactory, and the two declarations just mentioned. The court of Rome, however, demanding a more explicit retractation of his doctrine, Cardinal Richelieu determined

that he should sign a third declaration, drawn up by an apostolical notary, who was sent to Paris for that purpose by the Pope. Richer's friends relate, that his signature was forcibly obtained in the apartments of Father Joseph, by the threatening of immediate death on his refusal, from two assassins who seized the old man and presented to him their drawn daggers; and they add, that the shock occasioned by this scene contributed to shorten his days. The opposite party deny this story, as entirely without foundation, and maintain, that Richer signed the declaration voluntarily and sincerely. Be the truth as it may, he did not long survive that act, as he died towards the close of 1630, in the 72d year of his age. He left behind him several works, which discover extensive learning, great discernment, much critical skill, and a laudable boldness in exploding the prejudices of the schools. Mosheim honourably distinguishes him from his contemporaries, by observing, that he "was the only doctor in the University of Paris who followed the literal sense and the plain and natural signification of the words of Scripture; while all the other commentators and interpreters, imitating the pernicious example of several ancient expositors, were always racking their brains for mysterious and sublime significations, where none such were, nor could be, designed by the sacred writers." Besides the articles already mentioned, he was the author of, "*Vindiciæ Doctrinæ majorum, de Auctoritate Ecclesiæ in Rebus Fidei et Morum*," 4to.; "*De Optimo Academiæ Statu*," 8vo., written on the subject of the reformation of the University, by order of Henry IV. in 1559; "*Obstetrix Animorum*," 4to., intended to facilitate the acquaintance of students with the sciences; some other elementary treatises: and after his death were published from his manuscripts, "*Notes on the Censure of the Books of Mark-Anthony de Dominis by the Sorbonne*;" "*A History of General Councils*," in Latin, printed at Cologne in 1682, in 3 vols. 4to.; and "*A History of the Syndicate of Edmund Richer, written by himself*," 8vo., printed at Paris, under the title of Avignon, in 1753. He also left behind him in manuscript a "*History of Joan of Arc, or, the Maid of Orleans*," in 4 vols. folio, of which the Abbé Lenglet made free use in composing his "*History of Joan of Arc*." *Moreri. Nouv. Dict. Hist. Mod. Hist. Eccl. sac. xvi. sect. iii. par. i. cap. i. § xxvi.*—M.

RICHER, JOHN, a French astronomer and natural philosopher in the 17th century, concerning whose life and labours though but few

particulars are recorded, yet they are such as entitle him to this brief notice. He was admitted a member of the Royal Academy of Sciences at Paris in 1666, under the title of astronomer to that body. About the year 1671, Lewis XIV. sent him to the island of Cayenne in South America, for the purpose of making observations which might contribute to the improvement of astronomical science. On this mission he spent three years; and after his return to Paris, gave the result of his labours in his "*Astronomical and Physical Observations made at the Island of Cayenne*," which are inserted in the seventh vol. of the old "*Memoirs*" of the Academy of Sciences. Cassini speaks of him with commendation in his "*Elements of Astronomy*;" as also does John Frederic Weidler in his "*Historia Astronomiæ*." Richer died in the year 1696. *Moreri.*—M.

RICHER, CLAUDE, a learned French priest and mathematician in the 18th century, was born at Auxerre, in the year 1680. Being destined to the ecclesiastical profession when very young, he was sent from the seminaries of his native place to pursue his studies at Paris. Here he distinguished himself in 1701, when little more than 20 years of age, by printing a work which reflected great honour on his abilities, and is still held in much estimation. It is entitled, "*Universal Gnomonics, or, the Science of tracing solar Dials on all Kinds of Surfaces, whether fixed or moveable*," in 8vo. The reputation which he acquired by this work, more particularly as it was the production of so young a man, afforded reason to expect that he would support and increase it by new productions. But the narrowness of his circumstances, and an inconstancy of disposition which was afterwards observable in his whole conduct through life, turned off his attention from mathematical pursuits to other studies adapted to his intended profession. Having been ordained priest, he remained for about 30 years almost an entire stranger to men of letters and lovers of the sciences, engaged in the religious education of young persons, the direction of consciences, the office of chaplain to religious houses, and the service of the pulpit. About the year 1730, his passion for mathematical studies revived with great ardour, and was encouraged by his acquaintance with M. Fantat de Lagny, of the Academy of Sciences at Paris, who gave him the free use of his unfinished papers. From the hints furnished by some of these materials, and by the application of his own genius and skill, M. Richer produced a work of great

merit, entitled, "General Analysis, containing New Methods of resolving Problems of every Kind, and of all Degrees to Infinity," 4to. This work, which made its appearance at Paris in 1733, was immediately adopted by the Royal Academy of Sciences, and constitutes the 11th volume of the "Memoirs" of the academy. The author had the modesty to send it into the world under the name of M. Lagny; but it was soon ascertained, that a very small share of the credit arising from it could fairly be awarded to that mathematician. This volume was to be followed by three others, which, from what M. Richer frequently said, were supposed to be completed; but they were never communicated to the public. This circumstance may not improbably be accounted for, by another sudden change which took place in the direction of our author's studies. After he had been first appointed a canon of Provins in Champagne, and then Dean of Notre-Dame in the same town, the perusal of a fragment of Manetho, high-priest of Heliopolis in Egypt, induced him to devote his whole attention to the most profound researches in ancient history. Notwithstanding the obscurity of this relic of antiquity, which the most learned and sagacious men from the days of Origen to the present time have not been able to clear up, he conceived that he thoroughly understood it, and that it furnished him with a clew, by the aid of which he could unravel all the difficulties of ancient history, sacred and profane. Under the influence of this persuasion, he laboured day and night in attempting to illustrate it, till he had produced too immense folio volumes, which no person would undertake to print. Thus circumstanced, he drew up and circulated among several of the learned a memoir, intended to explain, and, if possible, to obtain their approbation of a system, which had cost him so much pains, that his health was ruined, and he proved the victim of constant and increasing infirmities during the latter years of his life. As a specimen of his labours, he published, "A Chronological Series of the Kings of Egypt, determined, according to three Simple Dynasties, from the Fragment of Manetho," in folio. He died about the year 1756. His name frequently appeared in the lists of persons proposed for seats in the Academy of Sciences at Paris; but his instability in his pursuits, and some forbidding peculiarities in his temper, prevented his admission into that Society. *Moreri.*—M.

RICHIER DE BELLEVAL, PETER, one

of the founders of French botany, was born at Chalons, in Champagne, in 1558, and was brought up to the practice of medicine. The services he rendered to the town of Pezenas during a contagion caused him to be patronized by the constable Montmorency, and nominated by Henry IV. professor of botany and anatomy in the University of Montpellier. To his zeal for science was owing the establishment of the botanical garden at Montpellier, the earliest institution of the kind in France. For the purpose of enriching it, he made several tours to the Cevennes, and the sea-coast, and sent his pupils to all the ports of Languedoc, Dauphiné, and Provence, at the same time maintaining at his own expence engravers who made draughts of curious plants under his inspection. He was the first botanist who gave copper-plate figures, which are executed with accuracy, but in a hard style, being imitations of the wooden cuts then in use. The Montpellier garden having been destroyed in the troubles consequent upon the death of Henry IV., Richier was extremely active in procuring its restoration, and advanced a considerable sum of his own property for the purpose. He died in 1632, at the age of 74. The sole publication of this botanist was "*Onomatologia seu Nomenclatura Stirpium quæ in Horto medico Monspelienſi coluntur*," 1598, being an alphabetical catalogue of the plants in the garden of Montpellier, to which is prefixed a dedication to the King, containing an account of the author's botanical labours. A description of five plants is subjoined, as a specimen of the method he intended to employ in a future description of 500 more. The plates of Richier having come into the hands of Dr. Gillibert of Lyons, he caused them to be published in 2 vols. 4to., forming a sequel to the "*Demonstrations elementaires de Botanique*," Lyon, 1796. The memory of this meritorious founder of the science has been perpetuated by Scopoli in his genus *Bellevallia*, and by Brugniere in his *Richieria*. *Halleri Bibl. Botan. Nouv. Dict. Hist.*—A.

RICHMAN, GEORGE WILLIAM, a member of the Imperial Academy of Sciences at Petersburg, was born at Pernau in 1711, after the decease of his father, who was treasurer to the King of Sweden. Having acquired the rudiments of education in the gymnasium at Revel, he prosecuted his studies at the Universities of Halle and Jena, but applied chiefly to mathematics and philosophy, to which he shewed a particular attachment. In the year 1735 he was made a member of the Imperial Academy

of Sciences at Petersburg: in 1741 he became extraordinary professor; and in 1745 was appointed ordinary professor of experimental philosophy. Among the subjects which Richman studied, the electricity of bodies, in general, and that of thunder clouds, in particular, had engaged a great deal of his attention. On the discoveries made in this branch of knowledge he had composed a treatise, which he intended to read on the 6th of September 1753, at a public meeting of the members of the academy; and in order to demonstrate what he might advance in this discourse, he omitted no opportunity, upon the appearance of a thunder cloud, of endeavouring to ascertain its strength. For this purpose he had iron bars always standing ready on the top of his house. These received the electrical matter from the clouds, and communicated it to chains, by which it was conducted into one of his rooms where he kept his apparatus. He was attending the usual meeting of the academy on the 26th of July, 1753, a little before noon, when it thundered at a considerable distance; the sky being then clear and the sun shining bright. In the hope of confirming his former observations, or of being able perhaps to make some new ones, he now hurried home, accompanied by Sokolof, an engraver, that the latter might make himself better acquainted with the chief circumstances of the electrical experiment, and be thus enabled to represent it more correctly on a copper-plate which he intended to add to his dissertation. Richman immediately carried the engraver to his apparatus; but while examining it with his head inclined towards it, he received a violent shock, which instantly deprived him of existence. The electrical fluid appeared to have entered at the head, and to have made its way out at the foot.

He was a man of extensive learning; assiduous in his pursuits; and so much distinguished by his piety, integrity, and other good qualities, that he was much lamented by his friends, and regretted by the academy. *Philosophical Transactions.*—J.

RICIMER, Count and Patrician of the Western empire, and an important civil and military character in the 5th century, was the son of Wallia, daughter of the King of the Visigoths, by a father of Suevian origin. From his youth he served in the Roman armies, where he acquired great reputation by his warlike exploits, and came to be regarded as the ablest commander of the age. Sidonius Apollinaris accumulates in his character of Ricimer all the excellencies of the most celebrated names

in ancient Rome; it appears, however, from his actions, that they had the alloy of perfidy and unprincipled ambition. In the reign of the Emperor Avitus, being one of the chief commanders of the Barbarian troops which formed the defence of Italy, he destroyed, in the year 456, on the coast of Corsica, a fleet of Genseric the Vandal King, destined to ravage the coasts of Gaul or Italy. This success enabled him to avail himself of the public discontent to depose Avitus, and raise to the throne Majorian in 457. The vigour and ability with which this prince maintained his dignity having disappointed Ricimer in his expectations of enjoying the supreme authority under his name, he fomented a sedition among the troops at Tortona, where Majorian was encamped on his return from Gaul, and compelled him, in 461, to abdicate the purple, which act was soon followed by his death. Ricimer then elevated to the throne one Libius Severus, an obscure man, who bore the title of Emperor, during four years, without performing any one imperial function. In that period, and in an interregnum of two years more, Ricimer exercised sovereign authority, amassing treasures, forming a separate army, and negotiating alliances. He cut off a king of the Alans, with all his followers, who had invaded Italy; but he was unable to extend his sway beyond the Alps, where two generals, Ægidius in Gaul, and Marcellinus in Dalmatia, maintained themselves in independence. The Barbarian birth of Ricimer prevented his assumption of the purple; and in 467 he concurred in the inauguration of Anthemius, whose daughter at the same time he married. The new Emperor and his potent son-in-law passed some years in union; but at length dissensions broke out between them, and Ricimer, withdrawing from Rome, fixed his residence at Milan. There, after a feigned reconciliation with Anthemius, he excited his army to revolt, and with a reinforcement of new Barbarian levies, marched to Rome. After a vigorous resistance, the unfortunate capital was stormed and sacked with every circumstance of cruelty, in July 472, and Anthemius, dragged from his concealment, was murdered by order of Ricimer, who caused Olybrius to be proclaimed in his stead. He himself was shortly after carried off by disease, bequeathing the command of his army to his nephew Gundebald, a Burgundian prince. *Univers. Hist. Gibbon.*—A.

RICIUS, PAUL, a celebrated converted Jew, who flourished in the 16th century, was a native of Germany, concerning the date of



whose birth or death we have no information. He became professor of philosophy at the University of Pavia, and conducted himself with such ability in that department, that he acquired great reputation, and secured the esteem of many learned men. He appears to have graduated in the medical line, and was so powerfully recommended to the Emperor Maximilian, that he was sent for by that prince, and appointed his physician. He engaged in a controversy with the famous Eckius concerning the philosophical question, whether the heavens are animated, or have a soul? the affirmative of which he defended. He also published several books against the Jews, which reflected great honour on his learning, moderation, and candour. On his merits as a scholar and a man, Erasmus has passed a high encomium, in his "Epistol. Lib. i. Ep. ult." "I was so vastly delighted," says he, "with the last conversation which I had with Paul Ricius, that I have a strong desire of enjoying his company more frequently and familiarly. Not to mention his great skill in the Hebrew tongue, and his knowledge in philosophy and divinity; how great is his rectitude of mind, how ardent his thirst after knowledge, how great his candour in teaching, and his modesty in disputations! I was charmed with him the very first time I saw him formerly at Pavia, where he was professor of philosophy; and I am still more delighted with him, now I have an opportunity of viewing him nearer. In short, I take him to be an Israelite indeed, who answers his name well, since his whole pleasure and study, his busy and his leisure hours, are bestowed upon the Holy Scriptures. He shews a mind that is worthy of the most honourable ease." Ricius was the author of "Lib. iv. de Cælesti agricultura;" "De communi Sacramentorum Ratione Sermo;" "De Arcana Dei Providentia Commentariolus in Psalm. i.;" "De anima Cœli juxta Sanctorum et Philosophorum Traditionem;" "De Sexcentis et tredecim Mosaicæ Sanctionis mandatis;" "De Talmudæorum Codice excerpta Farrago;" "De Novenario Doctrinæ ordine, et de Aristotelici Dogmatis Cohærentia et Nexu;" "De Ratione Proœmii," &c.; "De Modo indagandi statuendique cujuslibet Scientiæ Subjectum;" and "In virulentam immanissimamque Turcarum Rabiem, &c. Concio." The pieces above mentioned were published separately at different periods, and were afterwards collected together, and printed in a folio volume at Augsburg, in the year 1541. They are also

inserted in the 1st vol. of Pistorius's "Scriptores Artis Cabbalisticæ." Ricius was likewise the author of a Latin version of Rabbi Joseph Gecatilja's "Porta Lucis," 1516, 4to.; "Statera Prudentum," 1632, 8vo.; a Latin version of the books *Sanhedrin* and *Maccoth* in the Mishna, published in 1619, 4to.; and, according to Buxtorf, the Latin version of the book *Jezira*, which may be seen in Pistorius's collection. *W'ljii Bibl. Hebr. Vols. I. et III. Bayle.*—M.

RIDLEY, NICHOLAS, an eminent English prelate and martyr in the cause of the Reformation, was descended from an ancient family, and born at Wilmontswyc in Tynedale, Northumberland, at the beginning of the 16th century. As he afforded early evidence of excellent natural abilities, and an inclination for learning, he was placed in a grammar-school at Newcastle-upon-Tyne, where he made such a proficiency, that his uncle Dr. Robert Ridley, Fellow of Queen's-college, Cambridge, was induced to take upon himself the care and expence of his future education. By this relation he was entered of Pembroke-hall in that University, about the year 1518. His disposition was open and ingenuous; by the care which had been taken of him, his mind was strongly impressed with principles of piety; and he possessed an uncommon spirit of constancy and resolution, which made him indefatigable in his studies. With respect to his religious principles, he appears to have been educated a zealous Papist. He studied Greek under Richard Crook, who was the first professor of that language at Cambridge; and in memorial of his diligence in acquiring it, a walk under Pembroke garden-wall still retains the name of *Ridley's Walk*, where he used to learn and repeat, without book, St. Paul's Epistles in the original tongue. In 1522, he was admitted to the degree of B. A. with great reputation. After having acquired considerable skill in the Latin and Greek languages, he studied the philosophy and theology of the schools; in which he became so expert, that the fame of his talents and acquirements reached Oxford, where the master and fellows of University-college invited him, in 1524, to accept of an exhibition in their house. This invitation he thought proper to decline, and, in the same year, was elected a fellow of his own college. He commenced M. A. in 1525; and in the following year was chosen agent in all causes relating to the churches of Tilney, Soham, and Saxthorpe, belonging to Pembroke-hall. Having been ordained priest, for his further improvement in theological knowledge

his uncle sent him to the Sorbonne at Paris, then the most celebrated seminary in Europe for that study; and from thence he went to Louvain, continuing abroad till the year 1529. After his return to Cambridge, he was chosen junior treasurer of Pembroke-hall, in 1530; and he now applied with great diligence to the reading of the Scriptures, as the safest guides in his theological studies. Two years afterwards, his superior qualifications as a disputant were triumphantly displayed, in the character of one of the opponents to two Oxford scholars, who had challenged all the University of Cambridge to a disputation on two questions in which they had prepared themselves. On this occasion the vain-glorious challengers soon met with a complete defeat, and were obliged to quit the field in disgrace. In 1533, Mr. Ridley was chosen senior proctor of the University; and while he continued in office, the point of the Pope's supremacy was brought before the University, to be examined upon the authority of Scripture. After public disputations had been held, in which the question was thoroughly discussed, the University at length came to a resolution, "That the Bishop of Rome had no more authority and jurisdiction derived to him from God, in this kingdom of England, than any other foreign bishop;" and this was officially signed by Mr. Ridley, as well as by the vice-chancellor and the other proctor. Upon the expiration of his office, in 1534, he proceeded bachelor of divinity, and was appointed chaplain to the University, as well as public orator, having established his character as an excellent preacher, and the best disputant of his time.

Mr. Ridley lost his generous uncle in the year 1536; but his now well known learning and talents soon procured him another and more powerful patron in Dr. Cranmer, Archbishop of Canterbury, who, in the course of the year following, took him into his family, and made him his chaplain. As a testimony of his approbation, and an earnest of future favour, in 1538 the Archbishop presented him to the vicarage of Herne in East Kent. Here he preached the principles of the Reformation, excepting that he still adhered to the doctrine of the corporal presence in the eucharist; and among other converts which he made to them, was the Lady Fiennes, who proved a distinguished ornament to the cause which she adopted. To enliven the devotion of his parishioners, he also had the *Te Deum* sung at church in English; which was afterwards

made the subject of an accusation against him. When, in 1539, the act of the six articles was passed, he bore his testimony against the imposition of them, though he himself was not likely to be affected by the penalties of the statute. For he properly distinguished between what he considered to be an useful appointment in the church, and the enforcement of it on conscience, as a point necessary to salvation. By a close application to the study of the Scriptures and of the fathers at Herne, and by friendly conferences with his patron the Archbishop, Mr. Ridley made gradual improvements in religious knowledge, changing his opinions as new light broke in upon his mind, influenced by no worldly motives, but solely by the love of truth; and he faithfully communicated to his people what appeared to him to be the genuine sense and meaning of the word of God, renouncing the comments of the schoolmen and the popish doctors. So diligently and conscientiously did he discharge the duties of his pastoral office, that he gained the general applause of the people in the neighbouring parishes; who, neglecting their own clergy, would assemble from many miles round to hear his sermons. In the year 1540, he went to Cambridge, and proceeded doctor of divinity; probably by the persuasion of Archbishop Cranmer, who was meditating to bring forwards his chaplain into more conspicuous stations. Soon after he had taken his degree, a vacancy happening in the mastership of Pembroke-hall, the Fellows, who were well acquainted with his learning, abilities, and good dispositions, chose him to fill that post. About the same time, through Cranmer's influence, he was nominated chaplain to the King; and this honour was speedily followed by his collation to a prebendal stall in the cathedral church of Canterbury. In this city, when his duty called him to fill the pulpit, he discovered so much integrity and zeal in endeavouring to expose to the people the abuses of popery, that he provoked against him the rage of some of the prebendaries and preachers of what was called the old learning, who, at the Archbishop's visitation in 1541, exhibited charges against him for preaching contrary to the statute of the six articles. On this occasion Dr. Ridley, though he feared not to bear his testimony against any tenet or practice which he discovered to be erroneous, yet, from respect to the authority by which the six articles were enjoined, when called upon for his defence delivered his opinions with so much caution, that the malicious views of his accusers were

completely disappointed. Notwithstanding this, a new attempt to ruin him was privately projected by Dr. Gardiner, Bishop of Winchester, and some of his popish associates, who contrived that articles should be exhibited against him before the justices of the peace in Kent, and afterwards before the King and council, which charged him with preaching against auricular confession, calling the ceremonies of the church beggarly ceremonies, and directing *Te Deum* to be sung in English at Herne. The cognizance of this accusation being referred by the King to Cranmer, he detected the true authors of the persecution, and discovered their malicious design to the King, by whose authority it was immediately crushed.

Hitherto Dr. Ridley had been an unsuspecting believer in the doctrine of transubstantiation; but in the year 1545, while spending a considerable time in retirement at Herne, he employed himself in carefully and dispassionately examining into its truth and evidence. To this subject his attention appears to have been drawn, by the apology of the Zuinglians for their doctrine respecting the eucharist in opposition to Luther, which had been lately published, and was very generally and eagerly read. He had also procured the treatise of Ratramn, a monk of Corbie in the 9th century, written against Paschasius Radbert at the request of the Emperor Charles *the Bald*, of which we have made particular mention in our life of the author. From this book Dr. Ridley learned, that the doctrine of the *real presence*, or transubstantiation, was for the first time advanced so lately as about the year 840, and that it met with the strongest opposition from some of the firm supporters of the Catholic church. This discovery razed at once that foundation of *authority* on which he had been accustomed to establish that doctrine, and prepared him to consider without prejudice what the writers above mentioned had published. He now determined to search the Scriptures more accurately upon the subject, as well as the doctrine of the primitive fathers. As he proceeded, he honestly communicated his discoveries and his scruples to his friend and patron Cranmer, who, knowing the sincerity of the man, and his cool judgment, was prevailed upon to examine this doctrine himself with the utmost care. The result was, that both Dr. Ridley and the Archbishop became fully convinced, that the doctrine in question was not a doctrine of Scripture. The setting aside of this absurd tenet was a very important article of reformation; for, as Cranmer ex-

pressed himself, "the taking away of beads, pilgrimages, pardons, and such like popery, was but the lopping a few branches, which would soon spring up again, unless the roots of the tree, which were transubstantiation and the sacrifice of the mass, were pulled up." And this he acknowledged was owing to conference with Dr. Ridley, "who, by sundry persuasions and authorities of doctors, drew him quite from his old opinion." Towards the close of the year 1545, Cranmer procured for his friend the eighth stall in the church of St. Peter at Westminster. Upon the accession of Edward IV. in 1547, Dr. Ridley, being appointed to preach before the King on Ash-Wednesday, took that opportunity, after confuting the Bishop of Rome's pretended claims to authority and power, to discourse concerning the abuses of images in churches, and ceremonies, particularly the use of holy water for driving away devils; which Gardiner, Bishop of Winchester, who was among his auditors, made an unsuccessful attempt to defend in a letter which he sent to him on the following Monday. About this time, the Fellows of Pembroke-hall presented their master to the church of Soham, in the diocese of Norwich; and upon the bishop's disputing the presentation, he was admitted to it by a command from the King. Of the high respect in which his abilities and learning were held a proof was given a few days afterwards, when he was united in a commission with the Archbishop of Canterbury, the Bishops of Durham and Rochester, and six others, for the purpose of examining the cause of the Earl of Northampton, whose Countess had been guilty of adultery, and to pass such a sentence as should be warranted by Scripture, and the judgment of the primitive Christians.

In September 1547, a vacancy having taken place in the bishopric of Rochester, Dr. Ridley was promoted to that dignity, and consecrated with the yet-unaltered rites and forms usual on such occasions in the Roman church, after he had taken an oath by which he renounced the usurped jurisdiction of the Roman pontiff. During the following year, he appears to have been employed in reforming the liturgy, conjointly with Archbishop Cranmer, five other prelates, and some learned divines; and in 1549, he was appointed one of the commissioners empowered to search after all Anabaptists, heretics, and contemners of the book of common prayer. In consequence of being put into this commission, he was involved in the indelible reproach of having contributed to

bring to the stake Joan Bocher and George Van Paris, of whose character and martyrdom we have given an account in the life of Cranmer. Soon afterwards he repaired to Cambridge to hold, as he then imagined, a visitation for abolishing statutes and ordinances which maintained popery and superstition, and to preside at a public dispute on the subject of the corporal presence in the eucharist. But when his fellow-commissioners made him fully acquainted with their instructions, which they had concealed from him for some days, he found that the principal object of their appointment was the suppression of Clare-hall, under the pretence of uniting it to Trinity-hall, and of erecting there a new college of civilians; though the real motive of the courtiers in urging that measure was, that they might seize upon the revenues of Clare-hall. The Master and Fellows, however, could not be prevailed upon voluntarily to surrender their college into the King's hands; and when the majority of the commissioners determined that they might proceed to the execution of their scheme, under the sole sanction of the royal authority, Ridley modestly opposed their determination, and with great calmness entered his dissent. Not venturing to act in opposition to his protest, the commissioners complained to the Protector of the interruption in promoting the King's service which they met with from the Bishop of Rochester. Upon this the Protector wrote a chiding letter to Ridley, which was followed by an interchange of several other letters between them upon the subject. But notwithstanding all the means which were made use of to influence our prelate, he resolutely persisted in refusing his countenance to a proceeding which he considered to be unjust; and, owing to his firmness, the affair dropped. His next business was to preside at a public disputation in the University on the subject of the Lord's supper. On this occasion, the advocates both for the popish and protestant doctrines had a fair hearing, and after their debates were ended, Bishop Ridley determined, in a very learned, solid, and satisfactory manner, against transubstantiation, and the oblation of Christ in that sacrament. This determination Langdale, one of the popish disputants, who for his zeal was afterwards made Archdeacon of Chichester, by Queen Mary, undertook to refute; but, though he obtained the royal licence for printing his book at Paris in 1553, yet he did not publish it till 1556, when he was secure against any reply from Ridley.

The Bishop of Rochester was one of the

commissioners appointed to sit in judgment on the cause of Bonner, Bishop of London, and by whom sentence of deprivation was pronounced against him. After this sentence had been confirmed, Bishop Ridley was thought to be the most proper person to fill that important see, on account of his great learning, and zeal for the Reformation. His translation from Rochester to London was accordingly declared in February 1549-50, though he was not installed before the month of April, when the bishopric of Westminster was suppressed, as a distinct see, and united to that of London. It was an honourable mark of distinction that his patent to his bishopric was granted for the term of his natural life, while several other prelates in this reign held their titles to their sees only during their good behaviour. Ridley's conduct towards his predecessor Bonner and his family, after taking possession of the episcopal palace, bears very creditable testimony to his integrity and benevolence. He took particular care to preserve from injury the goods and moveables belonging to Bonner, giving him free leave to remove the smallest article to which he had any claim, and sacredly keeping for his use what he knew to be his, though not taken away. Such materials as Bonner had purchased for the repair of his house and church Ridley employed to the uses designed; but he scrupulously repaid him the money which he had advanced for them. He took upon himself the discharge of the sums which were due to Bonner's servants for liveries and wages; and that the mother and sister of that prelate, who lived near the palace at Fulham, and had their board there, might not be losers in consequence of his promotion, he always sent for them to dinner and supper, constantly placing Mrs. Bonner at the head of the table, even when persons of high rank were his guests. Soon after his translation to London, Bishop Ridley was nominated one of the commissioners for examining Gardiner, Bishop of Winchester, and concurred in his deprivation. About the same time commenced his dispute with Hooper, Bishop-elect of Gloucester, on the subject of the vestments appointed to be used in the church, of which we have given an account in the life of that prelate. In the summer of the year 1550, Bishop Ridley visited his diocese, and among other injunctions set forth one which very properly directed that the altars should be taken down in the churches, and tables substituted in the room of them for the celebration of the Lord's supper. By so doing he agreed

with Hooper, who, in a sermon lately preached before the King recommended that measure, "thereby," said he, "to take away the false persuasion of the people, which they have of sacrifices to be done upon altars. Because, as long as altars remain, both the ignorant people, and the ignorant and evil-persuaded priests, will dream always of sacrifices." In 1551, the disorder called the sweating sickness prevailed in England, and proved fatal to great numbers of people. It made its appearance at London in the month of June, and within the space of eleven days carried off between eight and nine hundred persons. Among others, several of the court proved victims to it; which occasioned the King to remove from Westminster to Hampton Court. However, while this malignant and pestilential disorder was raging, Bishop Ridley, cheerfully resigning himself to the care of Providence, continued to reside in the midst of his flock, assiduous in the discharge of his pastoral functions, and endeavouring to improve the public calamity to the reformation of the manners of the people. To promote more generally a reformation in the doctrine of the church, the council this year appointed Archbishop Cranmer and Bishop Ridley to prepare a book of articles of faith. With this view they drew up forty-two articles, and sent copies of them to the other bishops and learned divines, for their corrections and amendments; after which the Archbishop reviewed them a second time, and then presented them to the council, where they received the royal sanction, and were then published by the King's authority, as an act of the supremacy.

In the year 1552, Bishop Ridley visited his old college at Cambridge, and upon his return called at Hundsdon, to pay his respect to the Princess Mary. The reception which he met with from her was civil, till he offered to preach before her on the following Sunday, if she would permit him. Upon this her countenance changed, and, after continuing for some time silent, said, "I pray you, my Lord, make the answer to yourself." The Bishop proceeding to tell her that his office and duty obliged him to make the offer; she replied, that if the answer must come from her, she had to say that the doors of the parish-church should be open for him, if he came, and that he might preach if he pleased; but that neither would she hear him, nor allow any of her servants to do it. "Madam," says the Bishop, "I trust you will not refuse God's word." "I cannot tell," said she, "what you call God's word; that is not God's word now, that was God's

word in my father's days." Upon the Bishop's observing, that God's word was the same at all times, but had been better understood and practised in some ages than others, she could restrain her anger no longer, but told him, "You durst not for your ears have avouched that for God's word in my father's days, that you now do." She then broke out into many bitter expressions against the established form of religion, the administration of government, and the laws made during her brother's minority, and parted from the Bishop with these words: "My Lord, for your civility in coming to see me, I thank you; but for your offer to preach before me, I thank you not a whit." His honest freedom on this occasion, was never forgotten or forgiven by the bigotted Mary. When the parliament assembled in 1553, the King, who was now languishing under the decline which soon terminated his life, being unable to go to Westminster, ordered the two houses to attend him at Whitehall; where Bishop Ridley preached before him, and took the opportunity of expatiating with great force on the duties of beneficence and charity, as particularly obligatory on persons of the highest rank and station, both on account of their greater ability, and of the influence which their examples of goodness might have upon others. On the same day the King sent for the Bishop, thanked him for his discourse, discovering by a recapitulation of the principal points in it the strong impression which it had made upon him, and then entreated his direction by what particular actions he might in the best manner discharge his duty towards the poor and the miserable. As soon as he had recovered from the surprize occasioned by such an unexpected question, the Bishop told His Majesty, that before he gave his answer he wished to consult with some persons experienced in civil government; and especially the magistrates of London, who, from the multitudes of the poorer classes within their jurisdiction, must be acquainted with their condition, and competent to point out the most proper means for their relief and improvement. Upon this the King ordered letters on the subject to be immediately drawn up, which he confirmed by his hand and seal and delivered to our prelate, desiring him to be his messenger to the citizens on that occasion, and to use all possible expedition in the business. With these letters the Bishop hastened to the Lord Mayor, who summoned a committee of aldermen and commoners, by whom the subject recommended in them was taken into serious consideration. The result was such a

representation of the different classes of objects which called for the attention of humanity, as determined the King to found, or incorporate anew, and endow with ample revenues, those noble charitable institutions, Christ's, Bartholomew's, Bridewell, and St. Thomas's hospitals.

When, after the death of King Edward VI., an attempt was made to raise Lady Jane Grey to the throne, Bishop Ridley was induced heartily to concur in it by his attachment to the principles of the Reformation. Being commanded by the council to preach at St. Paul's and to recommend Queen Jane to the people, he obeyed the order with great zeal and earnestness, pointing out the dangerous and ruinous consequences which must follow should the Princess Mary succeed, who was a rigid Papist, determined to subvert the true religion as already established, and to betray the kingdom again into slavery under a foreign power. After the design in favour of Lady Jane had miscarried, and the Princess Mary had been acknowledged and proclaimed Queen, Ridley went to Framingham, where Mary now was, to do her homage and to submit to her clemency. His reception, however, was such as he might expect after what had passed at Hunsdon. By the command of that bigotted Princess he was sent back from Framingham on a lame horse, and committed to the Tower, on the 26th of July 1553, to be proceeded against, not as a state prisoner for treason, but for heresy. Notwithstanding this treatment, the Bishop might have delivered himself from the danger which threatened him, and recovered the Queen's favour, if he would have brought the weight of his learning and authority to countenance her proceedings in religion. With the hope of winning him, therefore, he was treated with more respect and indulgence than the other prisoners in the Tower, having the liberty of walking about in it, to try if he would voluntarily go to mass. In the meantime, he was very desirous of conferring with Cranmer and Latimer, who were his fellow-prisoners, that he might bring his own opinions to the test, and either correct or strengthen them from the experience of those veterans. For this purpose they had several conferences, exchanging papers and letters on these subjects. When Ridley had been about eight months in the Tower, he was conveyed from thence to Oxford, together with Cranmer and Latimer, to be present at a disputation, when it was pretended that the controversy between the Papists and Protestants would be determined by a fair

debate between the most eminent divines of both parties. Of the manner in which this disputation was conducted, and of the treatment which our prelate met with till his final condemnation for heresy, on the 1st of Oct. 1555, an account has been already given in our lives of Cranmer and Latimer. During the fortnight in which he continued in prison after his condemnation, the Popish party, as though they were ashamed to sacrifice a man of such acknowledged piety and learning, tried all their means of persuasion to gain him to their cause. Brookes, Bishop of Gloucester, in great simplicity pointed out to him the only method of of being reclaimed to the church of Rome, which was, to "captivate his senses, and subdue his reason;" and then, "he doubted not but that he might be easily induced to acknowledge one church with them." About the same time Lord Dacres, who was kinsman to Ridley, offered ten thousand pounds to the Queen, if she would preserve so valuable a life. But to this proposal she would not agree, on any other condition than that of the Bishop's recantation; and Ridley, with the spirit of a primitive martyr, nobly refused life on such terms.

On the 15th of October, which was the day preceding that appointed for his execution, our excellent prelate was degraded from priest's orders by the Bishop of Gloucester, who seems to have considered him as having before invalidated his consecration by abjuring the Pope. When the mummary of this scene was finished, Ridley prepared himself for his approaching death, which a sound judgment and a good conscience enabled him to regard as a subject of joy and triumph. He called it his *marriage*, and in the evening washed his beard and legs, and supped in company with his brother-in-law, Mr. Shipside, and some other friends, behaving with the utmost cheerfulness. When they rose from table, Mr. Shipside offered to watch all night with him; but he would not suffer him, saying, that he intended (God willing) to go to bed, and to sleep as quietly that night, as ever he did in his life. On the following morning, dressed in the habit which he used to wear in his episcopal character, he walked to the place of execution between the mayor and one of the aldermen of Oxford; and, seeing Latimer approach, from whom he had been separated after their condemnation, he ran to him with a cheerful countenance, embraced him, and said, "Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it." Then going up to the stake, he kneeled down, and





kissing it, prayed with great fervour. He was now compelled to hear a sermon from a Popish doctor, as we have seen in the life of Latimer; and, after it was ended, being refused permission to speak a few sentences, unless he recanted, he said, "Well, so long as the breath is in my body, I will never deny my Lord Christ, and his known truth. God's will be done in me!" He was then stripped to his shirt, and fastened by an iron chain to the same stake with Bishop Latimer. At this instant, when a cruel death awaited him, Ridley shewed a wonderful greatness of mind and self-possession, in being so regardless of his own sufferings, as to spend some of his last moments in solicitations for the interests and happiness of others. He made it his dying request to Lord Williams, that he would support by his interest a supplication which he had made to the Queen on behalf of his sister; and that His Lordship would also interfere in favour of some poor men, who had taken leases of Ridley, under the see of London, which his successor had unjustly and illegally refused to confirm. All preparations having now been made, a kindled faggot was laid at Ridley's feet, who, when he saw the fire flaming up towards him, with a loud voice commended his soul to God. Latimer soon expired; but, by some mismanagement of the fire on Ridley's side of the stake, the flames were prevented from reaching the upper part of his body, and his legs were consumed before the fire approached the vital parts, which made him endure dreadful torments for a long time. At length his sufferings were terminated by the explosion of a bag of gunpowder which had been suspended from his neck, after which he did not discover any remaining signs of life. Such was the end of Bishop Ridley! a prelate of great learning and distinguished abilities, who filled his high station with dignity and honour, and was one of the most eminent instruments in promoting the grand cause of the Reformation. In his private character, he was a pattern of piety, humility, temperance, and regularity, to all around him. His temper was cheerful and agreeable; his manners courteous and affable; and of the benevolence of his heart he gave abundant proofs, in his extraordinary generosity and liberality to the poor. Anthony Wood says of him, that "he was a person small in stature, but great in learning, and profoundly read in divinity." Among other pieces he was the author of "A Treatise concerning Images, not to be set up nor worshipped, in Churches," written in the time of King Edward VI.;

"Brief Declaration of the Lord's Supper," first printed in 1555, 8vo., written during his imprisonment at Oxford, and translated into Latin by William Whittyngham; "Certain godly and comfortable Conferences" between him and Latimer, during the time of their imprisonment, first printed in 1555, 8vo.; "A friendly Farewell unto all his true Lovers," written during his imprisonment, a little before his death, and printed in 1559, 8vo.; "A pious Lamentation of the miserable State of the Church of England, in the Time of the late Revolt from the Gospel," 8vo.; "A Comparison between the comfortable Doctrine of the Gospel and the Traditions of the Popish Religion," printed with the former; "An Account of a Disputation at Oxford in 1554," written in Latin, and published from the original manuscript in 1683, 4to., by Dr. Gilbert Ironside, warden of Wadham-college; "A Treatise of the Blessed Sacrament," published with the former; and "A Letter of Reconciliation written to Bishop Hooper," published by Samuel Johnson, in 1689, 4to. Many of his "Letters," and also some of the pieces mentioned above, have been published by Fox in his "Acts and Monuments," and may likewise be seen in *Glocester Ridley's Life of Bishop Ridley. Biog. Brit. Brit. Biog. Wood's Athen. Vol. I. Neal's Hist. Purit. Vol. I. ch. i—iii. passim.* — M.

RIDLEY, GLOSTER, Dr., a man of some eminence as a writer, was of the same family as Dr. Nicholas Ridley, Bishop of London, who fell a martyr to the persecutions of Queen Mary. He was born in 1702, on board the Gloucester East Indiaman, whence he got his name; and received the early part of his education at Winchester. He then removed to New College, Oxford, of which he became a Fellow and bachelor of laws; and here he laid the foundation of more acquirements, by which he afterwards distinguished himself as a poet, historian, and divine. For many years, the only preferment he enjoyed was the small college living of Weston Longueville in Norfolk, and the donative of Poplar in Middlesex: to these the college afterwards added the donative of Rumford, in Essex. In 1740 and 1742 he preached eight sermons at Lady Moyer's lecture, which were published in 1742, 8vo. In 1763 he published the *Life of Bishop Ridley*, in 4to. In 1765 he published his *Review of Philips's Life of Cardinal Pole*; and, in 1761, in reward for his labours in this controversy and in another which the Confessional produced, he was presented by Archbishop Secker

to a golden prebend at Salisbury. He died in November 1774, leaving a widow and four daughters, one of whom, Mrs. Evans, published several novels. In the latter part of his life he had the misfortune to lose both his sons, who were young men of considerable abilities. The elder, *James Ridley*, was author of *Tales of the Genii*; a humorous paper called the *Scheemer*, afterwards collected into a volume; the *History of James Lovegrove*, and several other literary works. The younger, *Thomas*, died of the small-pox, a writer at Madras. Two poems by Dr. Ridley, one styled "Jovi Eleutherio, or an Offering to Liberty," and the other called "Psyche," were printed in Dodsley's collection. *Melampus*, the sequel of the latter, has since been published by subscription. His transcript of the Syriac gospels was published, with a literal Latin translation, by Professor White, in 2 vols. 4to., at Oxford. *Note to Nichols's Collection of Poems, Vol. VIII.—J.*

RIDLEY, HUMPHREY, a physician and anatomist, who flourished about the beginning of the 18th century, was a Fellow of the Royal College of Physicians in London, in which city he was a practitioner. He graduated at Leyden in 1679, as appears from his inaugural dissertation "*De Lue Venerea*;" and from a passage in his writings he seems to have resided in the country before he settled in the metropolis. Nothing more is known of his private history.

Dr. Ridley published in 1695, "*The Anatomy of the Brain, containing its Mechanism and Physiology, &c.*," to which is annexed a particular Account of Animal Functions and Muscular Motion," 8vo. The anatomical part of this work, though not without omissions and errors, has some improvements upon former descriptions: in particular, he discovered, or at least perfected, the circular sinus of the dura mater. His physiological explanation of muscular motion is nearly the same as that of Boerhaave. The figures in this work were drawn by the eminent anatomist Cowper, and are repeated in the Supplement to his Anatomy. Ridley's second work, entitled "*Observationes quædam Medico Practicæ et Physiologicæ*," 8vo., 1703, contains cases in a variety of disorders, which shew him to have been an attentive practitioner. There are subjoined ten dissections of morbid bodies, and a dissertation concerning the foramen ovale, accompanied with a figure. *Halleri Bibl. Anat. & Med. Pract. Ridley's Works.—A.*

RIENZI. See **GABRINI.**

RIGAUD, HYACINTH, a very eminent portrait-painter, was born in 1663 at Perpignan. His grandfather and father were both painters, and although when the latter died he was very young, he had imbibed so much of the family taste, that it was thought proper to bring him up to the same profession. He first studied under two indifferent masters at Montpellier, but afterwards received instructions from Ranc, a painter who approached the manner of Vandyke. This manner was the principal object of Rigaud's imitation; and by attentive study and assiduous practice he acquired a freedom of hand, a truth of colouring, and force of expression, which raised him to the summit of reputation. He visited Paris in 1681, and obtained the first prize from the Academy of Painting. It was his wish to improve himself by a journey to Italy; but Le Brun, who had seen and admired some of his productions, advised him to remain at Paris and cultivate his talent for portrait-painting, as the surest road to distinction and fortune. This advice, which perhaps might be given through jealousy, he followed with a success that placed him among the most conspicuous in that branch of the art; for he is recorded as having painted five monarchs, and all the princes of the blood-royal of France, besides a great number of illustrious and eminent persons of his own and foreign countries. His likenesses were extremely striking and characteristic, and he often *historized* his portraits by some appropriate action and accompaniments. Nature was his great study, and he carried his accuracy of imitation to the material of his draperies, and all the subordinate parts; judging, perhaps rightly, though contrary to the opinion and practice of some other eminent painters, that where the appeal is made to common observation, it is advantageous that the truth of resemblance should be as manifest in one part as in another. He is, however, justly blamed for attracting the attention too much to his draperies by an artificial disposition, and a kind of flutter that makes them look as if agitated by the wind.

Rigaud, though a man of gallantry towards the fair sex, did not love to paint women, saying, that if he represented them as they were, they would not think their portraits handsome enough, and if he flattered them, they would not be resembling. He was once painting a lady whom he observed taking great pains to screw up her mouth, which was one of the wisest: "Do not take all that trouble with your mouth Madam (said he); if you

choose, I will give you none at all." To another, who was highly rouged, and who complained to him that his colours were not bright enough, and asked him where he bought them; "I believe, Madam, (he answered) we are both supplied at the same shop." His native city, Perpignan, thought itself so much honoured by him, that, enjoying the privilege of yearly nominating a person to be ennobled, it conferred upon him this distinction in 1709, and the nomination was confirmed by the King. He was again ennobled, and was created a knight of the order of St. Michael in 1727, with a pension. He was successively made a professor, rector, and director of the Academy; and was frequently consulted by sovereigns in furnishing their cabinets with pictures, in the choice of which he displayed great judgment. His private character was highly estimable: he was punctual in the performance of his duties, generous, charitable, and pious. He lived in great harmony with his wife, by whom he had no children; but he had numerous relations to whom he acted as a parent. He died in 1743, at the age of 80. The works of this master are dispersed in the family-galleries of France and several other countries. A great number of his portraits have been engraved by the best masters of the time: many of them were greatly improved by touches of his own hand. *D'Argenville. Pilkington.*—A.

RIGAULT, NICHOLAS, a French man of letters, the son of a physician at Paris, was born in 1577. He was educated at the Jesuits' college, where attempts were in vain made to induce him to enter into the society. He first made himself known by a satirical work entitled "*Funus Parasiticum*," published in 1596, with which the President de Thou was so well pleased, that he made him the associate of his studies, and confided to him the education of his son. Rigault embraced the profession of an advocate, but his predilection for polite literature caused him to neglect the bar, for which he was little calculated. When the learned Casaubon, who had the care of the royal library, removed to England, Rigault succeeded him in that employment. His services were so well approved, that he was created attorney-general of the sovereign chamber of Nanci, counsellor to the parliament of Metz, and, finally, intendant of that province. He died at Toul in 1654, at the age of 77, with a character for generosity, modesty, and benevolence, that contributed as much to his reputation as his numerous writings. It was chiefly as an editor of Greek

and Latin authors that he made himself known to the learned world. Of these were, "*Minutius Felix*," 1643; "*St. Cyprian*," 1648; and "*Tertullian*," 1664, enriched with useful notes, corrections, and observations. One of his remarks on Tertullian, relative to the right of laymen to consecrate the eucharist in case of necessity, brought upon him a controversy, in which he retracted this opinion, but it was defended by Grotius and Saumaise. He displayed other sentiments not very favourable to the doctrines of the Roman Catholic church, and marked with care every thing in the ancients which appeared adverse to them. He gave translations of the Greek writers "*Onosander*," "*Artemidorus*," and others; but these versions are judged by the learned Huet to be negligent and inaccurate; and he edited with notes "*Phædrus*," "*Martial*," "*Accipitrariæ Rei Scriptores*," "*Rei Agrariæ Scriptores*," and "*Barathier de Feudis*." He also wrote and edited some works on juridical subjects; and he was appointed, together with Peter Dupui, by the will of the President de Thou, to give a complete edition of his history, which appeared at Geneva in 1620. To this, Rigault wrote a Latin preface, which remained in MS. till 1734, when it was given in French with a French translation of the history; and he added three books to that work, containing the affairs of France to the death of Henry IV., but in a style inferior to that of the rest. He likewise published in Latin a life of Peter Dupuis. *Moreri. Nouv. Dict. Hist.*—A.

RINALDI, ODERIC, a learned Italian ecclesiastical historian in the 17th century, concerning whose personal history we are furnished with no other particulars, than that he was a native of Treviso, who entered that establishment, belonging to the priests of the congregation of the oratory at Rome, of which Baronius had been a member. After the death of that cardinal, Rinaldi undertook the laborious task of continuing his "*Ecclesiastical Annals*," from the year 1198, with which the work of Baronius terminated, to the year 1564, when the council of Trent had been dissolved. This continuation, which is written in the same spirit and with the same design as the original work, reflects credit on the author's industry and application, and certainly abounds with many curious and valuable documents taken from the archives at the Vatican, and other collections. It consists of ten large volumes in folio, which made their appearance in Rome at different periods from 1646 to 1677. Rinaldi published a sufficiently copious abridgment, in Italian,

of the whole annals compiled both by Baronius and himself, which is said to be a masterly performance. *Landi's Hist. de la Lit. De l'Italie, Vol. V. liv. xiii. art. ii. § 34.* — M.

RINGELBERGIUS, JOACHIM-FORTIUS, vernacularly STERCK, an eminent Flemish philosopher and mathematician, who flourished in the 16th century, was born at Antwerp, but in what year is not known. He was patronized by the Emperor Maximilian I., in whose palace he had an apartment, and he there received his first instructions in the rudiments of learning. When he was about 17 years of age he was sent to the University of Louvain, where he studied the learned languages, philosophy, and the mathematical sciences, with the greatest assiduity and success. He also discovered a genius for the fine arts, particularly painting and engraving. In course of time he became a public professor in that University, and taught rhetoric, cosmography, the mathematics, and the Greek language, with very high reputation. So numerous were the classes which attended his lectures, that they frequently occupied his attention twelve hours every day for a month together. In the year 1528 he went into Germany, and taught the mathematical sciences and the Greek tongue in various seminaries of that country. From Germany he went to France, where he filled the professor's chair at Paris, Orleans, Bourdeaux, and other places. Such was his assiduity, that he often lectured from sun-rise to sun-set, except during the short space of half an hour, when he sat down to dinner. By the closeness of his application, however, he brought on an attack of the stone, to which he fell a victim at a premature age, about the year 1536. He lived in habits of intimacy and friendship with Erasmus, Beraldus, Oporinus, Hyperius, and others of the most learned men of his time. He wrote a number of esteemed works, which were published at Basil, Antwerp, and other places, and reflected honour on his learning and judgment. Their titles are, "De Ratione Studii;" "De Usu et Differentiis vocum quarundam apud Latinos;" "De Usu Vocum quæ non flectuntur;" "Grammaticæ Græcæ Elementa;" "Dialectica, et Tabulæ Dialecticæ;" "De conscribendis Epistolis Lib.;" "Rhetorica, et quæ ad eam Spectant;" "Sententiæ;" "De Formis dicendi Lib.;" "De Periodis;" "Synonyma;" "Sphæra, sive Institutionum Astronomicarum, Lib. III.;" "Cosmographia;" "Optica;" "Claus Mathematicum;" "Arithmetica;" "De Horoscopo;" "Astrologia cum Geo-

manteia;" "Physiognomia, de Urina non visa, et Interpretatione Somniorum;" and "De Homine Lib. cum Epistolis quibusdam." The whole of them were collected together, and published in one large volume at Leyden, in 1531. *Melchior. Adam. Vit. Germ. Phil. Valerii Andrea Bibl. Belg. Moreri.* — M.

RINUCCINI, OTTAVIO, an Italian poet, and native of Florence, is entitled to commemoration as the inventor of the musical drama termed opera. Some attempts had been made before his time to introduce music into dramatic action, but Rinuccini was the first who gave a proper form to compositions of this kind. His "Dafne," set to music by Jacopo Peri, was represented in the house of Jacopo or Giacomo Corsi, a gentleman of Florence skilled in music and polite literature, and who had been consulted in the plan of this new species of composition. According to Peri, this representation took place in 1594; and it was so well received, that it was followed by his "Euridice," exhibited at Florence in 1600 at the nuptials of Henry IV. with Mary de Medicis, and his "Arianna," performed in 1608, at Florence and Mantua, on occasion of the marriages of Francesco Gonzaga, son of Duke Vincenzo, and Cosimo de' Medici, son of the Grand Duke Ferdinand. Rinuccini, who was a handsome, polite, and eloquent man, was a great admirer, and even presumed to be a lover, of Queen Mary de Medicis, whom he accompanied to France, where he was appointed gentleman of the bed-chamber to King Henry. On returning to Italy, he became serious, and passed his latter years in pious exercises. He died at Florence in 1621, and in the following year his Poems, dedicated by himself to Louis XIII., were published by his son Pier-Francesco. He was one of the most elegant writers of poems for music; and especially in his Anacreontic songs, he was one of the first who approached the grace and amenity of the Greek bard. *Tiraboschi. Hawkin's Hist. of Music.* — A.

RIOLAN, JOHN, the Younger, an eminent physician and anatomist, son of a physician of the same name, who was a very learned member of the faculty at Paris, was born at Paris, in 1577. His father took care to give him an education that might render him a worthy successor to himself in medical erudition, and in attachment to the ancient founders of the science. He was likewise well exercised in dissection, and, during four years, acted as dissector to the medical school. He took the degree of doctor at Paris, in 1604, and soon

after began to make himself known by writings, principally anatomical. In 1613, he was nominated professor royal of anatomy and botany, in which last capacity he presented a request to Lewis XIII. for the establishment of a botanical garden in the University of Paris. He afterwards accompanied the Queen-mother, Mary de Medicis, in her banishment from court, and was with her when she died at Cologne, in 1642. He then returned to Paris, where he passed the remainder of his days in great professional reputation. He appears to have been unhappy in his family, probably in consequence of his harsh and querulous temper, which was perpetually displaying itself in angry controversies. His friend Guy Patin speaks of him as one who would never spare or forgive any person. He was twice cut for the stone, and died with calculous symptoms in 1657, at the age of 80, or, according to Patin, of 77.

The principal works of Riolan were "*Schola Anatomica novis et raris Observationibus illustrata*," 1608, 8vo.; "*Osteologia*," 1614, 8vo.; "*Anthropographia*," first printed in 1618, 8vo., and published in a third edition by Guy Patin in 1649, fol., under the title of "*Opera Anatomica*;" this last contains all that the author had then written on anatomy, and exhibits him in the light of a considerable discoverer or improver. Several particulars of the new observations in this work are mentioned by Haller. His "*Enchiridion Anatomicum et Pathologicum*," 1648, 12mo., is a compendium of his discoveries in anatomy and physiology, and contains many things not in the preceding work. To nearly the same purpose is his "*Opuscula Anatomica varia et nova*," 1652, 12mo. Most of his other writings are controversial; for there was not an eminent anatomist of his time whom he did not censure; and though he had himself innovated by his own anatomical discoveries, yet he opposed all those of others which were contradictory to the doctrines of the ancients. He wrote against the lymphatics of Bartholine, and the lacteals of Pecquet; and was one of the most pertinacious antagonists of the immortal Harvey's doctrine of the circulation of the blood. Harvey thought it due to Riolan's reputation to reply to his objections, but upon their being repeated with no new arguments, he was suffered to have the last word. He had a peculiar system of his own on the subject, yet Haller believes that he was really a convert to the true system, but could not bear to minister to the glory of Harvey. In his own opinion, he

was himself the first anatomist of the age. His works were replete with erudition, and in an eloquent style, though somewhat diffuse. He had a contempt for anatomical plates, and never employed them in his works. He wrote upon some other medical topics, and defended the Hippocratic mode of practice against the chemical sect. He also published in French "*Recherches curieuses sur les Ecoles de Paris et de Montpellier*," in which he exercised his usual severity against the Montpellier school of physic. *Halleri Bibl. Med. & Anatom. Eloy Dict. Hist. Lett. de Gui Patin.*—A.

RIPPERDA, JOHN-WILLIAM, Baron of, a remarkable political adventurer, was born in 1680, of a noble family, in the province of Groningen. He was educated a Catholic under the Jesuits of Cologne; but having married a Protestant heiress, he conformed to her religion. He was for some time in the service of the states-general in the post of colonel of infantry, which he occupied when, in 1715, he was sent from the States to the court of Spain, to negotiate a commercial treaty. Having ingratiated himself with the King, Philip V., he returned to the Catholic religion, and took up his abode at Madrid. It was one of his projects to send for weavers from Holland, with whom he founded a cloth manufactory, conducted at the royal expence, and, as usual, with great loss. His first wife being dead, he married, in 1721, a Castilian lady of high birth, by whom he had two sons. He rapidly rose in the confidence of the King, and in 1725 was sent to Vienna to negotiate an accommodation with the Imperial court. In the same year he signed a treaty at Luxemburg with the Emperor's plenipotentiaries; and on his return to Madrid was rewarded for his services by being created a grandee of the third class, and Duke of Ripperda. He was also appointed secretary of state for foreign affairs; and the management of the war, marine, and financial departments, was entrusted to him, so that he had all the power, without the name of prime-minister. To these high charges he, however, proved unequal; and in May 1716, he was dismissed from his employments, and soon after confined in the castle of Segovia. There he remained upwards of two years; when having found means to make his escape into Portugal, he thence passed into England, where he continued till 1730. He then went to the Hague, resumed the Protestant religion, and seemed disposed to pass the rest of his days in tranquillity. His restless and ambitious temper, however, induced him to form

a connexion with an envoy from Morocco, in consequence of which, about the close of 1731, he embarked for that country, then governed by Muley Abdallah. He was favourably received by that Prince, to whom he opened the project of uniting the Barbary states against Spain, reducing the fortresses held in Africa by that country, and finally invading Spain itself. He had influence enough to engage the Moors to undertake the siege of Ceuta; and having declared himself a convert to the Mahometan religion, and assumed the name of Osman, he was nominated to the chief command of the army employed for that purpose. In the meantime the King of Spain, informed of his proceedings, revoked his patents of grandee and duke.

Ripperda by his military talents inspired the Moors with confident hopes of success in their enterprize, when the arrival of a Spanish army in Africa, which laid siege to Oran, disconcerted his plans. He, however, persisted in the siege of Ceuta, and gave a considerable defeat to its garrison which with some reinforcements had marched out into the field. But a nocturnal surprize of the Moors in the trenches soon after entirely broke up the siege; and Ripperda, who had fled in his shirt to Tetuan, was received so coldly at the court of Morocco, that he meditated an escape to some other country. His design was discovered, and he was brought before the Emperor, from whose cruel character nothing less than death could be expected for the unfortunate adventurer. He, however, pleaded his cause so effectually, that he was only committed to custody for a short time, and then set at liberty. He afterwards lived in quiet at his house and in his haram at Morocco, affecting a great zeal for the Musulman faith, but at the same time forming a new project which was to restore him to consequence. This was a kind of consolidation of different religions, especially the Mahometan and Jewish, which he endeavoured to render compatible by admitting the prophetic character of Mahomet, but inculcating the expectation of a future Messiah. It is said that he made converts to his opinions, and that even the Emperor took pleasure in conversing with him on the subject: it is probable, however, that he at length excited suspicion, since he found it expedient to retire to Tetuan, where he lived on the interest of monies which he had vested in different European banks, and which he had probably gained not by the most honest means; for it is said that he profited largely by an

adulterated coinage which he issued when in power at Morocco. His projecting spirit continued to the last, for he advanced considerable sums to Theodore for his attempts on the crown of Corsica. He was somewhat insane towards the close of his life, which terminated at Tetuan in 1737. *Moreri. Univers. Hist. Moore's Life of Ripperda.* — A.

RITTANGEL, JOHN-JOSEPH, a learned professor of the Oriental languages at Konigsberg in the 17th century, concerning the date of whose birth or death we have no information. Various are the accounts which are given of his origin and progress through life. According to some writers, he was born of Jewish parents, and educated in the religion of his forefathers, but afterwards became a convert to Christianity. Others relate, that he was a German by nation, born at Bamberg, and educated in the Popish faith; that he turned Jew, and received circumcision at Hamburg; but that in more mature life he renounced Judaism, and embraced the Protestant religion, becoming at first a Calvinist, and afterwards a Lutheran. By Bayle we are furnished with a third account, taken from the letter of a physician in Germany to one of the faculty in Holland, which carries with it strong internal marks of probability. According to this statement, Rittangel was a native of Forchheim in Franconia, in the diocese of Bamberg, and brought up in the Roman Catholic faith. After having become a proficient in classical learning, his attention was directed to the study of Oriental literature, and he went to Constantinople, where he remained 12 years, and during that time had much intercourse with the learned Jews in that city. Upon his return into Germany, he embraced the Lutheran religion and went to Konigsberg, where the Elector of Brandenburg appointed him professor extraordinary of the Hebrew tongue. He devoted his principal labours to the illustration of the antiquities of the Jews, and the production of evidence from their writings in support of the truth of Christianity, or of doctrines commonly reputed orthodox. His writings contain severe criticisms on the productions of Kircher, Scaliger, Schickard, Vorsius, the Buxtorfs, and other learned men, whose proficiency in the Hebrew tongue he affected to hold in low estimation. He was living in the year 1652; but from the dedication of one of his pieces which bears that date, it appears that he was then struggling with a disease which soon proved fatal to him. Besides the articles mentioned below, he wrote

some other works which he intended to commit to the press; but he was taken by a privateer while proceeding by sea to Amsterdam for that purpose, and had the mortification to see his manuscripts destroyed by the captors. He published "*Liber Jezira, qui Abrahamo Patriarchæ adscribitur, una cum Comment. R. Abr. F. Dioz, Super xxxii Semitis Sapientiæ, &c. Translatus et Notis illustratus,*" 1642, 4to.; "*Libra Veritatis, &c.,*" intended to prove that the ancient Jewish church believed the mystery of the Trinity, and the eternal divinity of the Messiah; "*Liber Rituum Paschaliū, Heb. et Lat.*" 1644, 4to.; a German Translation of the Prayers, &c. in the Jewish Church on the First Day of the New Year, 1652, 4to.; "*Veritas Religionis Christianæ in Articulis de Trinitate et Christo, ex Scriptura, Rabbinis, et Cabbala Probata,*" published after the author's death, in 1699, 8vo., &c. *Wolfii Bibl. Hebræ. Vol. I. & III. Bayle. Moreri.*—M.

RITTENHOUSE, DAVID, a distinguished American philosopher and mathematician in the 18th century, was a native of Pennsylvania, and born in the year 1732. He appears to have been descended from parents not in opulent circumstances, and to have enjoyed few of the benefits of a liberal education. By the dint of genius and application, however, he triumphed over these disadvantages, and was enabled to mingle the pursuits of science with the active employments of a farmer and watchmaker. The latter of these occupations he filled with unrivalled eminence among his countrymen. Some of its nicer operations continued to be his favourite mode of relaxation during all the subsequent periods of his life, of which many of his friends possessed valuable testimonials. In the year 1769, he was invited by the American Philosophical Society to join a number of gentlemen who undertook to observe the transit of Venus; when he particularly distinguished himself by the comprehension and correct powers of mind displayed in his observations and calculations. On this occasion the philosophers of Europe were liberal in the applause which they conferred upon him. He afterwards constructed an observatory, which he superintended himself, and where he made such valuable observations and discoveries as tended to the general diffusion of science in the Western world. During the American war, which produced the firmest alliance between freedom and science, from a sense of common danger, the philosopher did not claim an exemption

from the duties of patriotism. Accustomed to kindle with enthusiasm in contemplating the sublimities of science, he could not behold the magnificent spectacle of a nation asserting its rights without blending the feelings of a humane heart, and the thoughts of an enlightened head, with the feelings and thoughts of the patriot and the statesman. During the arduous contest, he thought, spoke, and acted like a freeman. After the conclusion of peace, he successively filled the offices of treasurer of the state of Pennsylvania, and director of the national mint: in the first of which he manifested incorruptible integrity, and in the last, the rare talent of combining theories in such a way as to produce correct practical effects. He succeeded the illustrious Franklin in the office of President of the American Philosophical Society: a situation which the bent of his mind, and the course of his studies, had rendered him eminently calculated to fill. Towards the close of his days he withdrew from public life, and spent his time in philosophical retirement. "There," says one of his eulogists, "we behold him the object of love, admiration, and reverence. The amiable graces of domestic virtue shed, perhaps, a milder and more constant lustre over his character, than the vivid flashes of science and the dead energies of intellect. Here he felt content, nor seemed to wish for more. In his intercourses of friendship, sincerity and simplicity went hand in hand. A stranger to the too common arrogance of high pretensions, he met every man on the ground of friendly reciprocity. Feeling a superior attachment to those who propagated science, he did not conceal the estimation in which he held them. He was among the first to welcome to America the persecuted philosopher of England (Priestley), and formed with him an intimacy which only required time to be cemented into a lasting friendship." After a very severe illness of a few days continuance, he died on the 10th of July 1796, about the age of 64. He had the degree of LL. D. conferred upon him. To the "*Transactions*" of the American Philosophical Society, he contributed several excellent papers, chiefly on astronomical subjects. *Gentleman's Magaz. Sept. 1796. Monthly Magaz. Oct. 1796.*—M.

RITTERSHUYS, CONRAD, a learned jurist and philologist, was born at Brunswick in 1560. After having made a great progress in the learned languages, he went to Helmstadt for the study of theology, but his inclination led him to prefer jurisprudence. He removed

to Altdorff for the further pursuit of this study, and thence accompanied Gifanius, one of his preceptors, to Ingoldstadt. At the same time he continued to pay attention to classical literature, which was always his favourite recreation. He took the degree of doctor of law at Basil in 1591, and was soon after nominated professor in that science at Altdorff, where he died in 1613. This learned man was the author of several works in his own profession, and gave editions with notes of various antient writers. Of the former, the principal was "*Jus Justineaneum, sive Novellarum methodica explicatio*," 1615, 4to. His philological labours were notes on "*Petronius*" and "*Phædrus*;" commentaries on "*Salvianus*;" on "*Oppian de Venatione et Piscatione*," with a Latin version; "*Guntheri Ligurinus*;" "*Sacrarum Lectionum, Lib. VIII.*" He is much esteemed as a critic. *Baillet. Moreri.*—A.

RITTERSHUYS, NICHOLAS, son of the preceding, born at Altdorff in 1597, was also a man of learning and a jurist, and particularly applied to historical and genealogical enquiries. He studied at Helmstadt, and afterwards travelled into various countries of Europe. On his return he took a doctor's degree in 1634, and was appointed professor of feudal law at Altdorff. He died in 1670. Nicholas edited several of his father's works, and in 1638 published an oration on "*Hanno's Periplus*." He was the author of a large folio entitled "*Genealogiæ Imperatorum, Regum, Ducum, Comitum, præcipuorumque aliorum procerum Orbis Christiani, ab Anno 1400 ad Annum 1664.*" Several of his letters are printed in the "*Epistolæ celebrium Virorum*," *Amst.* 1705. *Moreri. Saxii Onomast.*—A.

RIVARD, FRANCIS, a French mathematical writer in the 18th century, who published several esteemed elementary works for the instruction of young students in the sciences. With respect to his personal history we are only informed, that he was a native of Neufchateau in Lorrain; that he was made professor of philosophy in the college of Beauvais; and that he died at Paris in the year 1778. His productions, though not possessing any claims to originality, and sometimes drawn up on too large a scale for elementary treatises, are said to be sufficiently methodical and perspicuous. They consist of "*Elements of the Mathematics*," in 4to., of which the author published an abridgment, in 8vo.; "*A Treatise on the Sphere*," in 8vo.; "*A Treatise on Gnomonics*," in 8vo.; "*Tables of Sines*," in 8vo.;

"*Rectilinear Trigonometry*," in 8vo.; "*Elements of Geometry*," in 4to.; and "*Institutiones Philosophicæ*," published in 1778, in 2 vols. 12mo. *Nouv. Dict. Hist.*—M.

RIVAUT, DAVID, a French man of letters and various writer, called also M. DE FLURANCE, from a lordship of that name belonging to his family, was born at Laval, in the province of Perche, about the year 1571. He was brought up in the family of the Count de Laval, and for some time followed the military profession, serving in Italy about the close of the 16th century, and in Holland in the year 1602. During the following year, Henry IV. appointed him one of the gentlemen of his bedchamber. In 1605, he accompanied the young Count de Laval into Hungary, and entered into the service of the Emperor against the Turks. Here he had soon the unhappiness to see that young nobleman fall in a skirmish with the enemy, and he was severely wounded himself on the same occasion. These events obliged him to return to his native country, where he devoted his time to literary and scientific studies, in which he had before made considerable progress. In 1611, he was appointed sub-preceptor to the young King Lewis XIII., as well as his reader, or tutor, in the mathematics, and had a pension of 3000 livres settled upon him. The office of principal preceptor becoming vacant during the next year, he received that appointment, and was honoured with the title of counsellor of state. In 1614, the King conferred on him letters of nobility. Soon afterwards his connection with his royal pupil was for a time suspended, owing to the following circumstances. Being one day busily engaged at lecture, he found himself so much annoyed by a favourite dog of His Majesty's, which was perpetually leaping up upon him, that he kicked the animal, to drive him away: at which action the King was so exasperated, that he struck his preceptor; and Rivault, indignant at such treatment, resigned his place. However, Rivault was afterwards reconciled to the King, who, as a mark of gratitude for his services, promised to nominate him to a bishopric. Our author had the honour of being appointed by the King one of the attendants on Madame Elizabeth of France, who accompanied her as far as Bayonne, upon her marriage with the King of Spain. He died on his return from this journey at Tours, in 1616, about the age of 45. He is spoken of with expressions of esteem and commendation by several of the most celebrated writers



NICOLAUS RITTERSHUS
Sur Prof Alroy et Consil Norimb



A RIVIS rectè dictus RIVETE, bibisti
 Flumina qui sophiæ, dāsque bibenda p̃ys

Heim. F.

c * 4.

of his time, particularly by Casaubon, Scaliger, Vossius, Erpenius, and Menage. His productions consist of "The States, or a Discourse concerning the Privileges of the Prince, the Nobles, and the third Estate, as admitted in modern Times, addressed to Henry IV.," 1595, 12mo.; "The true Art of acquiring Beauty, founded on that sacred Maxim, the Wisdom of her Mind beautifies her Countenance," &c., 1608, 12mo.; "Elements of Gunnery, both theoretical and practical," &c., 1608, 8vo., which is a curious and very scarce work; "Archimedis Opera quæ extant, Gr. et Lat. novis Demonstrationibus illustrata," &c., 1615, folio; and other pieces which are enumerated in *Moreri. Nouv. Dict. Hist.* — M.

RIVET, ANDREW, a learned and eminent French protestant divine, who flourished in the 17th century, was born at St. Mixenta, in Poitou, in the year 1572. Having been instructed in the rudiments of learning by a neighbouring minister, when he was 13 years of age he was sent to a noted seminary at Rochelle, where he studied the classics, the Hebrew tongue, and philosophy, under able tutors, for five years. In 1590, he removed to an academical institution in the principality of Bearn, which was then in a flourishing state, where two years afterwards he was admitted to the degree of master of philosophy. He now directed his chief attention to the study of divinity, which he prosecuted with diligence both at Bearn and Rochelle, till 1595, when he was chosen pastor of the church at Thouars, and chaplain to the Duke who took his title from that place. His chaplaincy he retained as long as the Duke lived, who frequently consulted and employed him in matters of consequence; and he assiduously discharged the duties of the pastoral office in the same church during 25 years. Soon after his settlement with his flock he entered the marriage state. He was one of the representatives of the protestant churches in Poitou at different national conventions, which were held by royal permission, and his talents were also employed at court, in important political negociations on behalf of the protestant body. He was sent as a deputy to several provincial synods, in some of which he was made register of the proceedings, and he presided in that assembled at Vitry in the year 1617. Efforts were about this time made by him, to obtain the vacant professorship of divinity at Saumur; but without success. This disappointment, probably, had some weight in determining him

to accept an offer of the same post from the curators of the University of Leyden, in the year 1620; but before the removal of his family to that place, he had the misfortune to lose his wife. On entering upon his new office, the University conferred upon him the degree of doctor of divinity. In 1621, he made a voyage to England, where he married a second time, and paid a visit to the University of Oxford. Here he was enrolled among the honorary members of the University, by being admitted to the same degree as he had already received at Leyden. After his return to Holland, he was nominated preacher to the Prince of Orange, and curator of the Orange-college at Breda. He died in 1651, when he was about 79 years of age. He was the author of "Commentarius in Genesim," 1633, 4to.; "Comment. in Exodum," 1634, 4to.; "Prælectiones in Cap. xx., Exodi," 1632, 4to.; "Comment. in Psalmorum prophetarum de mysteriis Evangelicis Dodecadem Selectam," 1645, 4to.; "Comment. in Hoseam Prophetam," 1625, 4to.; "Catholicus Orthodoxus," 1630, in 2 vols. 4to.; "Critici Sacri, Lib. IV.," 1626, 8vo.; "Synopsis Doctrinæ de Natura et Gratia," 1649, 8vo.; a number of controversial works, chiefly against the Papists; "Homilies," "Sermons," "Meditations," "Disputations," &c. A collection of the whole was published at Rotterdam in 1651, in three large vols. folio. Our author had a brother named WILLIAM RIVET, who was a minister, at first in France and afterwards in Holland. He published "Vindiciæ Evangelicæ de Justificatione," 1648, 4to.; and a "Treatise on Ecclesiastical Liberty, in opposition to the authority of the Pope." *Freheri. Theatr. Vir. Erud. clar. Witte. Diar. Biog. Moreri.* — M.

RIVET DE LA GRANGE, ANTHONY, a French Benedictine monk and esteemed writer in the 18th century, descended from a Catholic branch of the same family with the preceding, was born at Confolens, a small town belonging to the diocese of Poitiers, in the year 1683. He exhibited early indications of an ardour for learning and a readiness in acquiring it at a school in his native place, till the death of his father, when he was about thirteen years of age, from which time his education was neglected for some years. Afterwards he was sent to study philosophy under the Jacobins, or Dominican monks at Poitiers, where he gave the greatest satisfaction to his tutors by his application and proficiency. While he continued under their instructions, he one day narrowly escaped with his life, in consequence

of being thrown from his horse when on a hunting party, and dragged to a considerable distance by one of his feet becoming entangled in the stirrup. This accident made such an impression upon his mind, that he determined to renounce the world and enter the monastic state. Accordingly, at the age of 21, he became a novice in the abbey of Marmoutier, belonging to the Benedictines of the congregation of St. Maur, and took the vows in the year 1705. After completing his courses of philosophy and divinity, he was transferred to the abbey of St. Florence at Saumur, where his order was establishing a kind of academy, consisting of such members as were most distinguished by their talents and literature, for the purpose of studying the Scriptures in their original languages, the councils, the fathers, and the historians of the church, without being shackled by the trammels of the schools. To the objects of this society he devoted his attention with laborious diligence for several years, and acquired those stores of knowledge, and that judicious critical discrimination, which are discoverable in his subsequent works. In the year 1716, he was removed to the monastery of St. Cyprian at Poitiers, where he formed the plans of a history of the bishops of that diocese, and of a *bibliothèque* of the authors of Poitou; but the other labours in which he was engaged prevented him from carrying them into execution. During the following year, his superiors called him to Paris, and assigned him the task, conjointly with other members, of drawing up a history of illustrious men of the Benedictine order. The collections which he made for such an undertaking were very considerable; but the design miscarried, by a fatality not uncommon to works confided to a diversity of hands. Being now at liberty to select his own subject, he undertook to write "A Literary History of France," the plan of which he had already conceived. However, before he became wholly occupied on this work, he gave to the public, through the medium of the Dutch press, another favourite production, entitled, "The Necrology of Port-Royal in the Fields, &c., containing historical Eulogies; with the Epitaphs of the Founders and Benefactors of that Monastery, &c.," 1723, 4to., preceded by a long historical preface. In this work he discovered so strong an attachment to the memory and cause of Arnauld and Quesnel, while he distinguished himself by his zealous support of the appellants against the bull *Unigenitus*, that he incurred the displeasure of his superiors, who in the same year compelled him to retire

to the abbey of St. Vincent at Mans. Here he spent the remainder of his life laboriously employed on his great design, in which he was assisted by some learned members of that community. In the year 1773, he gratified the high-raised expectations of the learned world, by publishing the first volume under the title of "The Literary History of France: treating of the Origin and Progress, of the Decline and the Revival of Learning among the Gauls and among the French; of their respective Taste and Genius for Literature in each Age; of their ancient Schools, and the Establishment of Universities in France; of the principal Colleges; of the Academies of Sciences and Belles-lettres," &c. in 4to. This was followed at different periods by other volumes, till the author had printed the ninth, which includes the first years of the twelfth century, when, owing to the intenseness of his application, and his strict observance at the same time of the austerities enjoined by the rule of his order, he brought on an incurable flux, which carried him off towards the beginning of 1749, in the 66th year of his age. This work was afterwards extended to twelve volumes. It has been compared, and not undeservedly, with the "Memoirs" of the learned Tillemont, for accuracy of citation, and depth of research; and it will be found to furnish the reader with much interesting matter, not only on the subjects already mentioned in our abridgment of the title, but also relating to the lives of the learned men who flourished in the ages of which it treats, their genius and talents, their works and the different editions of them, and the merit of the latter as weighed in the scales of judicious and liberal criticism. *Moreri. Nouv. Dict. Hist.* — M.

RIVIERE, LAZARE, (RIVERIUS,) a celebrated physician, was born at Montpellier in 1589. He studied physic in the University of his native city, and was admitted to the degree of doctor in 1611. He obtained a medical professorship at Montpellier in 1622, which he occupied during life with great reputation, refusing the flattering invitations which he received from Bologna and Toulouse. He died in 1655. This professor was the first who succeeded in establishing the use of chemical remedies in the Montpellier school. He was the author of several works, chiefly relative to practice, in which he was a considerable improver. In the theoretical part of medicine he copied much from Sennertus, and often without acknowledgment. The following are the principal works of Riverius:

"*Praxis Medica cum Theoria*," 1640, 8vo., very frequently reprinted: in this work he treats of the diseases of the human body from the head to the feet, with brief descriptions, but a fuller method of cure: in the variety of remedies which he proposes are some either new or then little known, as particularly the mixture of lemon juice with an alkaline salt, administered in the act of effervescence, which he recommends against vomiting, and which has since become a classical remedy in various cases. "*Observationes Medicæ et Curationes insignes*," 1646, 4to., in three centuries, to which a fourth was added after his death; these contain many valuable cases and observations, and exhibit a mode of practice similar to that which has since obtained in France; "*Methodus curandarum Februm*," 1648, 8vo.; "*Institutiones Medicæ*," 1656, 4to.; these institutes of the healing art are chiefly upon the Galenical system. The whole works of Riverius were published collectively at Lyons in 1663, fol., and frequently since. There is added to them a piece called "*Arcana Riverii*," consisting of a list of remedies, many of them chemical, which were compiled by one Christini a Corsican monk, and have little relation to the practice of Riverius. An abridgment of the methods of cure of this physician by Fr. de la Calmette, under the title of "*Riverius reformatus*," was published at Geneva in 1088. *Halleri Bibl. Med. Eloy Dict. Hist.*—A.

RIVINUS, ANDREW, a learned physician and critic, was born at Hall in Saxony in 1600. His family name was BACHMANN, which, according to the custom of the learned in that age, he latinised to Rivinus. He studied philosophy and medicine at Jena, and then travelled into foreign countries. After his return he was for some time rector of the college of Nordhausen. He took the degree of doctor of physic at Leipzig, and was nominated to the chair of poetry in that University; and in 1655 to that of physiology, which he only occupied till the next year, when he died. Rivinus was chiefly known by his philological labours, a considerable share of which related to the ancient Christian poets, many of whom he edited. One of his works entitled "*Kirani Kiranides*," under the name of Rhyakinus, involved him in a controversy with Reinesius. It was published after his death with the title of "*Mysteria Physico-Medica*." He also gave an edition, with notes, of the "*Pervigilium Veneris*;" and published "*Florilegium Epigrammatum veterum Græcorum*;" "*Columella de cultu hortorum*;" and "*Veterum*

quorundam bonorum Scriptorum libri de Re et Materia Medica." Two curious dissertations of his are inserted by Grævius, who had been his auditor, in his "*Dissertationes rariores*." *Moreri. Saxii Onom. Eloy Dict.*—A.

RIVINUS, AUGUSTUS QUIRINUS, a physician and botanist, son of the preceding, was born at Leipzig in 1652. He took the degree of doctor of physic at Helmstadt in 1676, and in 1691 obtained the professorship of physiology and botany at Leipzig. He was a man of great industry, well versed in various branches of science, of an ardent disposition, adventurous, and somewhat inclined to paradox, who made himself known by a variety of publications. He filled his station with credit till his death, in 1723, at the age of 71. The London Royal Society elected him a foreign member. Of his numerous medical writings the following are the most worthy of notice: "*De Peste Lipsiensi Ann. 1680*," 8vo.; of this pestilence he was an eye witness, and he has described its circumstances with many observable particulars; "*De Dyspepsia*;" "*De Febris intermittibus*;" "*Medicus superstitiosus*;" "*De Situ Ægrorum commodo*;" "*Censura Medicamentorum officinalium*;" in this work he undertakes the laudable task of expunging from the materia medica the numerous articles then in use that fall under the heads of sordid, disgusting, inert, superstitious, ill-prepared, and compounded, &c.; "*Dissertationes Medicæ*," a collection of theses sustained in the school of Leipzig. He was not a dissector, but the discovery of a new salivary duct has been attributed to him. It is, however, as a botanist that he has obtained the greatest celebrity, for he undertook a vast work, no less than that of a new system of botany, and figures of all plants. He published at Leipzig, first in 1690, "*Introductio generalis in rem Herbariam*;" In this he endeavoured to found a very simple method of arrangement upon the flower, as being of one or more petals, and as being regular or irregular in its form. At the same time he began to publish plates, executed at his own expence, of which he gave three orders of the plants with irregular flowers, and a fourth which he had prepared was edited by Ludwig after his death. The figures are very fine; but as his object was to represent the flowers solely, they often are confined to the upper parts of the plants. In his introduction he made some animadversions on Ray and Morison, which involved him in controversy; and an epistle of his to Ray is printed in the 2d edition of that great botanist's "*Synopsis*."

Rivinus rightly objected to the separation of trees and shrubs from other plants. *Halleri Bibl. Med. & Botan. Elzy Dict. Hist.* — A.

ROBERT, Emperor of Germany, surnamed THE SHORT, born in 1352, was Count Palatine at the time of the deposition of Wenceslaus; and Frederic Duke of Brunswick, who was first elected by the German princes to supply the vacancy, having been assassinated, Robert was chosen in his stead in 1400. The adherents of Wenceslaus occasioned him some trouble in the beginning of his reign, which he surmounted by prudent measures, and in the meantime he employed himself in remedying the disorders which had been introduced into the empire by the preceding bad administration. Wenceslaus had sold the dukedom of Milan to John Galeazo, who had withdrawn his state from the sovereignty of the empire, and by force of arms had annexed to it several neighbouring towns and districts. Robert, therefore, invited by the Pope and Florentines who promised their assistance, led an army into Italy, and entered the duchy of Milan. But he was so much harassed by Galeazo, who was superior in cavalry, that, being also disappointed of the expected succours, he was obliged to march back to Germany without having effected any thing. On his return he was involved in some petty wars with princes and states who disputed his authority, and a confederation was formed against him, which subsisted during the whole of his reign. At this time the church of Rome was distracted by a schism which divided all Europe. Benedict XIII. and Gregory XII. had each their adherents, and the council of Pisa pronounced a sentence of deposition against both, and chose a new Pope. Robert declared for Gregory, and made himself new enemies by that measure. The most inveterate of his opponents was the Elector of Mentz, who began to build a castle at Höchst in defiance of him. Robert assembled troops to reduce him to obedience, but having advanced to Oppenheim, was seized with a fever which proved fatal to him in 1410, at the age of 58. He was a prince of more prudence than enterprize, but possessed qualities which would have rendered his reign happy in less turbulent times. He was just, clement, and pious, an enlightened politician, and a lover of learning, as he manifested by founding the University of Heidelberg. By his second wife, Elizabeth, daughter of the Burgrave of Nuremberg, he left five sons and three daughters. *Mod. Univers. Hist.* — A.

ROBERT, King of France, son of Hugh

Capet, was associated by his father to the crown in 988, and succeeded him in 997, being then in his 27th year, and highly esteemed for his qualities both of body and mind. He had married Bertha, daughter of Conrad King of Burgundy, and widow of Eudes Count of Blois. As he was distantly related to his Queen, and had also stood godfather to one of her children by her former husband, his marriage was considered as invalid by Gregory V., a Pope who took all opportunities of aggrandising the authority of his see; and in a council of Italian prelates the parties were commanded to quit each other, and to submit to seven years penance on pain of excommunication. The King refusing to comply with this arbitrary mandate, the sentence was fulminated against him, and the greater part of his own bishops joined in it. The effects of this excommunication are a striking example of the superstition of the age. The lords of his court broke off all intercourse with him, and the two or three menial servants who remained to wait upon him, showed their horror of his situation by throwing to the dogs all the relics of food touched by the King or Queen, and burning the vessels they had used. It was even reported that the Queen was delivered of a monster. At length the King, who was himself superstitious, gave way; and parting with Bertha, by whom he had no issue, espoused Constance, daughter of the Count of Arles, a beautiful woman, but violent and capricious, who disquieted all the remainder of his life.

The death of the Duke of Burgundy, the King's uncle, without lawful heirs, in 1002, caused that rich inheritance to fall to the crown of France; and after a war carried on for some years with another claimant, Robert obtained possession of the country, with which he invested his second son Henry. The termination of this war gave much satisfaction to the King, who was more inclined to the arts of peace than to military exploits; and he occupied himself in cares for the regulation of his court and household, and the cultivation of letters and religion among his people. He was extremely assiduous in his attendance at the royal chapel, and at the churches where festivals were solemnized; he built and repaired many magnificent religious edifices, and merited the title of the *devout*. By the persuasion of the Queen, he associated his eldest son Hugh in the government, in his 18th year. This prince, disgusted with the haughtiness and avarice of his mother, withdrew from court





Boussier del.

Flequet sculp.

ROBERT.
XXXVI^e Roy de France
Mort a Melun le 20. Juillet 1031. après 33 ans de règne.

CPP.

and was guilty of some disorders, but by the mild treatment of his father was brought back to his duty. In 1022 Robert displayed his attachment to orthodoxy, by causing a council to assemble at Orleans for the purpose of enquiring into a heresy introduced from Italy, which had been embraced even by some distinguished ecclesiastics. It is said to have inculcated the rejection of the mysteries of religion as so many fables, and to have partaken of the tenets of the Manichees. Several of the culprits were burnt alive in the presence of the King and Queen, the latter of whom manifested the fury of her zeal by thrusting out an eye of one who had been her confessor, as he was led to execution. On the death of the Emperor Henry II. in 1024, an Italian party offered the Imperial crown and kingdom of Italy to Robert or his son, but the King had too much wisdom to involve himself in a war on such a prospect. In 1026 he had the misfortune to lose his eldest son Hugh, on which event he associated in the crown his next son Henry, notwithstanding the opposition of Constance, who preferred her son Robert. This unnatural mother then endeavoured to embroil the two brothers; and not succeeding, she persecuted them both, so that they withdrew from court, and broke out into open revolt. Robert was obliged to take up arms against them; but the interposition of an ecclesiastic effected an accommodation. Robert then employed his forces against some Burgundian nobles who had erected fortresses on their territories; and while thus occupied, was seized with an illness of which he died at Melun in 1030 or 1031, about the age of 60, after a reign of 33 years. This King was extremely beloved by his subjects on account of his mildness, justice, and piety. His fault was a too great facility of temper, which rendered him unable to resist the tyranny of his wife. When he bestowed a largess upon a domestic, he was accustomed to say "Take care that Constance does not know it!" and it has been seen how much he suffered her to disturb his family peace. As instances of clemency carried to excess, it is related, that a conspiracy against him having been discovered, and the guilty arrested, whilst the judges were drawing up their process, he caused them to receive the communion, and then himself eat with them, after which, he sent to tell the judges that he could not avenge himself of those whom his Lord had admitted to his table: also, that having once observed a thief, who had gained access to his apart-

ment on pretext of asking alms, cutting off part of a gold fringe, he bade him withdraw with what he had got, and leave the rest for his comrades. *Mod. Univ. Hist. Millot.—A.*

ROBERT I., King of Scotland, of the family of BRUCE, memorable as the restorer of the independence of his country, was grandson of that Robert Bruce who was the unsuccessful competitor with John Baliol for the crown of Scotland. He was born in 1275, and appears in his youth to have served in the army of Edward I., to whom his father, Robert Bruce Earl of Carrick and Annandale, was attached. But the death of his father, who left him heir to his estates and pretensions, with that of John Baliol, whose son was a captive with the English, inspired him with high designs both for himself and his country, which was then in a state of subjection to Edward; and having left the English court, to which it is said his purposes had been betrayed, he arrived in Scotland about the close of 1305, with the resolution of declaring himself. The Scottish writers mention Comyn or Cumming Earl of Badenoch as the person who had given information against him; but whether this were the fact, or some other cause of quarrel rose between them, it is certain that at an interview at Dumfries, in February 1306, Bruce with his dagger stabbed Comyn, who was afterwards dispatched by one of his associates. This deed of violence could be justified only by greater daring; and Bruce immediately proceeded to seize the castle of Dumfries, to confine the English judges assembled there, to assert his claim to the crown, and summon all the friends of his family to his assistance. He was soon at the head of a body of troops, with which he penetrated as far as Perth, the English every where flying before him; and in March he was solemnly crowned at Scone in presence of some bishops and nobles, and a great number of gentlemen. The King of England, highly enraged at the news of these events, ordered all the forces of the northern counties to enter Scotland, and join the family of Comyn, in order to take vengeance on the rebel, as he was termed. In consequence of this command, the General Aymer de Valence, Earl of Pembroke, marched to Perth, where he surprised and defeated Bruce's troops at Methven in June, their leader himself escaping with difficulty. The broken remnant of his army was again routed by Lord Lorn, the nephew of Comyn; and Bruce, dismissing his few followers, was constrained to take refuge in an unrequented isle of the Hebrides. His fa-

mily and friends partook of his adverse fortune. Three of his brothers, and several of his principal adherents, were taken and executed as traitors; and his Queen, his daughter, and two sisters, were made captives and committed to prison.

Neither friends nor foes were acquainted with the fate of Bruce, when he suddenly appeared at his estate of Carrick, at the head of a small but resolute band, with which he surprised an English lord who had obtained a grant of that property; but on the approach of a detachment from the English army, he retreated to the Highlands. In the meantime, Edward was preparing for an expedition into Scotland with a force which was to reduce it to entire submission, and the cardinal legate at his court issued a solemn excommunication against Robert Bruce and all his partisans. The undaunted chief, however, again coming down from his mountains in the spring of 1307, with augmented force, gave a defeat to Aymer de Valence, and besieged the Earl of Gloucester in the castle of Ayr. He was soon after delivered from the most formidable of his foes by the death of Edward I., near Carlisle, as he was just upon the point of entering Scotland with a great army. His weak son, Edward II., though he obeyed his father's dying injunction of marching into Scotland, yet pursued the war with no vigour, and soon returned to England to join his favourite Gaveston. Robert, who had reduced the western counties, left them in charge of his gallant friend Sir James Douglas, and proceeded against his enemies in the north. A long illness with which he was attacked for some time impeded his progress, and he was besieged by the Comyns in one of his castles. His brother Edward, however, obtained various successes in the field; and at length Robert himself returned to action, and gave his foes a defeat at Old Meldrum. He afterwards made himself master of Inverness and the northern districts, and at length, having taken the castle of Forfar and the town of Perth, he brought the whole of Scotland, except a few fortresses, to acknowledge his authority.

Edward II. in the autumn of 1310, thought it necessary for his reputation to march into Scotland, and Robert prudently avoiding an engagement, he advanced to Linlithgow without opposition. The difficulty of subsisting his army, however, obliged him to return to Berwick, where he spent the winter. In the spring of the following year he sent his worthless favourite Gaveston to gather laurels

in Scotland, but he returned with no greater success than his master. The intestine troubles of his kingdom induced him to grant a truce to the Scotch, and Robert employed the interval of hostilities in consolidating his power, and regulating his civil government. In the beginning of 1314, there remained in Scotland only the castles of Stirling, Dunbar, and Berwick, in the hands of the English. Edward had now, after the death of Gaveston, reconciled himself with his discontented barons; and it was resolved that he should make an attempt to recover Scotland, with such a force as might overcome all resistance. At the head of the greatest army that had ever entered that country from England, he moved from Berwick in June 1314, and marched for Stirling to relieve its castle, then besieged by Robert in person. The Scotch army, much inferior in number to the English, but composed of veteran troops, awaited the approach of the enemy on the banks of the rivulet of Bannock, in the road to Stirling. In a skirmish of cavalry preceding the engagement, Robert displayed his strength and prowess by cleaving down to the chin with his battle-axe an opposite commander, of the family of Bohun. This was an omen of the success of the great battle of Bannockburn, in which, through the able disposition and conduct of Robert, the Scotch obtained the most decisive victory over the English that their annals boast, and established the independence of their country. Edward himself narrowly escaped; and the number of noble prisoners was such as to enable Robert to recover, by exchange, his wife, daughter, and sister, with several men of rank who had been the captives of Edward I. The King of Scotland followed up his success by an invasion of England, in which he ravaged the northern counties without opposition. He now thought himself strong enough to give the weak English government molestation in another quarter, and in 1315 he sent his brother Edward over with a body of troops to the north of Ireland, to assist the natives in freeing themselves from the dominion of England. Robert himself followed with a large reinforcement in 1316, but was compelled to return by famine; and his brother, after experiencing a variety of fortune, was defeated and slain in an engagement with the English near Dundalk.

The troubles in England prevented any effectual attempt to revenge the day of Bannockburn, and the papal influence was resorted to for mediating a peace between the two nations; but as the legates employed would not give

Robert the regal title, he rejected their proposals with scorn, and would not even consent to a truce. He was then engaged in preparations for the siege of the important town of Berwick, which, in 1318, he took, and afterwards made a destructive inroad as far as Yorkshire. In the following year Edward brought a great force for the recovery of Berwick, which he closely invested by land and sea. The Scotch made no attempt to relieve it, but Sir James Douglas penetrated into England as far as Yorkshire, where he defeated the Archbishop of York at the head of some new levies. The siege of Berwick was at length deserted, and a truce for two years was concluded between the two countries. On its expiration, Edward, who had subdued his domestic enemies, resolved upon a new expedition into Scotland; and in 1322 advanced without opposition as far as Edinburgh, Robert having contented himself with carrying away all the provisions from the districts through which the enemy was to pass. Want of supplies obliged the English to return, whilst Robert with a chosen body of troops hung upon their rear, and cut off the stragglers. He even surprized part of the army, took the King's baggage, and pursuing him as far as York, carried devastation into that county. Both parties were now desirous of repose, and a truce for 13 years was concluded in 1323, which left Robert in full possession of Scotland, though it did not acknowledge him for the lawful King. About this time a conspiracy against Robert, headed by a powerful baron, Lord Soules, was discovered, and all who were concerned in it suffered as traitors: its grounds and objects are little known.

The deposition and death of Edward II., in 1327, gave occasion to a breach of the truce on the part of the King of Scotland, who seems not to have considered himself as bound to the new government. In reality, however, he was tempted by the disordered state of England to renew hostilities, for which he had been some time preparing. Young Edward III. was not a prince to suffer an insult without resistance and retaliation; and learning that the Scotch, under Douglas and Murray, were making dreadful ravages in Northumberland, he assembled a powerful army, and went in search of them. They, however, eluded all his attempts to bring them to action, and retired to their own country. Edward dismissed his army, and in the same year a peace was agreed upon between the two nations, by an article of which the King of England renounced all claim to supe-

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riority over the kings or kingdom of Scotland; and thus the great object of Robert's reign, the independence of his country, was finally established. At the same time, his only son David, then five years of age, was contracted to Joan, Edward's sister. Robert was now nearly worn out with the cares and fatigues of his active life; and in 1329, at his castle of Cardross, he expired in the 54th year of his age and the 24th of his reign, leaving a name eternally memorable in the annals of his country, which he rescued by his courage and wisdom from a foreign yoke, and restored to its rank among nations. *Howe. Henry. Univ. Hist. — A.*

ROBERT, King of Naples, son of Charles II., by the sister of Ladislaus King of Hungary, born in 1279, was Duke of Calabria at the time of his father's death in 1309. The succession was disputed between him and the son of his elder brother, Carobert King of Hungary, but the college of cardinals, (Naples being then considered as a fief of the holy see) decided in Robert's favour. He was crowned at Avignon, and through gratitude to the Pope, exerted himself to oppose the Ghibelline or imperial party in Italy, and allied himself with the Guelfs and Florentines. At this time the crown of Sicily was in possession of Frederic III. of Arragon, who, for his defence against the King of Naples, formed an alliance with the Emperor. Robert, though a wise and prudent king, was ambitious to extend his dominion, and almost the whole of his reign was spent in fruitless attempts to conquer the island of Sicily. He also, during his contests with the imperialists, aggrandised himself in Lombardy, and for some time he held the sovereignty of great part of Romagna, Florence, Lucca, Ferrara, Pavia, Alessandria, Bergamo, Brescia, Genoa, Asti, and several other places in Piedmont. He was the most potent prince in Italy in his age; but it is less on account of his political and military successes that he deserves commemoration, than because he was the greatest royal proficient in science and letters, and the most munificent patron of them, in the century in which he lived. Many of the early writers give their testimony to his merits in this respect; and Petrarch, in particular, in several parts of his writings is profuse in his praise. He represents him as surrounded with books even in the midst of the most important affairs of state; and has recorded an interview with him in which Robert solemnly affirmed that he valued letters more than his crown, and that if he were obliged to

renounce one of the two, he would more willingly part with his kingdom than his books. He was particularly conversant in philosophy and theology, was well versed in medicine, and an excellent orator: poetry he rather held in contempt, till his acquaintance with Petrarch, late in life, gave him more favourable ideas of it, and he lamented that he had so long neglected that species of literature. He requested Petrarch to dedicate to him his elaborate poem of Africa; and when that famous genius was about to receive the poetical laurel at the capitol of Rome, it was to King Robert that he applied in order to undergo before him the requisite preliminary examinations in learning. (See his article.) Robert, however, is said when a child to have been so slow of comprehension, that it was with the greatest difficulty he could be taught the elements of grammar; and it was not till his preceptor had interested him in Esop's Fables, that he exhibited any fondness for learning. Among his services to letters were the invitations he gave to the most eminent professors to occupy chairs in the University of Naples, and the pains he bestowed in collecting a royal library. Most of the learned men of his time were occasional visitors at his court, and were received by him with singular honour. Of his own compositions the only certain relic is a long Latin letter which he wrote to the Florentines in 1333, to console them for their losses in a dreadful inundation, which, from its religious cast, and the numerous citations of the Scriptures and fathers, might have proceeded rather from a preacher than a prince. The private character of this King was highly amiable, and the only fault with which he is taxed was a disposition to avarice, that grew upon him with his years. He had the misfortune of losing his only son, Charles, at the age of 31, on which occasion he exclaimed that the crown was fallen from his head. As this Prince left no male heirs, Robert negotiated a marriage between his eldest grand-daughter Joan, and Andrew, second son of the King of Hungary, both of them children; and he settled the crown upon Joan, afterwards the too famous Queen of Naples. He died in January 1343, in the 64th year of his age, and 34th of his reign. *Mod. Univers. Hist. Tiraboschi. — A.*

ROBERT, CLAUDE, a French ecclesiastic and chronologist of some celebrity, was born at Cheslay, a village between Bar-sur-Seine and Tonnerre on the borders of Burgundy, in the year 1564. From some seminary in the province just mentioned he went to pursue his

academical studies at Paris, where he obtained an exhibition in the college of Cambray. Having gone through his courses of philosophy and divinity with distinguished reputation, he acquired the esteem and confidence of M. Fremiot, president of the parliament of Dijon, who appointed him tutor to his son Andrew. As soon as he had been admitted to the degree of licentiate in canon law, he accompanied his pupil into Burgundy, where, in 1590, he was presented to a canonry of the Chapel-au-Riche at Dijon. Afterwards he travelled with his pupil through France, Flanders, Germany, and Italy. At Rome he was introduced to persons of the greatest distinction, and received several marks of esteem from the Cardinals Bellarmine, Baronius, and D'Ossat. It was in this city that he first conceived the plan of his "*Gallia Christiana*," concerning which he asked the opinion of Cardinal Baronius, who encouraged him to carry it into execution, by declaring that he knew of no person who was so well qualified for such an undertaking. Andrew Fremiot being afterwards promoted to the Archbishopric of Bourges, he prevailed with M. Robert to make one of his family, that he might still profit by his advice and learned conversation; and he employed him as his assistant in his pastoral visitations. At the Archbishop's request, M. Robert superintended the education of his nephew, James de Nuchésés, who was afterwards nominated Bishop of Chalons-sur-Saone; upon which event this prelate conferred a canonry of his cathedral upon his preceptor, and made him his archdeacon and grand-vicar. The Bishop was desirous of expressing his regard for our author, by collating him to other benefices; but M. Robert constantly refused any additional preferment. He discharged the duties of his appointments with the strictest fidelity, and died in the episcopal palace at Chalons in 1637, when about 73 years of age. The most considerable of his productions is entitled, "*Gallia Christiana, in qua Regni Franciæ, Ditionumque vicinarum Diæceses, et in iis Præsules describuntur*," published at Paris in 1626, in folio, with an appendix, prefaces, and chronological tables of the Popes and Antipopes, the Eastern and Western Emperors, the Kings of France and England, the councils of France, the indictions, &c. He left behind him materials for a second edition of this work, which were made use of by M. St. Marthe, whose new collections increased the work to three vols. folio. It was afterwards extended by the Benedictines to twelve vols. folio. For

further particulars relating to this performance, and the author's inedited writings, &c. we refer to *Moreri. Nouv. Dict. Hist.* — M.

ROBERT DE VAUGONDY, N., an excellent French geographer in the 18th century, was born at Paris in the year 1688. He was a diligent student in history as well as geography, and greatly improved the latter science by his knowledge of the former, as is sufficiently demonstrated by his various productions. He was made geographer in ordinary to the King, and died at Paris in 1766, at the age of 78. He had a son, who was for some time the assiduous companion of his labours, and who deservedly proved the heir both of his appointment and of his reputation. Our author's works consist of "An Introduction to Sanson's Geography," 1743, 8vo.; "An Abridgment of different Systems of the World," 1745, 16mo.; "Sacred Geography," 1746, in two vols. 12mo.; "The Use of the Globes," 1752, 12mo.; "A portable Atlas," in 4to.; and that grand performance, entitled, "Atlas Universel," published in 1756, consisting of an hundred and eight maps, upon a very large scale, engraved with the greatest neatness, as well as accuracy. From the title it appears, that his son was jointly concerned with our author in producing this work, to which is prefixed an historical preface, in six chapters, treating of the origin, progress, and present state of geography. *Nouv. Dict. Hist.* — M.

ROBERTI, JOHN, a noted professor of divinity among the Jesuits in the 17th century, was a native of St. Huberts in the Ardennes, where he was born in the year 1569. He commenced his academical studies at Liege, and continued them at Cologne, where, in the 23d year of his age, he entered into the society of Jesus. His proficiency in the various branches of learning is highly commended, particularly in the belles-lettres, divinity, and ecclesiastical history. Being appointed by his superiors professor of divinity, he was created doctor in that faculty at Mentz, and discharged the duties of his post with great reputation during a long succession of years, in that city, at Doway, at Treves, and at Wurtzbourg. He died at Namur in 1651, in the 82d year of his age. He was the author of a work which reflects honour on the attention paid by him to the study of scriptural learning and criticism, entitled, "Mysticæ Ezekielis Quadrigæ, hoc est, Evangelia Historiarum et Temporum Serie vincta, Gr. et. Lat.," 1615, folio; "Nathanael Bartholemæus," 1619, 4to., in which his learning is employed on an

attempt to prove, that Nathanael and Bartholomew were only different names of the same apostle; "Historia S. Huberti, ultimi Tungrorum et primi Leodiensium Episcopi, cum notis, Paralipomenis, et Quæstionibus Hubertinis," 1621, 4to., which is a very curious work, and comprizes discussions of various interesting topics in ecclesiastical antiquities; "Vita S. Lamberti Tungrensium Episc. et Martyris," 1633, 8vo.; "Tractatus de magnetica Vulnerum Curatione," 1616, 12mo., which explodes the pretensions of Goclenius to cure all diseases by means of the loadstone; several controversial pieces against the Protestants; and other pieces, of which a list may be seen in *Sotvelli Bibl. Script. Soc. Jes. Valerii Andrea Bibl. Belg. Moreri.* — M.

ROBERTSON, WILLIAM, a learned and pious clergyman of the church of Ireland, in the 18th century, memorable for having resigned his preferments in consequence of a change in his sentiments on the subject of Trinitarian worship, was born at Dublin, October 16th, 1705. His father was a Scotchman, who carried on the linen manufacture in that city, and his mother an Englishwoman, of a very reputable family in the bishopric of Durham. Their son William was, from his childhood, of a very tender and delicate constitution, and was particularly affected by a great weakness in his eyes till he was twelve years of age, when he was sent to school. He was instructed in grammar-learning under the celebrated Dr. Francis Hutcheson, who then taught in Dublin, but was afterwards professor of philosophy in the University of Glasgow. In the year 1722, he removed to that University, where he continued till the year 1725, when he was admitted to the degree of M. A. His tutor was Mr. John Lowdon, professor of philosophy; and he attended the lectures of Mr. Ross, professor of humanity; of Mr. Dunlop, professor of Greek; of Mr. Morthland, professor of the Oriental languages; of Mr. Simpson, professor of the mathematics; and of Dr. John Simpson, professor of divinity. During the year 1725 a dispute revived, which had been frequently agitated before, between Mr. Sterling, the principal of the University, and the students, about the right of choosing the rector, whose office and authority bear some resemblance to those of the vice-chancellor of Oxford or Cambridge. In this dispute Mr. Robertson took part with his fellow-students, and was deputed by them, together with William Campbell, Esq., son of Campbell of Marmore, whose family has since

succeeded to the estates and titles of Argyle, to wait upon the principal with a petition signed by more than sixty matriculated students, praying that he would, on the first of March, according to the statutes, summon a meeting of the University, for the election of a rector; which petition he rejected with contempt. Upon this, Mr. Campbell, in his own name, and in the name of all the petitioners, protested against the principal's refusal, taking out the regular instruments before a notary public; and immediately afterwards all the petitioners went to the house of Hugh Montgomery, Esq., the unlawful rector, where Mr. Robertson read aloud their protest against him and his authority. By the part which he thus took, Mr. Robertson excited against himself the indignation of the principal and Mr. Montgomery, and was the only one of the petitioners against whom they instituted proceedings. Being cited before the faculty, consisting of the principal and professors of the University, where the principal was sure of a majority of voices, after a trial which lasted several days, sentence of expulsion was pronounced against him. From a copy of that sentence, it appears that Mr. Robertson was so fully satisfied with the justice of his cause, and the propriety of his proceedings, that he most openly and strenuously avowed and adhered to what he had done.

It was now proper that Mr. Robertson's father should have the true state of his son's situation laid before him. This was done by his tutor Mr. Lowdon, and professor Dunlop, who, in their letters, acquainted that gentleman with the precise circumstances which had taken place, and assured him that his son had been expelled, not for any crime or immorality, but for appearing very zealous in a dispute concerning a matter of right between the principal and the students. These letters Mr. Robertson sent inclosed in one from himself, relating his proceedings and his sufferings in the cause of what he considered to be equity and justice. It was with no little pleasure that he found himself empowered by his father's answer to take every step which he might think proper for the purpose of asserting and maintaining his own and his fellow-student's claims. Zealously intent on this object he went to London, and presented a memorial to the Duke of Argyle, stating the claims of the students at Glasgow, their proceedings in vindication of them, and his own particular sufferings in the cause. By the Duke he was received very graciously, and referred to his brother the Earl of Ilay, who

was much more conversant with such matters than himself. Having waited upon Lord Ilay, that nobleman, after duly considering the statements in the memorial, was so fully convinced of the unstatuteable and tyrannical measures pursued by the faculty and principal, that he applied to the King and obtained a commission to visit the University of Glasgow, with full power to examine into and rectify all existing abuses. With this commission the Earl of Ilay and the other visitors repaired to Glasgow in the summer of the year 1726, and after a full examination into the several injuries and abuses of which complaint was made, restored to the students the right of electing their rector; called the principal to a severe account for the public money which he had embezzled, amounting to sums sufficient for the erection of many stately edifices, both useful and ornamental to the University; recovered the right of the University to send two gentlemen, upon handsome exhibitions to Baliol-college in Oxford; annulled the expulsion of Mr. Robertson, and ordered that measure particularly to be recorded in the proceedings of the commission; declared the election of the rector who had been named by the principal to be void; and assembled the students, who immediately chose the master of Ross, son of Lord Ross, to be their rector, &c. These proceedings had such an effect upon Mr. Sterling, that he died soon afterwards; but the University revived, and has continued ever since in a flourishing condition. While the visitors were exercising their powers, Mr. Robertson remained at London, where he received an account of what passed from Dr. William Wishart, who was then one of the ministers of Glasgow, and afterwards principal of the University of Edinburgh. In one of his letters the doctor observed, that "the commissioners had made several other regulations for the good order of the University, and preventing *tyranny* for the future."

Lord Ilay had introduced Mr. Robertson to Dr. Hoadly, then Bishop of Winchester, who made him known to Dr. Wake, Archbishop of Canterbury; and he was entertained with much civility by both those great prelates. He had devoted himself to the clerical profession; but as he was yet too young to be admitted into orders, he employed himself while in London in visiting the public libraries, attending lectures, and improving himself as opportunities offered. In the meantime he had the honour of being introduced to Lord Chancellor King, by a very kind letter from Dr. Hort, Bishop of Kilmore, and frequently visited at His Lordship's

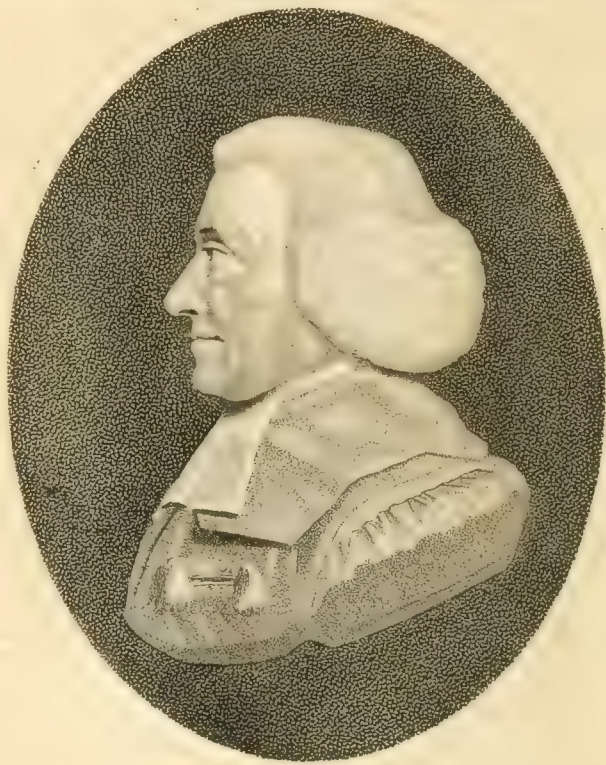
house. In the year 1727, Bishop Hoadly introduced Mr. Robertson to his brother Dr. John Hoadly, just nominated to the united bishoprics of Ferns and Leighlin in Ireland, whom his love of the *natale solum* made him desirous of accompanying into that kingdom. Having informed the Archbishop of Canterbury of his inclination, His Grace gave him a letter of recommendation to Dr. Goodwin, Archbishop of Cashel, who received him in a most friendly manner, but died soon afterwards. As Mr. Robertson was now of sufficient age for being admitted into deacon's orders, Dr. Hoadly had no sooner been consecrated Bishop of Ferns, than he ordained him on the 14th of Jan. 1727; and in the following month His Lordship nominated him to the cure of Tullow in the county of Carlow. Here he continued till he was of age for priest's orders, to which he was admitted on the 10th of Nov. 1729, and on the next day he was presented by Lord Cartaret, then Lord-lieutenant of Ireland, to the rectory of Ravilly in the county of Carlow, and to the rectory of Kilravel in the county of Wicklow. Soon afterwards the Bishop of Ferns collated him to the vicarages of those parishes. He was now a family-man, having married, in 1728, Elizabeth daughter of Major William Baxter, who wrote that remarkable letter to Dr. Burnet, which is inserted in the Bishop's life at the end of his "History of his own Times," folio, Vol. II. p. 695. By this lady, who, he tells us, "was extremely beautiful in her person, but much more so in her mind," he had one-and-twenty children. Some pleasing verses which he inscribed to her, on her needle-work, may be seen in "The Gent. Magaz." for 1736, p. 416. Mr. Robertson obtained no further preferments till the year 1738, when Dr. Synge, Bishop of Ferns, collated him to the vicarages of Rathmore and Straboe, and the perpetual cure of Rahil, all in the county of Wicklow. These livings, taken together, produced an income of about two hundred pounds a-year; but as almost the whole lands of these parishes were employed in pasture, the tythes would have amounted to more than twice that sum if the herbage had been paid for black cattle, which was certainly due by law. Encouraged by the cases of several of his brethren, who had obtained decrees in their favour, Mr. Robertson commenced some suits in the exchequer for this herbage, and succeeded in every one of them. But when he had, by these means, doubled the value of his livings, the Irish House of Commons passed several severe resolutions against those clergy who had sued or should sue for

this demand; which encouraged such an opposition to it among the graziers, that the clergy were obliged to relinquish it. This proceeding of the Commons provoked Swift to write his famous poem, entitled, "The Legion-Club." Soon afterwards Mr. Robertson published a pamphlet, entitled, "A Scheme for utterly abolishing the present heavy and vexatious Tax of Tythe;" the purport of which was, to pay the clergy and impropiators a tax upon the land in lieu of all tythes. This piece excited so much attention that several editions of it were called for; but the tythes have been suffered to remain in their burthensome and obnoxious state to the present day. In the year 1739, Mr. Robertson received from Lord Cathcart a deputation to be his chaplain, though he was known to His Lordship only by character. In 1743, he obtained leave from his diocesan to nominate a curate at Ravilly, and to reside for some time in Dublin for the education of his children. Immediately on his settlement in this city he was invited to the cure of St. Luke's parish, which he retained five years; but in 1748, finding that the air of the town did not agree with him, he returned to Ravilly. While he held the cure of St. Luke's, he formed a scheme, jointly with Mr. Kane Percival, then curate of St. Michan's, to raise a fund for the support of the widows and children of clergymen within the diocese of Dublin, which has since produced very happy effects. In 1758, he met with a severe trial in the death of his wife, to whom he was most tenderly attached; but he sustained it with exemplary resignation and submission to the will of God. Soon after this afflictive event, he met with a new patron in Dr. Richard Robinson, who was translated from the see of Killala to that of Ferns. During his first visitation in 1759, he took Mr. Robertson aside, and assured him that he might expect every thing in his power, in consequence of having been recommended to his care and protection by the primate, Dr. Stone, who had been Bishop of Ferns, and had kept up a correspondence with Mr. Robertson. Accordingly, the first benefice which became vacant in His Lordship's presentation was offered to him, and accepted with grateful acknowledgments. Before he could be collated to it, however, he, for the first time, had the "Free and candid Disquisitions relating to the Church of England, &c." put into his hands; and by the perusal he was led to entertain such doubts respecting some points to which he would be required to declare his assent, as made him defer his attendance on the Bishop. At length he received a letter from His Lordship, calling upon

him to come immediately for institution. Upon this he wrote an affecting letter to the good prelate, in which he returned the most grateful thanks for his kindness, but informed him, that he could no longer conscientiously comply with the terms required by law to qualify him for such preferment. His own words will best convey an idea of the struggle which had taken place in his mind before he had come to a final resolution on the subject, and of the consideration which determined it. "In debating this matter with myself," says he, "besides the arguments directly to the purpose, several strong collateral considerations came in upon the positive side of the question. The straightness of my circumstances pressed me close: a numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence. And the infirmities and wants of age, now coming fast upon me, were urged feelingly. But one single consideration prevailed over all these—that the Creator and Governor of the universe, whom it is my first duty to worship and adore, being the God of truth, it must be disagreeable to him to profess, subscribe, or declare, in any matter relating to his worship and service, what is not believed strictly and simply to be true."

Though Mr. Robertson's view of things prevented him from accepting of any other preferment in the church, he did not as yet consider himself called upon to relinquish what he already possessed. He therefore continued to perform his duty at Ravilly; but from this time he omitted the Athanasian creed, and such other parts of the public service as appeared to him to countenance unscriptural tenets. Finding, however, that his conduct gave some people offence, he thought that the most honest course which he could pursue was to resign at once all his benefices. This he did in the year 1764; and in 1766, by way of apology to his friends for what he had done, he published his learned and ingenious little work, entitled, "An Attempt to explain the Words Reason, Substance, Person, Creeds, Orthodoxy, Catholic Church, Subscription, and Index Expurgatorius," 12mo. To this piece he subjoined the letter to Bishop Robinson from which an extract is given above. Soon afterwards he left Ireland and went to London, where the sacrifices which he had made for conscience sake secured him a cordial reception from many virtuous and liberal characters, who generously contributed to his support. In the year 1767, he presented a copy of his "Attempt, &c." to his old *alma*

mater the University of Glasgow, and received in return a most obliging letter, accompanied with the diploma of doctor of divinity. In 1768, the mastership of the free grammar-school at Wolverhampton in Staffordshire becoming vacant, the company of Merchant Taylors nominated Dr. Robertson to that office: an appointment which, though honourable to the patrons, was not lucrative to himself, the salary being no more than seventy pounds a year, and even that sum diminished for some years by a pension of forty pounds to a superannuated predecessor, and other expences. However, with this humble establishment he was contented, and through the kindness of friends, was prevented from wanting any necessaries. At one time he received, from an unknown hand, a most acceptable and liberal present of five hundred pounds; and from various benevolent persons stated assistance was sent to him, according to their ability. In the year 1772, he was chosen one of the committee of the Society of Clergymen, &c. employed to draw up and present to the House of Commons the famous petition praying for relief from the obligation of subscription to the thirty-nine articles, &c. After this, he frequently met with severe trials in his health and in his family, being enfeebled by attacks of the gout, and losing one of his children after the other, till he had survived them all; but he sustained these afflictions with wonderful serenity and submission to the will of God. He exercised his laborious office at Wolverhampton for several years, maintaining the greatest harmony with his neighbours of all descriptions, placing a cheerful trust in divine Providence, "and enjoying, with a deep sense of his infirmities, some satisfaction from the reflection, that in his humble station he had done something for promoting and securing those great blessings of human life, liberty and property, for his fellow-creatures." He died of the gout in his stomach, on May 20th, 1783, in the 79th year of his age. Besides great learning and good judgment, Dr. Robertson possessed a fine imagination, and a temper regulated by the mild and amiable spirit of Christ: and in his address and manners he was at all times easy and cheerful. His sentiments when he quitted the church were probably those of the Arian school; but, in the latter years of his life, by perusing the writings of Dr. Priestley and Mr. Lindsey, he became a firm believer in the proper humanity of Christ. Besides the pieces mentioned in the preceding article, there is good reason for thinking that he was



Fuller

WILLIAM ROBERTSON DUFF

the author of a poem published in 1768, entitled, "Electheria," inscribed to Mrs. Macaulay. *Disney's Communications to the Gentleman's Magazine for Sept. 1783.* — M.

ROBERTSON, WILLIAM, D.D., a celebrated historian, was born in 1721 at Borthwick in Mid Lothian, of which parish his father was then minister. He received the early part of his education at the school of Dalkeith, under Mr. Leslie, a master of great reputation. In 1733, he accompanied his father on his removal to Edinburgh, as minister to the Old Grey-Friars' church in that city, and soon after entered there upon his academical studies. Of his progress in this situation little is known, but it appears from his common-place book that, whilst still a mere youth, he was pursuing his literary course with singular assiduity. His enquiries were not much directed to physical or mathematical subjects; but he attended closely to topics of moral philosophy, and to the principles of taste and criticism. He also joined a society of his fellow-students who exercised themselves in elocution and extemporaneous discussion and debate; a practice to which the Universities of Scotland have owed much of their credit and utility. After the completion of his course, which was in the theological class, he obtained a license to preach in 1741, and in 1743 was presented by the Earl of Hopeton to the living of Glads-muir in East Lothian. His father and mother both dying about this time, leaving a family of six daughters and a younger son, with a very slender provision, Mr. Robertson, though his income did not exceed one hundred pounds, did not hesitate to give proof of his fraternal affection and the generosity of his disposition, by bringing the whole family to his parsonage, where he educated his sisters under his own roof till they were respectably settled in life. He also displayed his zealous attachment to the cause of liberty, by his efforts in the year of the rebellion in favour of the reigning family, which he carried so far as to quit for a time his parochial charge, and join the volunteers of Edinburgh.

In 1751, he found himself warranted in prudence to form a matrimonial union, which had long been the object of his warmest wishes, with his cousin, the daughter of Mr. Nisbet, one of the ministers of Edinburgh. He had, in the meantime, rendered himself distinguished by his eloquence and good taste as a preacher, and a sermon which he delivered in 1755, before the Society for propagating Christian Knowledge, and which was the only composi-

tion of that kind that he ever printed, raised him to fame as a pulpit orator. It passed through five editions, and was translated into German. Some years before, he had begun to take a part in the debates of the General Assembly of the Church of Scotland; and as he possessed great talents for business, as well as the powers of a public speaker, he acquired an ascendancy in that body which, during a long period, gave him the lead in the ecclesiastical politics of that country. He steadily maintained the principles, of the subordination of courts in the Presbyterian government, with the supremacy of the General Assembly, and of the regal right of patronage in the presentation to livings. Although the latter of these was highly unpopular in its exercise, and perhaps is an infringement of the spirit of pure Presbyterian discipline, yet as it was established by law, and as in many instances opposition to it had produced great disorders, he thought the peace and reputation of his church best consulted in asserting it. When he first spoke, in 1751, to a point of church discipline, he was left in a minority; but by his persuasive manner, his powers of argument, and his skill in management, he gained a victory, and ever after rarely failed to bring the Assembly to concur in his opinions.

In 1754, a *Select Society* was established in Edinburgh, among the first members of which are found names that have since become highly distinguished in literature and public life. In the number of these was that of Robertson, who was an assiduous attendant on its meetings, and obtained from it an increase of reputation. One of the members was the Rev. John Home, whose publication, in 1757, of the tragedy of Douglas, brought on him a violent attack from the rigorists of the Scotch church. In the debates on this subject, his friend Robertson gave him all the aid of his reasoning and eloquence; and his good offices carried the greater weight, as the decorum and circumspection of his own clerical conduct raised him above all suspicion of wishing to encourage a laxity of which he might avail himself, for he had never entered the doors of a play-house. In the meantime he was deeply engaged in the studies necessary for completing the plan of a historical work which he had formed soon after his first settlement as a minister; and after having taken a journey to London, for the purpose of making arrangements for the publication, his "History of Scotland during the Reigns of Queen Mary and King James VI." appeared early in 1759,

in 2 vols. 4to. From the title-page we learn that he had at this time obtained the degree of D.D. There are few examples of a work of this class received with such immediate and general applause. Several of the first literary characters in the kingdom expressed to the author their high sense of its merits, and congratulated him as having attained the first rank among historians. Among these, it is pleasing to find the celebrated Hume, so far from betraying envy at the appearance of a competitor for the historic palm, taking the warmest interest in the success of the work, and bestowing the most liberal praise on the writer. Robertson and Hume were, indeed, rare instances of faithful and intimate friendship maintained through life, notwithstanding religious and political differences, and the still severer trial of rivalry in reputation. The History of Scotland appears to have been the most popular of the author's works, and he saw the 14th edition of it before his death. It had, in every view, a favourable influence on his fortune, since the fame he acquired by it was probably the cause of his rapid promotions. He had removed to Edinburgh in consequence of a presentation to one of the churches of that city, whilst it was in the press: in the same year, 1759, he was nominated chaplain of Stirling Castle; in 1761, one of the King's chaplains in ordinary for Scotland; and in 1762, he was elected principal of the University of Edinburgh. Two years afterwards, the post of historiographer royal for Scotland, with a salary of 200l. per annum, was revived in his favour; and thus he became the best beneficed clergyman of his church. His emoluments, however, in the aggregate, were far inferior to those of many private clergymen of the sister-kingdom, obtained by mere family or political interest. But his influence was not to be measured by his income. He was the acknowledged head of the party which held the chief sway in a national church; and the period from his becoming principal of the University of Edinburgh, to his retreat from public life, was usually denominated *Dr. Robertson's administration*. It was peculiarly to his honour that this influence was not, as it had formerly been, derived from a connection with those who managed the political affairs of Scotland; it was personal and independent, and was preserved through all the intermediate changes in the civil power. As head of a flourishing seat of education, he was minutely attentive to all his duties, and co-operated with the greatest libe-

rality in all the improvements, public and private, that have contributed to raise Edinburgh to its present celebrity.

In the midst of the numerous avocations which his several offices created, Dr. Robertson was so far from neglecting the literary department in which he had acquired so much distinction, that the publication of his first history was immediately followed by considerations upon the choice of a subject for a second. After due deliberation, the period of the Emperor Charles V. seemed to him to afford most scope for a work of general interest. It appears, indeed, that there was a design, and that proceeding from the highest source, of engaging him in writing a new history of England; and that after he had answered to himself the objection of taking a ground pre-occupied by his friend Hume, he was not averse to the task. From some unknown cause, however, it proved abortive; and he proceeded with all his industry to execute the design, which his judgment had suggested. In 1769 his "*History of the Reign of the Emperor Charles V., with a View of the Progress of Society in Europe, from the Subversion of the Roman Empire to the beginning of the Sixteenth Century,*" was published in three quarto volumes. Though high expectations were formed of this work, they were at least equalled by the applause with which it was received. It was generally regarded as raising him a degree higher in the scale of historic merit, both on account of the greater maturity of style which he had attained, and of the more profound and varied research which the weight and copiousness of the theme led him to display. The introductory volume, corresponding to the second clause of the title, was particularly admired, as presenting a masterly survey of the gradations by which the social institutions of antiquity have passed, through the barbarism of the dark ages, into all that characterises the state of modern Europe. Though all this author's works were read with distinguished approbation abroad as well as at home, this was best calculated to excite interest on the continent: accordingly we are informed, that it was the particular favourite of the enlightened Catharine of Russia, who conveyed her acknowledgments to the writer in the present of a rich snuff-box set with diamonds.

Such encouragement was not likely to slacken the vigour of Dr. Robertson's mind; and in 1777 he gave proof of the diligence with which he had employed his intervening leisure, by the publication of his "*History of America,*" in

2 vols. 4to. His first object in undertaking this work was only to complete the account of American affairs commenced in the *History of Charles V.*; but finding a splendid subject opened to his view, well suited to his talents for description, he extended his plan, and even purposed to dedicate a whole volume to the origin and progress of the British settlements in America; but the supervening disturbances in that quarter deterred him from entering upon this part of his task. His American history, from the new views of man and nature it presents, and the magnificence and variety of its scenery, is perhaps the most entertaining of his productions; and he studied to give it historical value by a diligent research into the most authentic sources of information with respect to the transactions of the first European discoverers. Either gratitude for the communications obtained from the liberality of the Spanish court, or natural candour carried to an extreme, led him to extenuate the cruelties committed by that nation in their conquests in the New World, to a degree that brought upon him some censure. Later writers have also found that he has neglected consulting some authorities which would have rendered his narrative more accurate. This work, however, on the whole, is worthy of the reputation of its writer. It proved so acceptable to the Spanish nation, that he was unanimously elected a member of the Royal Academy of Madrid; and a translation of the history into Spanish was commenced, but was stopped in its progress by the order of a narrow and jealous government.

Dr. Robertson was now advancing in years, with an easy fortune, and a constitution somewhat impaired by his literary labours. But though he thought proper to withdraw from the contentious scenes of ecclesiastical politics, he was by no means disposed to relinquish the historical field. It appears from a letter of his to a friend, that he seriously thought of composing a history of England from the Revolution to the accession of the house of Hanover; but the difficulty of steering clear of party animosity probably induced a man, in whose character prudence and caution were prominent features, to decline the arduous attempt. He finally fixed upon India as the object of his latest enquiries, and in 1791 published "*An Historical Disquisition concerning the Knowledge which the Ancients had of India, and the Progress of Trade with that Country prior to the Discovery of the Cape of Good Hope,*" one vol. 4to. This performance exhibits his cha-

racteristic excellencies of composition undiminished; though the more critical nature of the subject, and the superior lights in Indian history and antiquities since obtained by writers with greater local advantages, have rendered it less popular than his other publications. On a general consideration of Dr. Robertson's qualities as a historian, it may be said that his style is pure, sweet, dignified without stiffness, singularly perspicuous, and often eloquent; that the arrangement of his materials is skilful and luminous, his mode of narration distinct, and his descriptions highly graphical; and that he displays a sagacity in the developement of causes and effects, and in his judgment of public characters and transactions, which is very remarkable in one who was brought up in obscurity and retirement. If there is less glow and ardour in his expression of moral and political feelings than some eminent writers in a free country have manifested, there is, on the other hand, all the candour and impartiality which belongs to a cool temper, when enlightened by knowledge and directed by principle.

His health began visibly to decline towards the close of 1791, and he removed from Edinburgh to Grange-house, a country situation in its neighbourhood. There, in the bosom of a most affectionate family, with whom he had enjoyed all the domestic happiness his own kind dispositions merited, he died in June 1793, at the age of 72. To his private and social virtues the most liberal testimony has been given even by those who were his opponents in church politics. Of his intellectual character and talents an estimate has already been attempted; it may be added, that good sense was the quality by which he was most peculiarly marked. He was a member of the Royal Society of Edinburgh from its first foundation; and besides the honour he received from the Royal Academy of Madrid, he had that of being aggregated to the Academy of Sciences at Padua, and the Imperial Academy of Sciences at Petersburg. *Dr. Dugald Stewart's Account of the Life and Writings of Principal Robertson.*—A.

ROBÉVAL, GILES PERSONNE DE, an eminent French mathematician and philosopher in the 17th century, was born at Roberval, a seigniorship belonging to his family in the diocese of Beauvais, in the year 1602. While receiving a liberal education, he discovered a predominant bias towards the study of philosophy and the mathematical sciences, with which he became intimately conversant. When he was 30 years of age, he obtained the professorship of mathematics in the college of Master Gervais at Paris,

and afterwards he contested with other candidates the succession to the vacant chair of Ramus, which he gained by the decided superiority of his powers in disputation. He cultivated a friendly intercourse with many of the learned men at Paris, and particularly with Gassendi and John Morin, whose favourite studies corresponded with his own. When Morin was near his death, he requested that the Sieur de Roberval should be his successor in the mathematical chair at the college-royal. Accordingly, our author was nominated to that appointment, without being obliged to resign his professorship of philosophy, and he continued to fill it with great reputation as long as he lived. He was chosen a member of the Royal Academy of Sciences in 1666. To this body he communicated some curious experiments on the torricellian vacuum, which he made in the years 1647 and 1648. He invented two new kinds of balances, one of which was adapted to the weighing of air, and may be seen described in "Journal des Savans" for Feb. 1670, and in the "Memoirs" of the Academy of Sciences for 1666. A dispute in which he was involved with Des Cartes, by contesting with him the honour of his analytical inventions, and depreciating his skill in geometry, is said not to have terminated to the credit of our professor. He died in 1675, about the age of 73. He was the author of "A Treatise on Mechanics," inserted in Mersenne's "Universal Harmony;" "On the Mundane System," a treatise in Latin, attributed by him to Aristarchus of Samos, but generally believed to be his own production; and the following pieces in the "Memoirs" of the Academy of Sciences for 1666: "Experiments concerning the Pressure of the Air;" "Observations on the Composition of Motion, and on the Tangents of curve Lines;" "The Recognition of Equations;" "The Geometrical Resolution of Plane and Cubic Equations;" "A Treatise on Indivisibles;" "On the Trochoid, or Cycloid;" and "A Letter to Father Mersenne." At the end of his "Treatise on Indivisibles" he has explained a new method for the transformation of figures, to which Torricelli gave the name of *Robervallian Lines*. *Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.* — M.

ROBESPIERRE, MAXIMILIAN-ISIDORE, a conspicuous character in the French Revolution, distinguished by the sanguinary ferocity with which he exercised a temporary supremacy, was born in 1759 at Arras. His father was a lawyer of good reputation, but so negligent of his affairs that he left his three children in

a state of absolute indigence. The bishop of the city humanely took care of the education of the two sons, and Maximilian obtained through his means an exhibition at the college of Louis le Grand at Paris. He there distinguished himself by his exercises; and his destination being to the profession of the law, he was afterwards entered as a pupil with an advocate of eminence. His progress in legal studies, however, was inconsiderable, and he returned to Arras rather qualified for a declaimer than a practitioner at the bar. Some popular causes, and a prize which he gained by a discourse on a subject proposed by the Academy of Metz, excited an advantageous idea of his abilities; while a gloomy thoughtful air, a disposition to censure, rigid sentiments of morality, and an appearance of ardent patriotism, inspired a confidence in his principles. Such was the opinion of him entertained by the majority of his fellow-citizens, that when the states-general of France were convoked in 1789, he was returned as a representative of the tiers-etat, and intrusted with drawing up the instructions for himself and his fellow-deputies. That he really partook of the enthusiasm of the time, need not be questioned; and his connecting himself with the most violent of the popular party was, at first, probably as much the result of his feelings and convictions, as of a systematic plan to raise himself into consequence. He took pains to improve his style in writing and speaking, and in his oratory copied Mirabeau, though with so much inferiority, that whilst the original was called the torch of Provence, the imitator obtained the appellation of the taper of Arras. By courting the people, and displaying a determined hostility to the royal prerogatives, he laid a foundation for future influence in the democratic party; but upon the whole he was rather regarded as a well-intentioned patriot, than an able politician. It is remarkable that one frequent topic of his declamation was the injustice of capital punishment in any case.

After the dissolution of the National or Constituent Assembly, followed by the election of the Legislative Assembly, the members of which were all new, Robespierre's chief theatre of action was the famous Jacobin club, at which he was a principal speaker. He also published a weekly paper entitled "Le Défenseur de la Constitution." He now adopted the republican party, and though he did not appear as an actor in the insurrection of August 10th, or the horrid prison-massacres of September,

it is supposed that he favoured them, but declined taking an open part, from that pusillanimity which belonged to his character. In the new assembly, called the National Convention, which met in September 1792, Robespierre was returned as a member for Paris; a proof that he had been gradually gaining in the popular esteem. He soon became the head of the party called the Mountain, which was opposed to that of the Brissotines, who then possessed the ministerial power. He underwent an accusation of aspiring to the dictatorship, from Louvet, one of that party, which he repelled by a long and artful speech; and in the end, the Convention passed to the order of the day. The printing of Robespierre's speech was a means of extending his popularity; and his subsequent exertions to bring the unfortunate Lewis to a trial, and procure his condemnation, greatly augmented his influence with the violent part of the nation. At this time, the war in which the Brissotines had imprudently engaged with England and Spain, joined to the ill success of the French arms in Flanders, the defection of Dumouriez, and the rebellion in La Vendée, brought the public affairs into a very critical state, and filled men's minds with alarm. Suspicions of all public men were readily listened to, and vigorous measures were loudly called for. Scenes of tumult and intrigue succeeded, which terminated in the overthrow of the Brissotines, against whom a degree of arrestation passed in the summer of 1793.

Robespierre, assisted by Danton and Marat, now gained a decided supremacy in the National Convention, and the period which has been emphatically termed the *reign of terror* commenced. It was a period of the most dreadful tyranny that has been exercised in any country in modern times, but also of the most extraordinary energy against the foreign enemies of the state; and though Robespierre deserves the execration of all posterity for the unparalleled atrocities of his domestic administration, it ought to be acknowledged, that to the unrelenting severity with which he exacted the performance of their duty from all who were entrusted with command, France in great measure owed her preservation from the dangers which surrounded her, and her wonderful successes. This administration, however, was conducted upon principles not less subversive of all freedom, law, and justice, than those of any tyranny the world has witnessed. A permanent committee of safety, of which he was the head, engrossed all the public authority,

and the terrible revolutionary tribunal devoted to death at his beck, all who were the objects of his suspicion or hatred. The Girondist deputies, to the number of 21, with their leader Brissot, were among the first victims. The Queen and the Duke of Orleans followed. The scaffold daily streamed with the blood of nobles, priests, and all who by character and condition could but be suspected of being attached to the ancient government. In the provinces, massacres were perpetrated against whole orders of men without distinction, and towns were desolated of the greater part of their inhabitants. The levelling principle was extended to all superiority of science and talent, and it seemed the tyrant's object to bring back an age of barbarism. At length his own confederates were not spared. Danton himself, with Desmoulins, Fabre d'Eglantine, and others, were accused of a conspiracy, and fell under the guillotine. In the midst of all these horrors he thought fit to exhibit at Paris a festival, in which the existence of a supreme being was solemnly recognised; and as the restorer of national religion, he appointed decades and other days for public worship.

But the reign of terror was now become too intolerable to be endured, and the principle of fear which had supported it, brought it to an end. No man was longer safe from a tyrant whose bloody disposition seemed to grow with the acts of cruelty which it generated, and who had established such a system of domestic treachery, as destroyed all the confidence of society, and subjected every individual to accusation. He lost his popularity; he met with opposers in the Convention itself; and in fine, by a sort of acclamation, a decree against him and his principal associates was passed, and he was arrested. Attempts were made by the Jacobin club to raise the populace of Paris in his favour, and he was for a time rescued and carried to the Hotel de Ville, but his enemies had gone too far to recede. A decree of outlawry was issued against him in the Convention, provided with which, a member at the head of an armed force burst into the Hotel de Ville. Robespierre, who had manifested his constitutional cowardice on this emergency, was found sitting squat against a wall with a knife in his hand. Two pistols were fired at him, one of which wounded him in the head, and the other broke his under jaw. He endured in silence the pain of his wounds and the taunts of his foes, and was carried to prison. On the next day, after being taken, with his accomplices, before the revolutionary tribunal,

he was led, July 28. 1794, to instant execution, amidst the acclamations and curses of numerous spectators.

Robespierre perished in the 36th year of his age. Although circumstances enabled him to act so considerable a part in the shifting scenes of the revolutionary period, he was by no means one of the superior figures in point of abilities or force of character. Natural reserve, cunning, habitual dissimulation, and a total want of feeling, carried him through difficulties which might have overwhelmed a greater man; but as he never made a friend, and was unsupported by native courage, he sunk under the first bold opposition. He was long reckoned incorruptible by pecuniary offers, and never accumulated money, though he permitted speculation in his creatures. He was little addicted to sensuality; and was insensible to the pleasures of love. Yet, with a disgusting person, he had the weakness of wishing to be admired; and in the height of sansculotism he was foppishly attentive to his dress. It is said that he sometimes condemned a person for the sake of ingratiating himself with a female suppliant by a pardon. Upon the whole, he has left a name more the object of horror and detestation than that of any other among the personages of the same drama, and the memory of his reign of terror has made his countrymen since submissive to any more moderate despotism. *Ann. Regist. Adolphe's Biogr. Mem. Nouv. Dict. Hist.* — A.

ROBINS, BENJAMIN, an eminent English mathematician and philosopher in the 18th century, was born at the city of Bath, in the year 1707. His parents were in low circumstances, and Quakers by religious profession; consequently, they were neither able nor disposed to educate their son in that human learning, which the generality of the sect held in little estimation. His genius, however, strongly urging him to the pursuit of knowledge, with the aid of books he became his own instructor, and made an early and surprising progress in various branches of literature and science, and particularly in the mathematics. Desirous that he might be enabled to continue his pursuits, and that his merits might not be buried in obscurity, some friends expressed a wish that he could be properly recommended to teach the mathematics in London. That they might obtain for him such patronage, they sent to the metropolis a specimen of his abilities, which was laid before Dr. Pemberton, author of the "View of Sir Isaac Newton's Philosophy," who was led from it to form a

very favourable opinion of the writer, and to make a further trial of his proficiency. With this view the doctor sent him some problems, which Mr. Robins solved very much to his satisfaction, and with a degree of elegance which gave an advantageous idea of his taste as well as invention. The doctor now encouraged him to come to London, where he fully confirmed the good opinion which had been preconceived of his talents and knowledge. But though Mr. Robins already possessed more skill than is usually required in a common teacher; yet, being very young, it was thought proper that he should employ some time in perusing the best writers on the sublimer parts of the mathematics, before he undertook the task of instructing others. During this interval, besides improving himself in the modern languages, he carefully studied the writings of Apollonius, Archimedes, Fermat, Huygens, De Wit, Slusius, James Gregory, Barrow, Newton, Taylor, and Cotes. Of these authors he readily made himself master, without any assistance, as he convinced his friends by repeated proofs; and among others, by a demonstration of the last proposition of Newton's Treatise on Quadratures, when he was only twenty years of age. This performance was thought deserving of a place in the "Philosophical Transactions" for 1727; and towards the close of the same year he was admitted a member of the Royal Society. In the course of the following year, he embraced an opportunity of offering to the public a specimen of his acquaintance with natural philosophy. The Royal Academy of Sciences at Paris, among their prize questions in 1724 and 1726, had asked for a demonstration of the laws of motion in bodies impinging on one another. On this occasion the celebrated John Bernouilli appeared in the list of candidates; and, as the judges did not decree the reward in his favour, he thought proper to appeal to the learned world, by publishing his demonstration, in the year 1727. In this piece he endeavoured, in opposition to Newton, to establish Leibnitz's opinion of the force of bodies in motion, from the effects of their striking against elastic bodies; as Signor Poleni had before attempted to evince the same thing, from experiments of bodies falling on soft and yielding substances. The insufficiency of Poleni's arguments had already been demonstrated in the "Philosophical Transactions" for 1722, No. 371.; and in "The present State of the Republic of Letters," for May 1728, Mr. Robins published a confutation of Bernouilli's performance, which was allowed to be unanswerable.

Our author now began to take pupils; and, through the recommendations of his friends, supported by such authentic testimonies of his abilities as he had already exhibited, had many placed under his instructions who were distinguished by real genius, and who were afterwards eminent for their stations or characters in the world. About the same time he renounced the peculiar dress and profession of a Quaker; but he still continued his habits of intimacy and friendship with several deserving persons of that persuasion. The employment which he professed to follow was that of a teacher of the mathematics only; yet he frequently assisted particular friends with advice and instructions on other subjects, as he was well qualified to do by the rich funds of knowledge with which his mind was stored. After some time, finding the confinement occasioned by his increasing engagements in the line of a teacher unsuitable to his disposition, which was naturally active, he gradually declined that employment, and devoted his attention to other objects, which required more exercise. Among other things, he tried many laborious experiments in gunnery, from a belief that the resistance of the air had a much greater effect on swift projectiles than was generally supposed. He also directed his studies to those mechanic arts which depend upon mathematical principles, in which he might have scope for the exercise of his invention; such as the construction of mills, the building of bridges, draining of fens, rendering rivers navigable, and the making of harbours. The art of fortification, likewise, very much engaged his attention; in which he met with opportunities of perfecting himself, by an inspection of the principal strong places in Flanders, during some journeys which he made abroad with persons of distinction. Upon his return to England from one of these excursions, he found that the frequent subject of conversation in the learned world was a treatise by Dr. Berkeley, published in 1734, under the title of "The Analyst;" in which the author examined into the grounds of the doctrine of fluxions, and endeavoured to explode that method. This treatise Mr. Robins was advised to refute, by giving a full and distinct account of Newton's doctrine, in such a manner as to obviate all the objections advanced by Dr. Berkeley, without naming them. Accordingly, in 1735, he published "A Discourse concerning the Nature and Certainty of Sir Isaac Newton's Method of Fluxions, and of prime and ultimate Ratios," which is a very perspicuous, neat, and elegant

performance. There were, however, some persons, even among those who had written against "The Analyst," who excepted against Robins's manner of defending Newton's doctrine; on which account he wrote two or three additional pieces in vindication of his discourse, and to shew, that the view of the doctrines of fluxions, and of prime and ultimate ratios contained in it, is agreeable to the real meaning of their great inventor. In 1738, he also defended Newton against an objection contained in a note at the end of Baxter's "Matho, sive Cosmotheoria puerilis;" and in the following year, he published "Remarks on Euler's Treatise of Motion, Dr. Smith's System of Optics, and Dr. Jurin's Discourse of distinct and indistinct Vision."

But Mr. Robins's performances were not confined to mathematical and philosophical subjects. In 1739 he published, without his name, three pamphlets on political affairs; the first entitled, "Observations on the present Convention with Spain;" the second, "A Narrative of what had passed in the Common-hall of the Citizens of London, assembled for the Election of a Lord-Mayor;" and the third, "An Address to the Electors and other free Subjects of Great Britain, occasioned by the late Succession; in which is contained a particular Account of all our Negotiations with Spain, and their Treatment of us for above ten Years past." The first and last of these pieces, which were ably written, and on the popular side of the question, were for some time reputed to be the productions of Mr. Pulteney, who was now at the head of the opposition to Sir Robert Walpole. So high did they raise Mr. Robins in the estimation of the patriots, that when a committee of the House of Commons was appointed to examine into the conduct of that minister, he had the honour of being chosen their secretary. After this committee had presented two reports of their proceedings, the compromise which took place between the contending parties put a stop to their further progress. In 1742, our author published a small treatise, entitled, "New Principles of Gunnery;" containing the result of many experiments, by which he discovered the force of gunpowder, and the difference in the resisting power of the air to swift and slow motions. Hence it plainly appeared, that the opposition of that medium to bullets and shells, discharged from cannon and mortars, far exceeded what was generally imagined; and that the track which their motion described, differed from that of a parabolic line to a

degree undiscovered by any who had written expressly on the subject from the time of the celebrated Galileo. Prefixed to this treatise is a full and learned account of the progress which modern fortification had made from its first rise, and of what had already been performed in the theory of gunnery. It appears that this publication was undertaken by Mr. Robins, in consequence of his having been disappointed of a situation in the Royal Military Academy at Woolwich, for which he was a candidate. On the new modelling of that academy in 1741, our author and Mr. Muller were competitors for the place of Professor of Fortification and Gunnery. The latter gentleman held at that time some post in the Tower of London, under the Board of Ordnance; and so great was his interest with that board, that, notwithstanding the great knowledge and abilities of our author, the election was carried in favour of Mr. Muller. Upon this Mr. Robins, indignant at the preference which they had given his rival, determined to shew them, and the world, by printing this treatise, his superior qualifications for that appointment. Some time after the publication of this work, a paper having been admitted into the "Philosophical Transactions," containing experiments intended to invalidate some of our author's opinions, he thought proper, in an account which he gave of his book in the same Transactions, to take some notice of those experiments. In consequence of this, several dissertations of his on the resistance of the air were read, and experiments to confirm his doctrine were exhibited before the Royal Society, in the years 1746 and 1747; for which he was presented with the annual gold medal by that society. The reputation which he acquired by this performance, occasioned his being invited by the Prince of Orange to assist in the defence of Bergen-op-Zoom, which was besieged by the French in 1747; and he actually crossed the sea with that view: but he had scarcely reached the Dutch camp, before the French, owing either to negligence or treachery in the garrison, unexpectedly became masters of the place.

In 1748, Anson's "Voyage round the World" issued from the press, bearing the name of Walter in the title-page, though it was in reality written by Mr. Robins. The public had been for some time in expectation of an account of this voyage, drawn up under that commander's own inspection, by the Rev. Richard Walter, who had officiated as his chaplain during the greatest part of the expe-

dition. When Walter had nearly finished his task, it was thought proper that some able judge should review and correct the manuscript before it was delivered to the printer, and Robins was selected for that purpose. Upon the report which he made it was resolved, that a new account of the voyage should be written entirely by himself, and that what had been compiled by Walter, being mostly taken verbatim from the journals, should be used as materials only. Hence, the whole of the introduction, and many dissertations in the body of the work, were composed by Robins without receiving the least hint from Walter's manuscript. No production of the kind ever met with a more favourable reception, four large impressions of it having been disposed of within the first year, and repeated editions since that time, in various sizes. It was also soon translated into most of the European languages. Mr. Robins having now acquired a high character as an elegant and impressive writer, he was requested to draw up an apology for the unfortunate defeat of the King's troops by the rebels, at Prestonpans, in Scotland. This was added as a preface to "The Report of the Proceedings and Opinion of the Board of General Officers, on their Examination into the Conduct of Lieutenant-General Sir John Cope, &c.," published in 1749; and it was esteemed a masterpiece in its kind. After this Mr. Robins had opportunities, through the favour of Lord Anson, of making further experiments in gunnery, an account of which was published with his other pieces after his death. Through the interest of the same nobleman, he had also the satisfaction of contributing not a little to the improvement of the royal observatory at Greenwich, by procuring for it a second mural quadrant, and other instruments; by which means it became, perhaps, the completest of any observatory in the world. Of the height of our author's reputation we may form some idea from the circumstance, that in the year 1749 he was offered the choice of two very considerable employments. The first was to go to Paris, as one of the commissaries for adjusting our limits in Acadia; and the other, to be Engineer-general to the East-India Company, whose forts were in a ruinous condition, and required an able person to put them into a proper state of defence. He accepted the latter, as best suited to his genius, and because the Company's terms were at the same time advantageous and honourable. With a complete set of astronomical and other instruments for making observations and experiments, he arrived

in India during the summer of the year 1750, and immediately set about the business of his office with the utmost diligence. He formed complete plans for Fort St. David, and Madras; but he did not live to carry them into execution. For his constitution, which was always delicate, was so much affected by the great difference of the climate from that of England, that he was attacked by a fever in the month of September; and though he recovered from it, he fell into a languishing condition, in which he continued till his death, which took place in July 1751, when he was only 44 years of age. Mr. Robins was one of the most accurate and elegant mathematical writers of whom the English language has to boast; and he made more real improvements in artillery, the flight and resistance of projectiles, than all the preceding authors on that subject. His "New Principles of Gunnery" were translated into various foreign languages, and commented upon by several eminent mathematicians. The celebrated Euler translated the work into German, and accompanied his version with a large and critical commentary; and this performance was published in England with an English translation of the German comment, and notes, by Mr. Hugh Brown, in 1777, in 4to. From some memorandums which the author left behind him, it appears that he was preparing an enlarged edition of this work, which was to contain the geometrical part; and his attention was also directed to the theory of the moon. All his mathematical and philosophical pieces were collected together, and published in 2 vols. 8vo., 1761, by Dr. Wilson, his executor, with an account of the author prefixed; of which we have freely availed ourselves, together with the *Biog. Brit.* *Martin's Biog. Phil.* and *Hutton's Math. Dict.* — M.

ROBINSON, ROBERT, an eminent English Protestant dissenting minister, of what is commonly called the Baptist denomination, was the son of an officer in the excise, and born at Swaffham in Norfolk, in the year 1735. Afterwards his father was removed to Scarning, where there is an endowed grammar-school, of which a clergyman whose name was Brett, and who possessed a considerable reputation for learning and abilities, was then master. Under the tuition of this gentleman young Robinson was placed, and soon distinguished himself by promising indications of vigorous powers of mind, and by a rapid proficiency in classical learning. Having lost his father at an early age, his mother contrived to support him at school for some time, by the earnings of

her needle and by keeping a lodging-house, with the hope that he might meet with friends who would procure him a situation at college. When he had reached his 15th year, he was much better acquainted with classical literature than boys usually are at such an early period, and he had gained a considerable knowledge of the French language, with the assistance of a French usher who lodged at his mother's house. Distresses, however, in which his mother was involved, obliged her to sell her few moveables, and to enquire after situations for herself and son. In these circumstances, Mr. Brett was unsuccessful in a friendly attempt to procure for young Robinson some place favourable to his studious disposition; and he was bound apprentice to a hair-dresser in London, whither his mother accompanied him, procuring support for herself, and necessaries for her son, by her own industry. Humble as was his employment, it did not repress his ardour for improving in learning and knowledge. By habituating himself to rise early, sometimes at three or four o'clock in the morning, he gained many leisure hours, which he devoted most assiduously to study; not only preserving and improving his skill in the classics, but obtaining a very considerable acquaintance with the Scriptures, and furnishing his mind with a rich store of general and useful knowledge. He took great delight in frequenting places of worship, and hearing a variety of preachers, on Sundays, and on all other occasions when his state of servitude permitted. Though he had been educated in the Church of England, after he came to London he often attended the sermons of eminent Calvinistical Dissenters, particularly Dr. Gill and Dr. Guyse; and his favourite preachers among the clergy of the establishment, were those who were leading men in the methodistical-connection. Above all, he was zealously and affectionately attached to the celebrated George Whitfield, whom he called his spiritual father; and he joined himself to the societies of Methodists which were established by that extraordinary man. By degrees he rendered himself so conspicuous among them, as a professor of religion, that many began to think him a proper person for undertaking the work of the ministry; and in the year 1754, his own views being seriously turned towards it, owing, in a considerable degree, to the persuasion and encouragement of those who were well acquainted with his eminent qualifications for that employment, his thoughts became wholly engrossed in preparing for it.

Having received his indentures from his master before the expiration of his apprenticeship, and quitted London with an unblemished character, Mr. Robinson went into Norfolk, and preached his first sermon, at the age of 20, to a small Methodist congregation of poor people at Mildenhall. Soon afterwards he was invited to preach in the Tabernacle at Norwich, where the innocence of his youth, the agreeableness of his manners, and the enthusiasm of his genius, all conspired to render him popular. From this city he sometimes went to exercise his talents at different places in Norfolk and Cambridgeshire. He had not been long a preacher among the Methodists, before he entered into a close examination of the questions at issue between the Established Church and Protestant Non-conformists; and, after a deliberate impartial enquiry, he determined to avow himself a Dissenter upon principle. By forming and adhering to this resolution, he forfeited the favour of a rich relation who promised to make a liberal provision for him, and had bequeathed him a considerable legacy in his will, which he threatened to revoke, unless Robinson quitted his connection with the Dissenters; but in this instance, as in the whole of his subsequent life, he had too much integrity to sacrifice the rights of conscience to prudential and worldly considerations. He now attempted to incorporate the Methodists, to whom he ministered, into a regular church; but, proving unsuccessful, he determined to separate from them. Accordingly, in the year 1758, with 13 other persons who were attached to his sentiments, he formed a small church in the parish of St. Paul, Norwich, upon the plan of the Congregational Dissenters, commonly called Independents. At this time he administered baptism to infants. About a year, however, after his settlement with this society, his sentiments relating both to the subjects and mode of baptism underwent a change, and he himself was baptized by immersion. In 1759, he married the daughter of a farmer in Norfolk, and soon afterwards he was invited to preach to a vacant congregation in Cambridge, consisting of Baptists and Independents, who had been united on the plan of mixed communion. Having agreed to continue with them for some time on trial, he settled at Hauxton, a small village in the neighbourhood of Cambridge; and in 1761, he accepted the pastoral office in this church. At his ordination, in the manner usual with Dissenters, he delivered a Calvinistic confession of faith, declaring that the articles which he particularized

appeared to him to be Scripture truths; but that he intended, in his future ministry, to dwell on the least disputable, as they were the most essential truths of religion. When he first settled with this society, it consisted only of 34 members, most of whom were so poor, that the salary which they proposed to raise was less than 20 pounds a-year; but it increased so rapidly under his labours, that within six or seven years Mr. Robinson had the satisfaction of seeing a new and more commodious place of worship erected at the sole expence of the congregation; and in 1774, the number of families connected with it was not less than 200, many of which ranked among the most respectable in the town and neighbourhood.

Mr. Robinson discharged the duties of his ministerial office with indefatigable diligence and fidelity. He regularly preached twice, often thrice, on the Lord's-day, and commonly once on some other day of the week, at Cambridge. On most of the other mornings or evenings in the week, excepting in times of hay and corn-harvest, he expounded the Scriptures, or delivered religious and moral lectures, in the village where he lived, or in other neighbouring villages, where he also paid great attention to catechising the children. This part of his ministerial duty was with him a favourite employment; and the good effects arising from such a mode of instruction, in which he admirably accommodated himself to the circumstances and capacities of his auditors, afforded a very high degree of satisfaction to his benevolent mind. He pursued it for about 17 years, and regretted his inability to continue it longer. Mr. Robinson, likewise, rendered essential service to the younger members of his church, by delivering lectures to them at his own house, and by his private advice and conversation. These various employments of his time our author rendered consistent with his other numerous engagements and close application to study, by the excellent habit which he had acquired when young, of rising early in the morning. Soon after the opening of his new meeting-house, the abilities of Mr. Robinson as a preacher began to attract the notice of the Academics; many of whom, from serious motives, became regular attendants, while others came to meeting only to indulge their curiosity, pleasantly to pass away an idle hour, or to ridicule the minister. Of the latter description were several under-graduates, who frequently disturbed the devotion of the congregation by their scandalous levity and

shocking indecency of behaviour. Complaints of their conduct had been repeatedly made to the magistrates of the University, and to the heads of colleges; but without procuring redress. At length, the rudeness and indecency of these profligate young men was carried so far, that the patience of the congregation became exhausted, and it was determined to punish some individuals by way of example to the rest. Accordingly, two young men were selected, who were one day the most active in producing such disturbance during the time of worship, that the congregation was obliged to disperse without the regular conclusion of the service. When the case of these offenders was brought before the Vice-chancellor, he proposed to correct them by the imposition of some college-exercises; but Mr. Robinson very properly refused to accept of such kind of satisfaction, and insisted that the culprits should either pay the fine of 50 pounds, which the Legislature has fixed for such an offence, or ask pardon in the public papers. The latter was the course preferred and observed in the instance of one of the young men, while the trustees of the meeting forgave the other, on account of his general good character. But notwithstanding that Mr. Robinson was molested by such troublesome visitants from among the under-graduates, till they had provoked him to give them this public check, he never had reason to complain of being insulted by a graduate. On the contrary, many of them, and among those some of the most respectable members of the University, solicited his acquaintance and entertained a due respect for his worth, however they differed from him in opinion. Through their kind influence he obtained freedom of access to the valuable libraries at Cambridge, and was even permitted the privilege of having books from them at his own house: important advantages, which he well knew how duly to estimate and improve.

In the year 1773, Mr. Robinson's family having become so numerous that his salary as a minister was not adequate to their support, he found it necessary to have recourse to other means of making a provision for them. He therefore removed to the village of Chesterton, near Cambridge, where he hired, and in 1775 was by the assistance of liberal friends enabled to purchase, a small copy-hold estate with sufficient land to keep a few cows. Afterwards he cultivated a small adjoining farm, of which he also became proprietor; and he took advantage of his situation near the river Cam, to

improve his circumstances by dealing in corn and coals. His farming and mercantile engagements, however, by no means diminished his ardour for literary pursuits, as is very evident from the various productions of his pen which he communicated to the public. The first piece which contributed to his celebrity as a writer, made its appearance in 1774, under the title of "*Arcana: or the Principles of the late Petitioners to Parliament for Relief in the Matter of Subscription. In Eight Letters to a Friend,*" 8vo. These letters, which discover great penetration, lively reasoning, and a happy facility in simplifying and illustrating the subjects discussed, procured the author many valuable friends among the Dissenters, by whom he was justly regarded as a controversialist who was well qualified to do credit to their principles. His next production was a curious and ably written little treatise, which was published in the appendix to "*The Legal Degrees of Marriage stated and considered,*" by John Alleyne, Barrister at Law," 2d edition, 1775. It consists of a discussion of the question, "*Is it lawful and right for a man to marry the sister of his deceased wife?*" in which the affirmative side is forcibly maintained. In the same year Mr. Robinson, encouraged by the reception which had been given to "*Two Sermons,*" printed as specimens in 1770, published an entire volume of "*Sermons from the Original French of the late Rev. James Saurin, Pastor of the French Church at the Hague,*" in 8vo. This volume was followed at different periods by four others, which are translated with sufficient fidelity and spirit to convey to the English reader an idea of the commanding powers of eloquence by which the author was distinguished. Introductory to these volumes are prefatory dissertations, containing interesting memoirs of the Reformation in France, and the Life of M. Saurin, together with reflections on deism, Christian liberty, human explications of a divine revelation, the nature and obligations of man, and the moral influence of the Gospel, which are entitled to no little praise in point of composition, as well as for the just, noble, and useful sentiments inculcated in them. The fame which Mr. Robinson acquired by this publication, induced certain divines, and among them dignitaries, of the Established Church, to offer him liberal proposals for some original sermons for their own use; but it was only in a few instances that he complied with such applications.

For some years our author had paid a very particular attention to the history of those

ministers of the Church of England who had been ejected from their livings, or silenced by the act of uniformity; and on this subject he communicated many valuable particulars to his friend Mr. Palmer, editor of the "Non-conformist's Memorial," who has made due acknowledgments of his obligations. In 1776, our author undertook the defence of the commonly received doctrine concerning the divinity of Christ, by way of reply to the objections against it advanced by Mr. Theophilus Lindsey, in his "Apology for resigning the Vicarage of Catterick," and by Mr. Jebb, in his "Short State of Reasons" for resigning his benefices in the church. Mr. Robinson's piece on this subject is entitled, "A Plea for the Divinity of our Lord Jesus Christ: in a pastoral Letter, addressed to a Congregation of Protestant Dissenters at Cambridge," 8vo. It is written with considerable ingenuity, in a popular form, and with a commendable spirit of candour and liberality. By the moderately orthodox of all denominations, it was allowed to be the best defence of the doctrine in question that had been given to the public; and it procured the author a profusion of handsome compliments, not only from some of the most eminent dissenting ministers of various sentiments, but also from several dignitaries of the Established Church. Among the latter, Dr. Hinchcliffe, Bishop of Peterborough, Dr. Hallifax, afterwards Bishop of Gloucester, Dr. Beadon, afterwards Bishop of Bath and Wells, Dr. Tucker, Dean of Gloucester, and many others, courted his acquaintance. He had also offers of considerable preferment if he would conform to the Establishment, which he modestly, but firmly, rejected. Some years afterwards Mr. Lindsey published, at first without his name, "An Examination of Mr. Robinson's Plea for the Divinity of Christ;" to which our author made no reply, though frequently called upon to do so, in letters from friends, and from the press, contenting himself with assigning the following reasons for his silence, in a letter to a correspondent. The anonymous examiner "hath not touched my arguments, and his spirit is bitter and contemptuous. His faith stands on criticisms: and my argument is, that if the doctrine require critical proof, it is not popular, and therefore not divine." In 1777, Mr. Robinson published a small tract, entitled, "The History and Mystery of Good Friday," 8vo.; in which, with great humour and no little share of learning, he attacked those religious establishments which impose the observance of fes-

tival days, and superstitious practices. This bagatelle, though it displeased several of the clergy, was much admired by others, and met with so favourable a reception from the author's dissenting brethren, that it has undergone repeated impressions in 12mo. During the same year, at the request of Dr. Kippis, he collected from the public library at Cambridge several particulars concerning Mr. Thomas Baker, an eminent and learned antiquary, who had been a Fellow of St. John's-college. Besides anecdotes of the author, they relate to his manuscripts, which are very numerous and valuable, and are acknowledged in the "Biographia Britannica," under the article Baker.

Mr. Robinson's next publication discovers him in the light of a zealous and intrepid champion for the principles of Christian freedom and Protestant dissent. Solicitous for the permanence and increasing prosperity of that cause, he was fully aware of the importance of confirming the rising generation in their attachment to it, by thoroughly instructing them in the grounds and reasons for their separation from the Established Church. With this view he published, in 1778, "A Plan of Lectures on the Principles of Non-conformity," 8vo. This work contains outlines of the whole controversy of the Dissenters with the Church of England, and of their history from the period of the Reformation to the year 1778. Very honourable mention was made of it in the House of Peers by Lord Shelburne; and it met with an able defender in Mr. Fox, during the debates in the House of Commons on the motion for the repeal of the corporation and test acts, when Mr. Burke grounded an illiberal and unjustifiable attack upon the principles of the Dissenters, on some detached passages which he selected from it. Towards the close of the same year, Mr. Robinson published "An Essay on the Composition of a Sermon, translated from the original French of the Rev. John Claude, with Notes," in 2 vols. 8vo. His version of this essay he had made several years before, and he had, from time to time, added a few critical notes to it, from various authors. At length he was persuaded to illustrate it on a larger scale, for the use of such studious dissenting ministers as might not enjoy the advantage of a regular academical education; and he was furnished with such books as were requisite for that purpose, as well as every accommodation, by some liberal friends. In the original work, to use the language of the Monthly Review

for August 1779, "the rational divine will meet with much good advice, which a judicious understanding, and improved taste, may apply to great advantage, on the composition and delivery of sermons. This publication, however, derives its principal value from the original notes, which the translator has subjoined, in which, after the manner of Bayle, he has introduced a great variety of remarks and quotations, which answer a better purpose than that of elucidating the text; affording the reader much valuable information, and agreeable entertainment. These notes are exceedingly miscellaneous, consisting of pertinent examples of the beauties or faults of preaching, from various writers, and these, many of them little known, curious and often humorous anecdotes, sensible reflections, and bold and free strokes of satire." In 1780, Mr. Robinson paid a visit to the University of Oxford, and afterwards accompanied some friends on a tour into Scotland, where he was gratified with the civilities shewn him by some of the literati at Edinburgh, and might have received the diploma of doctor of divinity had he not thought proper to decline that compliment. Soon after his return to Cambridge, he published a little tract, well calculated to produce a Catholic spirit among his brethren of the Baptist denomination, entitled, "The general Doctrine of Toleration, applied to the particular Case of free Communion," 1781, 8vo.

About this time Mr. Robinson conceived the design of founding an endowed Baptist college, for the education of young men to the ministry, and to other professions. His wish was, that the institution should be established at Cambridge, where the students might enjoy the literary advantages of an English university, without being subject to its theological shackles. This design he had much at heart, and he drew up a plan for such a college, which he submitted to the consideration of some of the more learned and wealthy members of the Baptist persuasion; but it proved abortive. He had more success in a humane project which he formed for the relief of indigent Baptist ministers, their widows, and families, and had the satisfaction of seeing an active society established for that purpose, denominated "The Cambridge Society for the Relief of Protestant Dissenting Ministers." Another humane project which he established at Cambridge, that of a charity-school for boys and girls of Protestant Dissenters, to be supported by subscription, was obliged soon to

be discontinued for want of the necessary funds. It may not be improper to mention in this place an additional proof of his zeal in the cause of humanity, when, at a subsequent period, the subject of the slave-trade was discussed in parliament. On that occasion he preached and published a discourse, entitled, "Slavery inconsistent with the Spirit of Christianity;" and he drew up the admirable petition of the gentry, clergy, freeholders, and others, in the county of Cambridge, which was presented to the House of Commons. In the year 1781, an association of Baptists in London, desirous of possessing a more authentic and satisfactory history of their sect in England than had yet appeared, invited Mr. Robinson to collect materials, and to execute such a work. At the same time they requested him to come monthly to London, where Dr. Gifford, who was a Baptist, and one of the librarians of the British Museum, offered him an apartment in his house, for the inspection of manuscripts in that repository, and every other assistance in his power. To this request they added another, that while in London he would preach stated lectures in different Baptist meeting-houses. After consulting his friends, and obtaining the consent of his congregation, Mr. Robinson accepted of their proposals, and commenced his visits to the metropolis. Here his lectures soon became popular, and the meetings where he preached uncommonly crowded. And since the subjects of his discourses frequently led him to discuss questions concerning Christian liberty and religious moderation, he soon gained the warm approbation of the more liberal of all parties among the Dissenters. Some of his very orthodox hearers, however, finding themselves rarely addressed on those points of doctrine which they considered to be the most essential articles of Christian faith, in a short time became dissatisfied, and began to suspect him of a want of soundness in opinion. Regardless of the hints which he received from some of that party, Mr. Robinson continued his lectures upon the same plan, while he attended occasionally at the Museum to collect materials for his history. At length, not finding so much satisfaction from the manuscripts on the subjects which he wished to investigate as he expected, and meeting with incessant interruptions to his pursuits, from preaching and visiting, almost every day of the week, he found it necessary to confine himself more to retirement, and hastened to commence his un-

dertaking in his retreat at Chesterton. Here he determined to enter on a larger field than what had been originally proposed to him; and, instead of confining himself to the history of English Baptists, to trace the history of baptism from the earliest use of that rite, as well as that of Baptists in all ages: a work which called for the close application of many years.

While Mr. Robinson was proceeding with this design, he was frequently called upon to preach ordination sermons, as well as discourses on benevolent or particular occasions; several of which were committed to the press. Among the other societies which he had contributed to form, was one at Cambridge, for promoting constitutional information, on the model of that in London, of which Sir William Jones, Dr. Jebb, and other celebrated Whigs of the old school, were members. For Mr. Robinson was a warm admirer of the British constitution in its genuine spirit, and was justly sensible that its permanence greatly depended on that attachment to it in the great body of the people, which would be excited and confirmed by a thorough knowledge and just estimate of its excellencies, united with a jealousy of those corruptions and abuses to which the best human institutions are exposed. With the view of disseminating such knowledge, in 1782, he published an excellent little dialogue, entitled, "A Political Catechism," in 8vo., which is admirably adapted to convey, in a familiar manner, just ideas of civil government, and of the British constitution. In 1784, he published "Sixteen Discourses on several Texts of Scripture, addressed to Christian Assemblies in Villages near Cambridge: to which are added, Six Morning Exercises," 8vo. These discourses were delivered extempore, to plain and illiterate audiences, in a simple yet animated style, and were afterwards penned down by the author as nearly as they could be recollected. They are chiefly on practical subjects; and such of them as are doctrinal discover a commendable spirit of liberality and candour. This liberality excited serious apprehensions concerning the purity of his faith, among some of his orthodox friends, who earnestly expostulated with him, both in person and by letter. That he soon afforded real ground for entertaining such apprehensions, if he had not already become sceptical with respect to some leading points of orthodox belief, is apparent from his letters to confidential friends, which are given in the first of our authorities. When it became no longer

doubtful that his sentiments began to vary materially from the system of Calvin, several of the orthodox Baptists treated him with neglect, and preached against him, successfully endeavouring to diminish his popularity in their connection, by stigmatizing him with the names of Arian and Socinian; while others, of the same description, continued his faithful and invariable friends, and were still proud of his services as a preacher, though they could not but lament what they conceived to be erroneous tenets in his creed. "With his congregation at Cambridge," says his biographer, "he still continued his ministerial labours: by them his decreasing popularity as a public instructor among many of the Calvinist churches was easily dispensed with. "He was," they said, "the minister of our choice, and still is of our esteem." Among the more valuable part of the society he was admired to the last; and if he was less attended to by some former disciples, he obtained a more extensive reputation, and gained a more general esteem."

During the latter years of his life, the large field of enquiry upon which Mr. Robinson had entered, rendered it necessary for him to be much of a recluse. It led him to a review of persons, and to the investigation of facts, dispersed among different nations, and involved in labyrinths uncommonly intricate. In some cases he had no guides: and in others, he found it expedient to consult such as were more original, and better informed, than the ordinary conductors. The more effectually to avail himself of their aid, he thought it necessary to learn the Italian, Spanish, Portuguese, German, and other languages. Astonishing was the number of volumes which, in executing his plan, he not only cursorily perused, but minutely examined, and accurately digested. The intense application which such a process required, undermined the strength of his constitution before he had given the finishing hand to his labours, and brought on him a gradual decay, not attended with pain, but with a great depression of spirits. In these circumstances, it was hoped by his family that a journey to Birmingham, and an interview with Dr. Priestley, which he had long desired, might prove beneficial to him. Having arrived at that town, he ventured to preach twice on the same Sunday, for the benefit of a charitable institution; and, though he occasionally complained, he spent the evening of the following Tuesday, the last day of his life, in the cheerful society of his friends. On the

next morning he was found dead in his bed, where he appears to have expired soon after he went to rest, exactly as he wished to leave the world, suddenly, and alone, without feeling the agonies of death, or occasioning alarm or distress to affectionate relatives or friends. He died on the 8th of June, 1790, in the 55th year of his age. Notwithstanding that his bodily strength had been greatly exhausted, Dr. Priestley was charmed with the vivacity and facetiousness in conversation which he retained to the last; but he confessed himself much disappointed with his preaching. "His discourse," says he, "was unconnected, and desultory; and his manner of treating the Trinity savoured rather of burlesque than serious reasoning. He attacked orthodoxy more pointedly and sarcastically than I ever did in my life." Some time before his death he had embraced the doctrine of modern Unitarians, in the strictest sense of that term, concerning the person of Christ; and he gave reason to believe, both by his preaching and conversation at Birmingham, that the theological writings of Dr. Priestley had materially contributed to produce this change in his sentiments.

Mr. Robinson was a wonderful example of a man who rose to considerable eminence by his own exertions. To his great abilities and extensive learning, his various writings bear the amplest testimony. He possessed an ardent love of truth, was laborious in the search after it, and at all times a strenuous advocate for such principles as he had adopted upon deliberate conviction; while he always exercised candour and liberality towards those whose opinions differed from his own. Of civil and religious liberty he was the enlightened, steady, and zealous friend. In his domestic relations, he was attentive and affectionate; and to the poor, a friend, comforter, and, as far as his limited means permitted, a generous benefactor. "As a companion," says Mr. Dyer, "he possessed a great fund of entertainment and instruction: with the serious he could be as serious as any man, and he could descend to the greatest jocularities. Apt rather to enquire than dispute, to concede an argument, rather than insult an adversary, the theologian intruded not on the province of the friend. His wit was ready: his ridicule, on proper occasions, pointed and satirical; and his power of holding people in laughter uncommon. Some, indeed, thought he was farcical on subjects that required seriousness; but to people very solemn, yet stupid and conceited, he would allow himself to say, "Brother

explain the matter; when I comprehend the subject, I'll preach about it." Towards every truly good and honest man, however simple, he could shew the greatest indulgence: but coxcombs, particularly when in black, were the abhorrence of his soul." His character as a preacher is well delineated by Dr. Rees, in one of the discourses delivered to his late congregation at Cambridge, on the occasion of his death. "There was always a variety, and often an originality, both in what he said, and in his mode of saying it. It was his constant aim to lead the attention of his hearers to the *weightier matters of the law*; to inform the judgment before he attempted to interest the passions; and after inculcating just notions of truth and duty, to enforce a corresponding practice. There have been few preachers, if any, who have done so much, both in this neighbourhood and in London, to rescue the human mind from bondage; to correct prevailing errors; to promote a liberal spirit of enquiry; to recommend mutual forbearance and candour among Christians of different opinions; to weaken their attachment to creeds and forms of human device and imposition; and to direct their chief attention to the principles and duties of piety, virtue, and universal charity. He had a manner of supplanting rooted prejudices without occasioning alarm; of sapping, if I may be allowed the expression, instead of storming, the fortifications of error; of gaining assent to general principles, inconsistent with the opinions which he wished to expose; and of leading men to think, judge, and determine for themselves, and to pursue these principles to their consequences, in which he wonderfully excelled, and which produced, in many instances, the best effects. In his judgment, I have reason to believe, nothing was fundamental, nothing was essential to men's interest in the favour of God and the everlasting benefits of the Gospel, but an honest heart and a holy life. By contributing to diffuse the prevalence of this principle, he promoted union, and fellowship, and mutual affection, among Christians of very different sentiments and denominations. But though he maintained and strenuously inculcated the innocence of mental error, and held in abhorrence the notion of those who imagine that integrity of heart, righteousness of life, and acceptance with God, are to be restricted to one class of believers in exclusion of others; he did not think it a matter of little or no importance what opinion men form on controversial subjects. He recommended impartial and diligent

enquiry by his preaching and by his own example. He took pains to inform himself and to instruct others; and he pursued what appeared to him to be the most eligible and effectual method of serving the cause of truth. He was desirous of avoiding both the extremes of bigotry and intolerance on the one hand, and of culpable supineness and indifference on the other. As a preacher, Mr. Robinson possessed a great share of popularity. From the fund of his own mind, and with the help of a command of language, for which he was distinguished, and of a self-possession, which seldom or ever failed him, he always preached without notes. He had accustomed himself from his youth to this practice; and he admirably excelled in it. His popularity was at all times very different from that of those who are popular by vociferation, or by ringing perpetual changes on a few words and phrases to which vulgar error has annexed a charm, or by accommodating themselves to the prejudices and passions of the multitude. Good sense and sound argument, conveyed with a manly and graceful elocution, and in a manner that was singularly calm and gentle, but as singularly interesting and impressive, constituted the popularity of your pastor: and thus he became entitled to your peculiar attachment and respect."

We have already intimated, that Mr. Robinson died before he had completed the great work to which his labours had been chiefly confined for several years. One part of his comprehensive plan, however, was finished, and the whole, excepting two or three sheets, printed off, and corrected by himself while passing through the press. It was published during the year 1790, under the title of "The History of Baptism," in 4to. Of this work it is sufficient to say, that it is the most acute and ingenious defence of the distinguishing tenets of the Baptists which has ever appeared, deduced not only from the records of history, but from the relics of Christian antiquity, being illustrated with engravings from ancient paintings and buildings, and from Danish and Saxon remains in our British churches. This part of the author's plan was to be followed by a History of the Baptists; most of which had been written, though some of the chapters were left in an incomplete state, others were designed to be new modelled, and the author had only collected materials which he was beginning to arrange for the history of the English Baptists. What he has written, however, his friends and admirers were anxious

to peruse, and it was given to the public, with the exception of some trifling omissions, in the year 1792, under the title of "Ecclesiastical Researches," in 4to. In this work, besides much information in ecclesiastical history, not to be found in any other English work on the subject, and interesting views of the progress of civil and religious liberty, together with well drawn characters of its principal advocates, the reader will meet with a variety of curious and entertaining matter on other topics. For in many of his chapters, each devoted to the history of the churches in a particular nation, the author has introduced into his narrative ingenious remarks, useful to elucidate the leading object of his enquiries, on the geography, government, laws, antiquities, commerce, productions, and customs and manners of the inhabitants in the several countries. These "Researches," and "The History of Baptism" to which they are a supplement, were our author's favourite performances, and, besides their other merits, are recommended, with the exception of some coarse and inelegant expressions, by a style which is in general chaste and forcible, by perspicuity and splendour of description, and by strength and dignity of sentiment. For the subjects of several of his sermons published on particular occasions, and some of his other smaller pieces, we refer to *Dyer's Life of Robinson, or the Appendix to Rees's Two Sermons preached at Cambridge, on the Occasion of his Death.* — M.

ROBISON, JOHN, an eminent Scotch natural philosopher and mathematician, was the son of a gentleman who had retired from mercantile life to his estate at Boghall in the county of Stirling, where the subject of this article was born in the year 1739. As there was no good school in that neighbourhood, after passing the earlier years of childhood at his native place, he was sent to receive the whole of his education at Glasgow. Here his quickness of apprehension and retentive memory enabled him to make a rapid progress in an acquaintance with the Latin and Greek languages, and qualified him, while yet very young, to enter on academical studies at the University. In this seminary he made a considerable proficiency in the various branches of learning, "under the celebrated Professors Moore, Simson, Smith, Dick, and Leechman," and was first led to form a particular predilection for the mathematics, by perceiving the use of that science when studying natural philosophy under Dr. Dick. His tutor in the mathematics was professor Robert Simson, under whose instruc-

tions he became profoundly skilled in the different departments of that science, advancing in the knowledge of them far beyond any of his fellow students. Among other branches he made himself well acquainted with the modes of algebra; but he derived from his tutor, and always afterwards retained a disposition to prefer to them the more accurate though less comprehensive method of ancient geometry; assigning, as the reason of his preference, that in the longest demonstration the geometrician has always clear and accurate ideas, which the most expert algebraist can very seldom have. He told Dr. Gleig, that he first attracted the regard of Dr. Simson by owning his dislike of algebra, and by returning a neat geometrical solution of a problem which had been given out to the class in an algebraic form. With this mode of solution the Professor was delighted; though the pupil candidly acknowledged that it had been adopted only because he could not solve the problem in the manner required of the class. Though Mr. Robison had been designed by his father for the clerical profession, he became decidedly averse from it: not out of any scepticism concerning the truth of Christianity, nor because he did not entertain just notions of the importance of theological knowledge, but, if we have been rightly informed, because his enquiries had led him to be dissatisfied with some tenets in the established creed, and he was too honest to subscribe what he could not believe. Having therefore a new profession to choose, he was desirous of some situation in which he might apply to advantage his acquaintance with the mathematical sciences. Accordingly, in the year 1757, upon the death of Dr. Dick, jun., who had been his father's assistant in the professorship of natural philosophy, Mr. Robison offered himself to the old gentleman, to become his temporary coadjutor, and, though he was not then nineteen years of age, he was recommended as a proper person to discharge that office by Dr. Adam Smith, afterwards so well known by his treatise on the Wealth of Nations. Dr. Dick, however, thought him too young for that place; but, acknowledging his merit, he joined with Dr. Simson in recommending him to Dr. Blair, prebendary of Westminster, whom they understood to be in quest of a young man to go to sea with Edward Duke of York, who should be qualified to read mathematics with His Royal Highness, and a young officer who was to attend him as a companion.

Flattered with the hopes of obtaining this

situation, though without any distinct notion how he was to be employed, or what were to be the emoluments of his office, Mr. Robison went to London in 1758. There he soon discovered that his hopes were built upon no other foundation than some vague scheme of Dr. Blair's, on the supposition that the Duke of York should go to sea during the ensuing summer. This disappointment he felt severely: but, as he could not think of returning to Glasgow, he embraced the opportunity of going to sea as mathematical tutor to Mr. Knowles, the eldest son of Admiral Knowles, and the Duke's intended companion. He embarked with his pupil on board the *Neptune*, of 90 guns, bound to Quebec; and in the course of the voyage, Mr. Knowles being appointed lieutenant on board the *Royal William*, Mr. Robison accompanied him into that ship, and, at his own request, was rated midshipman. He was afterwards accustomed to say, that in this ship he spent the three happiest years of his life; and in this time he acquired that knowledge of the art of seamanship, which qualified him to draw up the article on that subject in the "*Encyclopædia Britannica*." While on board this vessel, in the river St. Lawrence, he noticed a connection between the *aurora borealis* and the direction of the magnetic needle, which he pointed out to the gentlemen on the quarter-deck. An account of what he had remarked was some time afterwards inserted in one or two of the London news-papers, with an invitation to navigators to pay attention to the subject, and communicate their observations to the Royal Society. During the siege of Quebec, Mr. Robison was sent with a party of seamen and petty officers to reinforce the crew of the *Stirling Castle*, Sir Charles Saunders's flag-ship, which was lying before the city, and was thus enabled to see much service both on board and on shore. He was also sometimes employed in taking surveys of different parts of the river. Upon the surrender of the city he returned to the *Royal William*, and spent the whole of the next year and a part of the following in the Bay of Biscay, and on the coasts of Spain and Portugal. Afterwards he accompanied Lieutenant Knowles on board the *Peregrine* sloop of war, of which the Lieutenant was appointed commander; but those friends soon parted, never to meet again. In 1762, upon a promise of future preferment from Lord Anson, then first commissioner of the Admiralty, he went to Jamaica, for the purpose of trying Harrison's time-keeper; and on his return to England he received the pain-

ful intelligence, that the Peregrine had foundered at sea, and that his beloved pupil, with the whole crew, had perished. Mr. Robison's prospects now were far from being flattering. Admiral Knowles had retired into the country, deeply afflicted with the loss of his son; Lord Anson was dead; peace seemed to be at no great distance; and his hopes of advancement in the navy were very small. He therefore determined to return to college, and soon afterwards Admiral (then Sir Charles) Knowles placed his remaining son under his care for instruction. At Glasgow he renewed his studies with great assiduity, not only in the mathematics and philosophy, under Dr. Reid, who had become the successor of Dr. Smith, and Dr. Alexander Wilson, professor of astronomy, but also in civil law under Mr. Millar, and chemistry under Dr. Black. In the year 1767, when Dr. Black was called to Edinburgh, the senate of the University of Glasgow, on his recommendation, appointed Mr. Robison his successor as lecturer in chemistry. That post he filled for three years, with great applause, and had among his pupils men who have since distinguished themselves among the most eminent chemists of the age.

In the year 1770, Sir Charles Knowles having been invited to St. Petersburg by the Empress Catharine II., to assist in improving her marine, made Mr. Robison the offer of accompanying him in the capacity of his official secretary, with a salary of two hundred and fifty pounds a year. This offer, as his situation of lecturer did not give him the same rank in the University of Glasgow with a professor, he cheerfully accepted, and set out for the capital of Russia with his old friend and patron by a journey over land. Having taken Liège in their way, where they were invited to dine with the Prince-bishop, Mr. Robison was surprised to observe that all the guests, and even the servants who attended upon them, had about them some badge or other of free-masonry; and he was informed upon enquiry, that the chapter constituted a lodge, of which the Bishop was the *très-vénérable*. By such masons he was easily persuaded to become a brother; and, having been received an apprentice a few days afterwards, he in time made his progress through the other degrees, till he had attained the rank of Scotch master. At St. Petersburg, Mr. Robison's conduct, and the knowledge which he had occasion to display, together with the good offices of Sir Charles Knowles, recommended him so powerfully to the Board of Admiralty, that, in 1772, he was

appointed inspector-general of the corps of marine cadets: an academy consisting of above four hundred young gentlemen and scholars, under the tuition of about forty teachers. As the person who fills this office has the rank of lieutenant-colonel, the customs of Russia rendered it necessary that Mr. Robison should prove himself a gentleman, or what is there called a *dvorain*; and the proof required was entered on record. His duty in this office consisted in visiting daily every class of the academy; in receiving weekly reports from each master, concerning the diligence and progress of every person in his class; and in advancing, twice yearly, the young gentlemen into higher classes, according to their respective merits. Of these he was constituted the sole judge, and from his sentence there lay no appeal. When speaking of this part of his duty, Mr. Robison always mentioned in terms of high respect the enlightened and honourable conduct of General Kutuzoff, who was military head of the academy, and held the third place in the admiralty college. This general approved of all Mr. Robison's decisions, adopted all his measures, supported his authority against intrigue and opposition, and even introduced him to the Grand Duke as an admirer of the Russian language, of which His Imperial Highness was the declared patron. While in this situation, Mr. Robison presented to the admiralty college a plan for rendering the magnificent docks at Cronstadt of some use by means of a steam engine, which was adopted and executed with success after he left Russia. Being attached by his office to that island, he found it, particularly in winter, to be a dismal solitude, where he was nearly cut off from all civilized and enlightened society. On this account, neither the honour nor the emoluments connected with it, could induce him to spend the prime of his life in such a scene; and, after he had held his appointment about four years, he determined to resign it, and to accept of an invitation from the magistrates and town-council of Edinburgh, to be professor of natural philosophy in their University. The Grand Duke parted with him reluctantly, and requested, when he left the academy, that he would take with him some young men of talents from the corps of cadets, to study under him in Scotland, promising him a pension of four hundred rubles, or about eighty pounds a year. That pension was regularly paid only during the three years in which the pupils whom he selected resided in Edinburgh; and it was afterwards withheld, because, as Dr. Gleig thinks he was

told by Mr. Robison, he did not continue a correspondence with the academy, and communicate to them all the British improvements in marine education.

Soon after Mr. Robison returned from Russia he entered into the marriage-state, and became the father of a promising family. Of his lectures in the chair of natural philosophy very high expectations had been raised, which were fully realized. In accuracy of definition, clearness, brevity, and elegance of demonstration, in neatness and precision in experiments, in the comprehensiveness of his course, extending to every branch of physics and of mixed mathematics, and even in fullness of detail in each particular division, a more perfect system of academical instruction is not easily to be imagined. With respect to the complaints made by some of his pupils, that they could not always pursue him with clearness of understanding through his series of demonstration, they are to be ascribed, not to the want of order or perspicuity in the tutor, but to the deficiency of the pupils in that preparatory acquaintance with pure mathematics, without which they could not be qualified to enter on the study of natural philosophy. Mr. Robison was indefatigable in discharging the duties of his professorship; and he devoted much of his private time to those literary exertions which are honourable testimonies of his zeal in promoting mathematical science, particularly in its application to the useful arts. Among the fruits of his labours are valuable contributions to the last complete edition of the "Encyclopædia Britannica," consisting of the greater part of the articles in mixed and pure mathematics, which are universally allowed to be the best of the original articles in that compilation. By his too close application, however, he greatly injured his health, and brought on languishing complaints, accompanied with that depression of spirits which is not the unfrequent attendant on intense studies, and the recluse and pensive habits which they tend to generate. Such were their effects upon him, that he was prevented during many years from delivering lectures, and his chair was necessarily occupied by substitutes, whom he selected with so much judgment that the want of his personal instructions was less severely felt. Towards the latter part of his life he resumed the business of teaching, having only engaged a gentleman of ability to afford him occasional assistance. Of the estimation in which his talents and character were held, not only by his colleagues in the University of Edinburgh,

but by various other literary societies, the various honours which were conferred upon him afford ample evidence. In the year 1783, when the Royal Society of Edinburgh was incorporated by charter, he was unanimously chosen general-secretary, and discharged the duties of that office to the satisfaction of the president, vice-presidents, and council, till his bad state of health obliged him to resign it some years before his death. In 1798, he was complimented with the diploma of LL. D. by the American-college in New Jersey. In the course of the following year, the University of Glasgow conferred on him the same degree, and sent him a diploma conceived in the most honourable terms. In 1800, he was unanimously elected foreign member of the Imperial Academy of Sciences at St. Petersburg, in the room of Dr. Black. On the 28th of Jan. 1805, after delivering a lecture in his class, Dr. Robison went to take his accustomed walk. Being exposed in it to a greater degree of cold than usual, he was seized soon after his return with an extreme degree of debility, which on the Wednesday following terminated in his death, when he was in the 66th year of his age.

It is said to be the intention of Dr. Robison's friends to collect together his contributions to the "Encyclopædia Britannica," and to publish them in a separate form. Such a publication would, doubtless, be favourably received, as a most valuable abridgment of physical and mathematical science. His communications to the "Transactions of the Royal Society of Edinburgh," would likewise be inserted with propriety in such a collection. In the year 1797, he published an extraordinary treatise in support of the ministerial politics of the day, and entitled "Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret Meetings of Free-Masons, *Illuminati*, and reading Societies, &c.," 8vo. This work does not accuse the British Free-Masons of being accessory to the supposed conspiracy, but attempts to shew, that throughout the foreign lodges the participators in such a crime were numerously dispersed. The testimony adduced in support of this hypothesis, consists of the statements and allegations of French and German writers, which, we must think, the author would not have implicitly admitted, had not his mind been powerfully influenced at the time by credulity, or terror, or that depression of spirits to which he was subject. In 1803, he prepared for the press and published, in 2 vols. 4to., Dr. Black's "Lec-

tures on the Elements of Chemistry," with notes of his own, which are universally allowed to add greatly to their value. A copy of this publication being sent by him to the reigning Emperor of Russia, that monarch honoured him with the present of a box set with diamonds, accompanied by a letter, strongly expressive of the regard in which he held Dr. Robison's character and talents. The last work on which our author's attention and care were bestowed was his "Elements of Mechanical Philosophy," which was to comprize the substance of his lectures on that subject, and was intended to consist of four or five volumes. During the year 1804 the first volume made its appearance, and fully answered the expectations which the scientific world had formed of its merit and importance. By the author's death in the following January the completion of his plan was prevented, to the great regret and loss of his pupils, his friends, and the public; but we are given to understand, that he left behind him materials for a second volume, which is intended for the press. *Philosophical Magaz. Vols. X. and XIII. Stark's Biog. Scit.*—M.

ROBORTELLO, FRANCESCO, an Italian man of letters, born at Udine in 1516, was the son of a notary and noble of that city. He was educated at the University of Bologna under Romolo Amaseo, and about 1538 was invited to occupy the chair of eloquence at Lucca. In 1543 he removed to Pisa, where he held a similar professorship till 1549, when he received an invitation to Venice to succeed Batista Egnazio, then past his services. About that time he took a wife at his native place; and in 1552 he was called to Padua to fill the chair of Greek and Latin eloquence vacant by the death of Lazzaro Buonamici. He quitted Padua for Bologna in 1557; whence, in 1560, he was recalled by the senate of Venice to his chair at Padua. In that city he died in 1567, in his 51st year. The University gave him a splendid funeral, and the German nation erected a handsome monument to his memory in the church of St. Antonio.

Robortello appears to have been of a contentious disposition, for at most of the places of his residence he was involved in quarrels with his colleagues, and his writings are full of attacks upon his contemporaries. He published numerous works, chiefly on critical and antiquarian topics, among which were, "Annotations on various Authors, Greek and Latin," 1543, republished in 1548 with several small treatises: a corrected edition of "Aristotle's

Poetics," together with a paraphrase on "Hærace's Art of Poetry;" an edition of the "Tragedies of Æschylus;" of "Ælian's Tactics," with a Latin version; and of "Longinus de Sublimitate, with annotations. He also published a valuable work "De Vita et Victu Populi Romani sub Imperatoribus Cæsaribus Augustis," with ten other dissertations on subjects of Roman antiquity; and a book "De Artificio dicendi." He engaged in a controversy with the learned Sigonio, carried on with that acrimony by which literature has been so much disgraced. *Tiraboschi.*—A.

ROBUSTI. See TINTORET.

ROCABERTI, JOHN-THOMAS DE, a Spanish prelate in the 17th century, noted for the ardour of his zeal in defence of the high claims of the papal see, was descended from a noble family, and born at Peselada, on the frontiers of Catalonia towards Roussillon, about the year 1624. He entered at an early age into the order of St. Dominic; was made provincial of Aragon in 1666; general of his order in 1670; Archbishop of Valencia in 1676; and inquisitor general in Spain in 1695. He was honoured with the esteem of the Catholic King, who twice appointed him Viceroy of Valencia. Such time as the duties of his places permitted, was spent by him in writing and editing various books. By his authority as general, he selected from the mass of manuscripts belonging to his order, what were considered to be the most valuable unpublished labours of several of its members, which he directed to be printed; but at his own private expence. Besides some devotional, ascetic, and mystical pieces, his zeal for the church of Rome and for the papal authority led him to write and publish a treatise "De Romani Pontificis Auctoritate," 1693, in 3 vols. folio. This work was very favourably received in Spain and in Italy; but the sale of it was prohibited in France, by a decree of the parliament of Paris. Not contented with such a proof of his devotedness to the holy see, he spared no pains in procuring all the treatises which had been composed by different authors in defence of the Pope's authority and infallibility, and made provision for their being printed in an uniform edition at Rome. This enormous collection is entitled, "Bibliotheca Maxima Pontificia," &c., and consists of 21 folio volumes. The Archbishop died in 1699, when he was about 75 years of age. *Moreri. Nouv. Dict. Hist.*—M.

ROCCA, ANGELO, a learned Italian monk



FRANCISCVS
Robortellus.

and titular Bishop in the 16th and early part of the 17th century, was a native of Rocca Contrata, a town in the marche of Ancona, and born in the year 1545. When very young he took the habit among the hermits of St. Augustine, and pursued his studies at Rome, Venice, Perugia, and Padua. Having distinguished himself by his proficiency in the learned languages, and his acquaintance with the various branches of literature, sacred and profane, he was honoured with the degree of doctor of divinity by the University of Padua, and afterwards acquired much celebrity as a preacher at Venice. Apprized of his learning and abilities, his general sent for him to Rome, where he appointed him to several confidential and honourable employments, and at last made him secretary to his order. After he had retained this post some years, Pope Sixtus V. placed him in the Vatican in 1585, and confided to his superintendence those editions of the Bible, the councils, and the fathers, which issued from the apostolical press during his pontificate. In the year 1595, Pope Clement VIII., by way of reward for these services, made him apostolical Sacristan, and titular Bishop of Tagaste in Numidia. He collected a very large and excellent library, which he left by his will to the Augustinian monastery at Rome; but upon the express condition, that it should be always open for the benefit of the public. This was the first library formed in that city, to which the public had freedom of access, and it was properly called, after the name of its beneficent founder, the *Angelical Library*. Our author died in 1620, at the age of 75. He wrote numerous books in divinity, morals, ecclesiastical antiquities, philosophy, controversy, history, and philology, which reflect credit on his learning, ingenuity, and industry. He published "*Bibliotheca Vaticana illustrata*," which is held in much esteem, though not always accurate; "*Bibliotheca Theologica et Scripturalis*;" "*Notæ in Novum Testamentum*;" "*De Patientia*;" "*De Cometis*;" "*Observationes in vi Libros Elegantiarum Laur. Vallæ*;" "*Observationes de Lingua Latina*;" and other pieces which were collected together, and printed in 2 vols. folio, in the year 1719. From his manuscripts was also published in 1745, a very curious collection, entitled, "*Thesaurus Pontificiarum Antiquitatum, necnon Rituum ac Cæremoniarum*," in 2 vols. folio. *Landi's Hist. de la Lit. de l'Italie Vol. V. liv. xiii. art. i. § 15. Moveri. Nouv. Dict. Hist. Witte Diar. Biog.*—M.

ROCHE, JAMES FONTAINE DE LA, a French

priest and periodical writer in the Jansenist connection, was a native of some part of the diocese of Poitiers, but the place and time of his birth are unknown. He obtained a benefice in the diocese of Tours, where it is probable that his principles rendered him obnoxious, since we are informed that he found it expedient to resign his cure, and to withdraw into prudent obscurity at Paris. From the year 1731 till a little before his death, he had a principal share in conducting a popular periodical work among the followers of the Bishop of Ypres, entitled, "*Nouvelles Ecclesiastiques*;" on which account he claims this brief notice. This was a weekly publication, and at first consisted chiefly of extracts of letters received from the different provinces; but after the year 1729 it assumed a more methodical form, and, besides ecclesiastical affairs, discussed a variety of topics interesting to theological students. In the year 1767, a table of the contents of these papers, from the year 1728 to 1760, both inclusive, was published at Paris in 2 large 4to. volumes. To render the series complete, another 4to. vol. was published at the same place in 1731, entitled, "*Les Nouvelles Ecclesiastiques, ou, Avant-Nouvelles*," relating to the state of things from the arrival of the constitution *Unigenitus* in France, towards the close of the year 1713, till the commencement of the "*Nouvelles Ecclesiastiques*," in 1728. The Abbé de la Roche died in 1761, and is said by our authority to have been a virtuous and worthy man, though not a little tinctured with fanaticism. *Nouv. Dict. Hist.*—M.

ROCHE, JOHN DE LA, a celebrated French preacher in the 17th and at the commencement of the 18th century, was born at Nantes, in the year 1657. He became a member of the congregation of the Oratory, and distinguished himself early in life by the superiority of his pulpit talents. Hence he was frequently called to address respectable audiences, both in provincial cities and at Paris, where he was considered as excelling particularly in funeral eulogies. He died in 1711, in the 55th year of his age. He published eight volumes of sermons, in 12mo., consisting of courses of Advent and Lent sermons, discourses on the mysteries of religion, and panegyrics. They are said to be recommended by the solidity of their matter, as well as by the nobleness and elegance of their composition. *Nouv. Dict. Hist.*—M.

ROCHEFORT, WILLIAM DE, a modern French writer, was born in 1730 at Lyons. He had a small employment in the finances:

but finding in himself a greater propensity to letters than to business, he went to Paris, and devoted himself to poetry and Greek literature. His taste for antiquity led him to compose three tragedies upon the Greek models, which had too much simplicity to please; and a comedy which he brought upon the stage was not more successful. In prose he published a "Refutation of the Systeme de la Nature;" a "Critical History of the Opinions of the Ancients concerning Happiness;" and a "Complete Translation of the Plays of Sophocles;" this last work gained him much credit by the elegance and fidelity of the version, and the judicious notes annexed to it. He then undertook the arduous task of a complete translation of Homer's Iliad and Odyssey (apparently in verse) of which the preliminary discourses and the notes seem to have obtained more applause than the version itself, which, however, he had the interest to get splendidly printed at the royal press in 1781, in 4to. He was a member of the Academy of Inscriptions and Belles Lettres, to which he contributed several learned memoirs. He died in 1788, highly esteemed for his private and social virtues. *Nouv. Dict. Hist.* — A.

ROCHEFOUCAULT, FRANCIS, Duke of, Prince of Marsillac, a man of wit and a well known writer in the age of Lewis XIV., was born in 1613. He distinguished himself as one of the most brilliant young noblemen about the court, and formed a connexion with the famous duchess of Longueville, which involved him in the civil war of the Fronde. At the battle of St. Antoine in Paris he signalized his courage, and received a musket shot which for some time deprived him of sight. When these troubles were terminated, and he had made his peace with the government, he devoted himself to the pleasures of society and literature. His house was the resort of the best company at Paris in point of talents and understanding, and his conversation was relished by such persons as Boileau, Racine, Sevigné, and la Fayette. Nor did he only shine by his wit and vivacity; he displayed great firmness of mind under domestic losses (having had one son killed and another wounded at the passage of the Rhine), and under the pain of the gout, with which he was much afflicted in his latter years. Mad. de Sevigné speaks of him as "holding the first rank in courage, merit, tenderness, and good sense." In Mad. Maintenon's Letters is a portrait of the Duke, in which there are some features not easily reconciled to each other. "He had

a happy physiognomy, a grand air, much wit, and little learning. He was intriguing, supple, and wary: I never knew a friend more solid, more open, or who gave better counsel. He loved to take the lead. Personal bravery appeared to him a folly, and scarcely did he disguise this opinion; yet he was very brave. He preserved till death the vivacity of his disposition, which was always very agreeable, though naturally serious." Huet asserts that he constantly refused to take a seat in the French Academy, because he was timid, and feared to speak in public. The Duke de Rochefoucault died with philosophical tranquillity at Paris in 1680, in his 68th year. He made himself famous by a work entitled "Reflexions et Maximes," many times printed, and abundantly both praised and criticised. Voltaire speaks thus of it: "This little collection, written with that delicacy and finesse which render a style so captivating, had the rare merit of accustoming readers to think, and to give a lively and precise expression to their thoughts." The fundamental principle of this work is, that self-love is the motive of all our actions. "It is therefore (says M. Palissot) less the history than the satire of the human race: but it is a satire which pleases, because it flatters malignity, and because it excuses men from the admiration of virtue, by giving it a principle in common with vice, and thereby stripping it of the heroism attributed to it." It seems allowed that the writer painted very exactly the world in which he lived, but a lover of mankind will scarcely admit that world to have been a fair example of the species. Misanthropes have taken pleasure in his sentiments, and Swift has made one of his thoughts the basis of his most finished piece, the poem on his own death, beginning

"As Rochefoucault his maxims drew
From nature, I believe them true."

The reflexions and maxims are detailed in no order, and the manner becomes tiresome through monotony. The Duke also wrote "Memoires de la Regence d'Anne d'Autriche," 2 vols. 12mo., 1713, an energetic and faithful representation of that stormy period, in which he was himself an actor. *Nouv. Dict. Hist. Voltaire Siecle.* — A.

RODE, BERNARD, an eminent Prussian painter, was born at Berlin in 1725. At an early period he displayed great attachment to the sciences, but afterwards devoted himself entirely to painting, in the study of which he was encouraged and liberally supported by his



P. Vernet Pinx.

François Sculp.

RODOLPHE.

D'Habsbourg.

Commence à régner le 13. 8^{bre} 1274.

Mort le 30. 4^{bre} 1301.

father, who was a very ingenious goldsmith. In 1750 he went to Paris, where he remained a year and a half, during which time he received instruction from Charles Vanloo and Restaut. He then returned to his native place, and two years after, visited Italy, where he passed the greatest part of his time at Venice. After an absence of two years, he returned to Berlin, and first distinguished himself by historical and allegorical paintings, four of which he executed for a Greek church in the Ukraine. He presented to the garrison church at Berlin four allegorical paintings, in which he introduced four of the Prussian generals who had rendered their names celebrated in the seven year's war. He painted also historical pieces on a smaller scale, and in such abundance, that it appeared inconceivable how he could find sufficient time to complete them. The greater part of these he engraved in a very good style, to the amount of about 150, a catalogue of which was afterwards published. Among these are some studies of landscapes, which he sketched in the course of his travels. In order to find subjects for his pencil, he read with great attention the ancient poets and historians in German translations; but he was best pleased to devote his talents to scriptural and sacred subjects, one of the most remarkable of which is his picture of Christ raising up the dead. This alone is sufficient to entitle him to a distinguished rank among historical painters; but the excellence of his genius is most conspicuous in the paintings which he executed in the large gallery of the palace of Sans Souci, and in the hall adjacent to it. In 1783 he was appointed director of the Academy of Painting at Berlin, and died in the month of June 1797. *Neues Historisch-biographisches Handwörterbuch von J. G. Grohmann.* — J.

RODOLPH I., Emperor of Germany, founder of the Imperial house of Austria, born in 1218, was the eldest son of Albert IV., Count of Hapsburgh and Landgrave of Alsace. He was brought up in the court and camp of the Emperor Frederic II., and early distinguished himself by his vigour and dexterity in martial exercises. On the death of his father, in 1240, he succeeded to a territory of very moderate extent, which, according to the practice of the time, he endeavoured to augment by military enterprises. He entertained a band of adventurers of different nations, whom he employed either in defending him from turbulent neighbours, or in attempts to aggrandise himself at their expence. In 1245 he

married a daughter of Burcard Count of Hohenburgh, with whom he obtained some accession of estates. Some years afterwards he served under Ottocar King of Bohemia against the Pagan Prussians. It is unnecessary here to relate the particulars of several subsequent years of activity, during which he was raising himself to consequence by equal exertions of prudence and valour, and at the same time was establishing a character for justice by the spirit with which he undertook the protection of the inhabitants of cities against the barons their oppressors. In 1273, as he was encamped before the walls of Basil, with whose Bishop he was at enmity, he received the very unexpected intelligence that he was unanimously elected King of the Romans. After an interregnum of two years, in which the empire had been a scene of anarchy and confusion, the electors had assembled at Frankfort, when two candidates appeared, Alphonso King of Castille, and Ottocar King of Bohemia. Both of these were probably thought too powerful to be trusted with such a dignity; and in looking round for a more unexceptionable chief of the empire, Rodolph, proposed by the elector of Mentz, was approved, as one of talents well fitted for a throne, and at the same time so inconsiderable in point of territories, as to be no object of apprehension to the powerful Princes of Germany. An additional motive of preference was his having six unmarried daughters, which afforded a prospect of an imperial alliance to the secular electors.

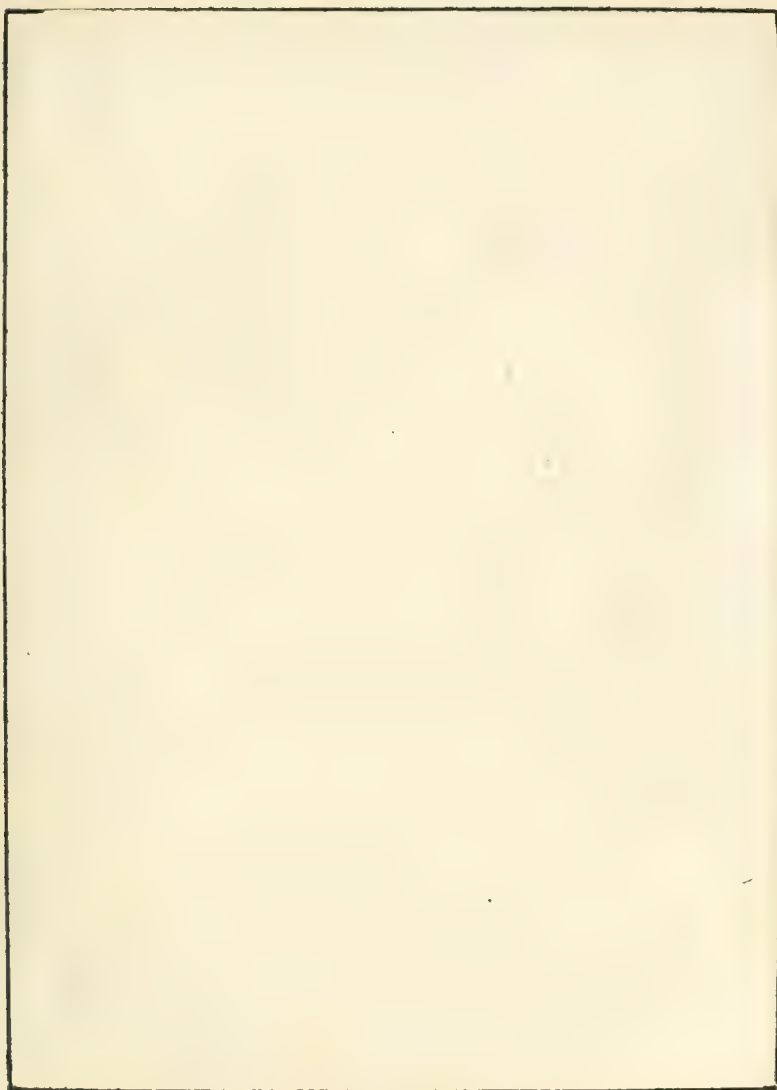
Rodolph, then in his 55th year, willingly accepted the offered elevation, though sensible of the arduous task he was undertaking against the declared opposition of the two unsuccessful candidates. He was crowned at Aix-la-chapelle, and immediately strengthened himself by marrying two of his daughters to the Count Palatine of Bavaria and Duke of Saxony. He also took measures for ingratiating himself with the Pope Gregory X., with whom he had an interview at Lausanne, and who gave his sanction to the election. Alphonso was induced by the Pope to renounce his pretensions; but Ottocar pertinaciously refused to acknowledge the new Emperor, and manifested the bitterest animosity against his successful rival. The King of Bohemia was at this time one of the most powerful Princes in Europe, and was distinguished by his abilities and military skill. Besides Bohemia and Bavaria, he possessed territories in the North of Germany and Hungary, and had lately acquired Austria with Carinthia and Carniola. Both

parties having prepared for the contest, war broke out between the Emperor and the King in 1275, and Rodolph commenced his operations with all the vigour of his character. He first marched against Henry Duke of Lower Bavaria, whom Ottocar had secured in his interest, and soon brought him to change his party. He then penetrated into Austria, and appeared under the walls of Vienna before Ottocar thought of his danger. This Prince, finding himself unable to save the Austrian capital, bent his haughty spirit to sue for peace, which was granted upon the conditions of his renouncing his claims upon the Austrian provinces, and consenting to acknowledge the Emperor, and do homage for Bohemia and his other fiefs. It is asserted, though only by writers of a later age, that Ottocar having requested that his homage might be performed in private, to avoid a public humiliation, Rodolph apparently consented, and the ceremony took place in his tent; but in the midst of it, the sides of the tent were suddenly drawn up, and the King of Bohemia was exposed on his knees to the view of the surrounding armies. This fact, however, is not admitted by the historians friendly to Rodolph's memory. The Austrian provinces, as fiefs devolved to the empire, were taken possession of by the Emperor.

The mind of Ottocar was so much irritated by the loss and disgrace he had undergone, that he could not bring himself to a faithful execution of the treaty, and the war was renewed in 1277. It is probable that the Princes of the empire considered this quarrel as chiefly connected with the personal interests of Rodolph, for he met with much less support from them than in the former contest, while Ottocar had strengthened himself by new alliances. With some difficulty he assembled an army able to contend with that of the King of Bohemia, and at length, in August 1278, the two adversaries met at Weidendorf. A fierce battle ensued, in which Rodolph was beaten to the ground by a Thuringian knight, and brought into great danger; but on the other hand, Ottocar was made prisoner and killed, and his army was entirely defeated. Rodolph was prevented from taking possession of Bohemia by Otho Margrave of Brandenburg, and he thought proper to enter into an accommodation, by which Wenceslaus was acknowledged King of Bohemia, whilst he himself was to hold Moravia for five years, and was to retain the Austrian provinces. The securing of these to his family was thenceforth

a great object of his policy, in which he encountered many difficulties, but at length he succeeded in settling them upon his two sons, Albert and Rodolph.

In the midst of these transactions, the Emperor, thinking it would be for his honour to revive the Imperial authority in Italy, after the death of Gregory, during the subsequent short-lived pontificates, sent commissaries into that country to exact homage from several of the towns. He was, however, thwarted in his purpose, and on the accession of Nicholas III., he found it expedient to confirm to the papal see its possessions in Romagna. Having accommodated the differences which subsisted between himself and the King of Naples, he afterwards attempted to restore the authority of the empire in Tuscany; but in this he failed, and was obliged to content himself with drawing large sums from Lucca and other cities for the confirmation and extension of their privileges. No foreign foe now remaining, Rodolph turned his attention to the restoration of peace and order in Germany; and for this purpose it was necessary to enforce the laws against building private fortresses, which were no other than the retreats of banditti, or the refuge of turbulent nobles, who defied all law and authority. Of these strong holds he razed seventy in one year, condemning to death many of their owners for their violations of the public peace. He was perpetually making progresses through the Imperial cities, administering justice and making salutary regulations, so that he obtained the title of "a living law," and deserved to be regarded as a second founder of the German empire. In 1283 he engaged in a war against Philip, Count of Savoy, who had appropriated several Imperial fiefs in Helvetia. In an action near Morat he was overpowered by numbers, unhorsed, and obliged, in order to save himself, to spring into the lake, where he supported himself by the branch of a tree till rescued by his followers. He was, however, in the end victorious, and brought the count to terms of submission. He was in like manner successful against the Count of Burgundy, who had transferred his homage from the empire to France; but he failed in an attempt to gain possession of Bern, which had declared itself a free republic. The troubles of Bohemia, in which the oppressions of the Regent Otho had excited revolts among the people, while the minor King Wenceslaus was detained as a prisoner by Otho, called Rodolph into that country. He delivered Wenceslaus, whom he married to one of his daughters, and left him at the head of the





RODOLPHE II.

*Commence à régner le 12. Octobre 1550.
Mort le 20. Janvier 1612.*

government, in a state of tranquillity. The final object of this Emperor was to secure the Imperial crown to his only surviving son Albert; but the electors, probably become jealous of a house which had been raised to such prosperity, were not to be persuaded into this measure, and Rodolph was severely mortified with the disappointment. His strength had already begun to fail, and as he was upon his way to Spire, he was obliged to stop at Germesheim, where he died in July 1291, in the 73d year of his age, and the 19th of his reign.

There is scarcely an excellency of body or mind which the biographers of the house of Austria have not attributed to its founder; and it appears from the history of his actions that few Princes have surpassed him in energy of character, and civil and military talents. He was brave, almost to a fault, indefatigable, simple and unaffected in his manners, persuasive, affable, and magnanimous. In the beginning of his career he seems to have been little scrupulous in the means of aggrandisement, but as an Emperor he was in general moderate and equitable. In his 64th year he married for his second wife a Princess of Burgundy only 14 years of age, but no issue proceeded from this ill sorted union. By his first marriage he had a numerous offspring, of whom six daughters were all united to powerful families. *Mod. Univ. Hist. Coxe's Hist. of the House of Austria.* — A.

RODOLPH II., Emperor of Germany, son of Maximilian II., was born in 1552, and received the principal part of his education in Spain under the Jesuits. His father procured him the crown of Hungary in 1572, and that of Bohemia in 1575, together with the title of King of the Romans. On the death of Maximilian in 1576, he succeeded to the Imperial throne, being then regarded as a highly accomplished Prince, of great sweetness of temper, and conversant with various branches of knowledge. Unfortunately his tastes and acquirements were so far from qualifying him for the station to which he was elevated, that they diverted his attention from the principal duties of a sovereign. He was greatly attached to mechanical inventions, and spent whole days in the shops of clockmakers, turners, and other artists. Chemistry was also one of his favourite studies, with its usual attendant in that age, alchemy. He had a passion for horses which led him to waste much time in his stables, disguised as a groom. His easiness of temper was a defect, as it was attended with timidity and irresolution; and his zeal for the

Catholic religion rendered him unfriendly to those tolerating principles upon which his father had acted. He had succeeded to the sole possession of the territories of the house of Austria, his numerous brothers being provided for by pensions; and finding that the Protestant religion had spread in them to a degree that threatened to subvert the superiority of the Catholic, his first care was to restore the preponderance of the latter. His measures for this purpose occasioned some revolts, and a total alienation of the minds of his Protestant subjects. In the other parts of the empire, Rodolph took part against the Protestants on all occasions of dispute between them and the Catholics; and his interference was a principal cause of the deposition and expulsion of the Archbishop and Elector of Cologne, who had embraced the Protestant religion and married. Troubles soon arose in his Hungarian dominions, where Sultan Amurath III., who had broken the subsisting truce, made various incursions in which he overran part of Hungary and Croatia. These were, however, chastised by several defeats given to the Turks by the Imperial generals. But Mahomet III., the successor of Amurath, took the important town of Agria in Upper Hungary, and war was maintained for several years with various fortune in that kingdom, till a peace was concluded with Sultan Achmet in 1606. Rodolph, who had fixed his residence in Prague, took little personal share in these events being chiefly occupied with his multifarious studies; and his Hungarian subjects had contracted such a contempt for his character, that they invited his brother, the Archduke Matthias, to undertake the government, and in 1607 elected him for their King. They were especially induced to take this step, from the supposed inclination of Rodolph to advance his cousins Ferdinand and Leopold, who were entirely under the direction of the Jesuits, in prejudice of his brothers. Matthias prepared to take possession of his kingdom, and marching with an army through Austria, also projected to make himself master of that duchy. The timid and pacific Rodolph was persuaded to enter into a treaty with his brother, by which he ceded to him both Hungary and Austria, and Matthias was solemnly inaugurated as sovereign of those countries.

Soon after, great disturbances arose in the empire on account of the disputed succession to the duchies of Juliers and Cleves, with which were associated the causes of dissention between the Catholics and Protestants of Germany. Confederations were formed, and

both parties prepared for war. The Emperor convoked diets, and appears to have diligently exerted himself in order to prevent extremities. He, however, gave his chief confidence to his cousin the Archduke Leopold, who was sent to govern the disputed territories, and was placed at the head of the Catholic army. This prince at length marched into Bohemia, to awe the Protestants, who had been rendered discontented by attempts to introduce the inquisition into the country, and by violations of their privileges. In this emergency they applied for assistance to Matthias, who entered Bohemia, and obliged Leopold to disband his troops. Not content with this success, he so wrought upon the weakness of his brother, that Rodolph resigned to him his remaining kingdom of Bohemia, of which Matthias received the crown in 1611. Rodolph was probably at that time in a declining state of health, for he died in January 1612, in the 60th year of his age, and 36th of his reign. Conscious weakness, and the predictions of the celebrated but superstitious astronomer Tycho Brahe, had rendered him distrustful of all his relations, so that he finally shut himself up in his palace, which he never quitted either for exercise or amusement. He was never married, but left some natural children. Among his various studies the most respectable was that of astronomy, his attachment to which induced him to invite Tycho Brahe to Prague, where he was liberally patronised till his death; and the same patronage was afterwards given to the more eminent Kepler who had been his disciple. The Rodolphine tables, commenced by the former, and completed by the latter, have perpetuated the name of this Emperor as a promoter of science. *Med. Univ. Hist. Sacy Hist. de l'Hongrie. Coxes's Hist. of the House of Austria.*—A.

RODON, DAVID DE, or rather DERODON, DAVID, a celebrated French professor of philosophy in the 17th century, was born in some part of Dauphiné, but in what place, or in what year, we are not informed. As it appears that he was a Catholic in 1630, he was most probably educated in that religion; but he afterwards renounced it, and became zealously attached to the doctrines of the Reformed. He filled the philosophical chair, first at Die, afterwards at Orange, and lastly at Nismes. Bayle says, that "he was one of the most acute logicians at that time in France, and few Spanish or Irish schoolmen exceeded him in what concerns universals, and *entia ra-*

tionis, and the airy and abstracted speculations of the categories, and the dependencies of the syllogistical forms. But if he equalled, in this particular, the most refined logicians of the schools, he surpassed them greatly in his physics; for he embraced the opinions of the moderns, and the hypothesis of atoms, and he explains, like Gassendi, several natural effects by mechanical principles." He published "*A Course of Philosophy*," which was well received, notwithstanding that the too great length of the scholastic disputes which were introduced into it, must, as Bayle observes, have been not a little discouraging to students. Of the justice of that observation we have been satisfied, by examining a part of that course entitled "*Logica Restituta*," which alone fills a large 4to. volume. The author having been induced to publish an abridgement of the whole, under the title of "*Philosophia Contracta*," that performance met with great success, and underwent repeated impressions. It is a moderate sized volume in 4to., and contains short systems of logic, metaphysics, physics, and ethics; to which is added, a treatise or disputation on human liberty. M. Dero-don also engaged in controversy, and published "*A Disputation against the Mass*," in 8vo.; a treatise entitled, "*De Supposito*," &c., 8vo., in which he openly declared himself the defender of Nestorius against St. Cyril, not by admitting two natures, but by maintaining that Nestorius did not admit them, and that Cyril confounded the two natures of Christ; and a piece entitled, "*The Tomb of the Mass*," in 8vo. By the last mentioned book the Catholics were so highly exasperated against him, that, in 1632, by their interest at court they obtained a royal decree, which banished him from the kingdom. Upon this he retired to Geneva, where he died about two years afterwards. *Boyle. Moreri.*—M.

RODRIGUEZ, ALPHONSUS, a Spanish Jesuit in the 16th century, whose labours are held in high estimation by the Catholic world, was born at Valladolid, in the year 1526. He entered the society of Jesus at Salamanca, where his proficiency in his studies recommended him to the esteem of his superiors, by whom he was appointed master of the novices in that place. He was afterwards sent to the college of Montroyal in Galicia, where, during twelve years, he filled the chair of professor of moral theology with great reputation. From this seminary he was transplanted to Montella in Andalusia, of which he continued rector for more than thirty years. The remainder of his

life was divided between the establishments belonging to his order in Cordova and Seville, at the latter of which cities he died in 1616, at the age of 90. Two years before that event, he published his celebrated work, entitled, "Exercises of Perfection, and of the Christian Virtues," in 3 vols. 4to.; on which his Catholic biographers bestow the warmest commendations, while they express their regret that the author should have introduced into it a number of stories which do not appear entitled to credit. This work was translated into French by the solitaires of Port-Royal, by the Abbé Desmaretz of the French Academy, and others, of whose versions a vast number of editions has been published, some in 2 others in 3 volumes 4to. An abridgment of it has also appeared in French, by the Abbé Tricalet, in 2 vols. 12mo. Translations of it have likewise been made into the Latin, Italian, German, Dutch, and other languages. *Antonii Bibl. Script. Hisp. Sovelli Bibl. Script. Soc. Jes. Moreri. Nouv. Dict. Hist.*—M.

ROE, SIR THOMAS, a distinguished traveller and negotiator, was born about 1580 at Low Layton in Essex. He was sent at an early age to Magdalen-college in Oxford, which he left without taking a degree, and passed some time at one of the inns of court, and also, it is supposed, in France. He was made an esquire of the body to Queen Elizabeth towards the close of her reign, and in 1604 was knighted by King James. We are not informed what preceding studies or occupations caused him to be thought a fit person for maritime discoveries, but we are told that it was at the instigation of Henry Prince of Wales that he undertook an exploratory voyage to Guiana. Having fitted out a ship and pinnace at his own charge and that of his friends, he sailed, in 1609, for the river of Amazons, up which he proceeded to the distance of 300 miles, landing in various places to examine the country. From its mouth he sailed along the coast to that of the Oroonoko, entering several of the intermediate rivers in canoes; and having spent thirteen months in a laborious survey of this part of the American continent, which he did not find so full of gold (the great object of search at that time) as was commonly supposed, he returned to England in 1611. The credit he acquired in this expedition caused him, at the desire of the East India company, to be sent, in 1614, as ambassador to Jehanguire, the Mogul Emperor, for the purpose of concluding a treaty of peace and commerce. He arrived at Surat in the

autumn of that year, and resided at the Mogul court till the beginning of 1618. His conduct in this station did honour to himself and his country, and he made many curious observations on the court and people, of which, specimens were given in Purchas's Pilgrims, and afterwards in Churchill's Collection of Voyages. On his departure thence, he visited the court of Schah Abbas in Persia, with whom he made a treaty, by which the East India company obliged itself to assist him with a fleet for the purpose of expelling the Portuguese from Ormus, on condition of being allowed a free trade with Persia.

After his return, Sir Thomas Roe was elected, in 1620, a representative in parliament for Cirencester; and in the following year he was nominated ambassador to the Ottoman Porte, which post he occupied under the Sultans Osman, Mustapha, and Amurath IV. The services he rendered here to the political and commercial interests of his country were numerous and important, and few members of the diplomatic body have ever acquired more general respect and esteem. He was particularly serviceable to the Greek church, by protecting it both from the oppressions of the Turkish ministers, and from the intrigues of the Jesuits and other bigots to the papal see. The gratitude he inspired on this account assisted him in his collection of manuscripts in the Greek and Oriental languages, which he presented to the Bodleian library; and to him was entrusted the famous Alexandrine manuscript of the Bible presented to Charles I. by Cyril, Patriarch of Constantinople. During his embassy, Sir Thomas drew up "A true and faithful Relation of what hath lately happened in Constantinople, concerning the Death of Sultan Osman, and the setting up of Mustapha his Uncle: with a Continuation of the same Story," printed in 1622, *Lond.* 4to. He also kept minutes of his negotiations at the Porte, which remained in manuscript till 1740, when they were published by the Society for promoting learning, under the title of "The Negotiations of Sir Thomas Roe in his Embassy to the Ottoman Porte, from the Year 1621 to 1628 inclusive," fol.

Soon after his return from Constantinople, he was sent, in 1629, to mediate a peace between Poland and Sweden. In this he succeeded so as to gain the confidence of the great Gustavus Adolphus, whom he encouraged in his design of an expedition into Germany. He was afterwards employed in negotiating a treaty with the King of Denmark at Copen-

hagen; and he went a second time to that court, and also to those of several German princes, and was present at the congress of Hamburgh, and in its removals to Ratisbon and Vienna. In 1640 he was elected a representative of the University of Oxford, and made several speeches upon important occasions, especially an excellent one at the council table against debasing the coin. Whilst yet a member of parliament, he was sent, in 1641, to the diet at Ratisbon to negotiate for the restoration of the late King of Bohemia's son to the Palatinate, an order at the same time being made that he should retain his seat in the house. After his return, the King created him a privy-counsellor, and chancellor of the order of the Garter. The view of the approaching national disturbances embittered, and perhaps shortened, his life, which was terminated in 1644. He left the character of a very able and upright minister, a true patriot, and an accomplished gentleman. Besides the writings above-mentioned, he left in manuscript a "Compendious Relation of the Proceedings and Acts of the Imperial Dyet held at Ratisbon in 1640 and 1641;" and a "Journal of several Proceedings of the Knights of the Garter." In 1730 proposals were issued for printing by subscription all the Negotiations and Embassies of Sir Thomas Roe, but the design was not carried into effect. *Biogr. Britan.* — A.

ROEDERER, JOHN-GEORGE, an anatomist and eminent writer on midwifery, was born in 1726 at Strasburg. He studied physic at the University of his native place, and took the degree of doctor in 1750. He travelled for improvement to Paris, England, and Holland, particularly attending to the obstetrical branch of medicine, in which he practised with great reputation on his return to Strasburg. The illustrious Haller invited him, in 1754, to Gottingen to be his anatomical assistant, and resigned to him the chair of that science. He also gave lectures on the theory and practice of midwifery, which greatly improved that art as administered by practitioners of both sexes in that part of Germany. He did not long enjoy the distinction he had acquired, being obliged from ill health to resign his chair and return to Strasburg, where he died in 1763. He was a member of the Imperial Academy of Petersburg, the Royal Societies of Upsal and Gottingen, and the Academy of Surgery of Paris.

This physician wrote a number of works, many of which were theses, programs, dissertations, &c. on anatomical and obstetrical topics, to which he applied great exactness of

observation, with respect to measure, weight, and other particulars. He also published "Elementa Artis Obstetriciæ ad Usum Prelectionum Academicarum," 8vo., 1752, several times reprinted, and translated into French: this is an useful and scientific compendium of the most approved theory and practice of midwifery, with several additions of his own; "Icones Uteri humani Observationibus illustratæ," fol., 1759, 1764; "Opuscula Medica, sparsim prius edita," 4to., 1764; in these are contained most of the dissertations before published separately. *Halleri Bibl. Anatom. et Chirurg. Eloy Dict. Hist.* — A.

ROELL, HERMANN-ALEXANDER, a celebrated Protestant divine and theological professor in Friesland and Utrecht during the latter part of the 17th and at the commencement of the 18th century, was born in 1653, at Doëlberg in the county of Marck in Westphalia, the lordship of which belonged to his father. Having discovered an early inclination for learning, he was provided with able tutors, under whose instructions he successfully studied the Latin, Greek, and Hebrew languages, as well as philosophy and the mathematics. In 1670, he went to the University of Utrecht, where he attended the lectures of the famous Francis Burmann on divinity and the sacred Scriptures, till the approach of the French army compelled him to retire and remove to Groningen. This seminary, however, being soon afterwards alarmed by the same invaders, he returned to Germany, and studied for some time at Marburg, and after that at Heidelberg. Thence he went to Basil and Zurich; and in 1676, he once more visited the United Provinces, and spent two years at the Universities of Utrecht and Leyden. No sooner had he returned to his native country, than he received an invitation to become pastor of the Protestant church at Cologne; which the sickly and precarious state of his health obliged him to decline. He now became chaplain to Elizabeth, Abbess of Hervorden, and daughter of Frederic King of Bohemia, and he retained that post till the death of the Princess in 1680. Not long after that event he was appointed preacher to Albertine, Princess of Orange, and widow of William of Nassau; in whose household, and at Deventer, he exercised the ministry till the year 1686, when he accepted the offer of a professorship in divinity from the University of Francker. About this time a controversy began to be warmly agitated in the united provinces concerning the following questions:

"Whether the divine origin and authority of the Holy Scriptures can be demonstrated by reason alone, or whether an inward testimony of the Holy Spirit in the hearts of Christians be necessary in order to the firm belief of this fundamental point?" and "Whether the sacred writings propose to us, as an object of faith, any thing that is repugnant to the dictates of right reason?" Professor Roell took an active part in this controversy, and was at the head of those doctors and other learned men who answered the former question in the affirmative, and the latter in the negative. As the flame excited by this controversy increased from day to day, the states of Friesland thought proper to interpose their authority, and attempted to restore peace to the church, by imposing silence on the contending parties. Not long afterwards, Roell alarmed the orthodoxy of his colleagues, more particularly of the learned Vitringa, by using language when explaining the doctrines of the generation of the son, the satisfaction of Christ, the divine decrees, and the penal effects of original sin, which they pronounced to differ essentially from the meaning of those doctrines as received and established in the Dutch church. To prevent any controversy on these points in their province, the magistrates of Friesland again interfered, and published an edict enjoining silence, forbidding at the same time all professors, pastors, &c. from teaching the particular opinions of Roell; and this pacific divine sacrificed the propagation of his notions to the love of peace and concord. But in other provinces, the explanations of our author and his disciples were condemned, both in private and in public synods, as heresies and corruptions of divine truth. Dr. Maclaine, in a note to his version of Mosheim's "Ecclesiastical History," as referred to below, observes, that Roell's "notion concerning the Trinity did not essentially differ from the doctrine generally received upon that mysterious and unintelligible subject; and his design seemed to be no more than to prevent Christians from *humanizing* the relation between the *Father* and the *Son*. But this was wounding his brethren, the rigorous systematic divines, in a tender point; for if *Anthropomorphism*, or the custom of attributing to the deity the kind of procedure in acting and judging that is usual among men (who resemble him only as imperfection resembles perfection), was banished from theology, orthodoxy would be deprived of some of its most precious phrases, and our confes-

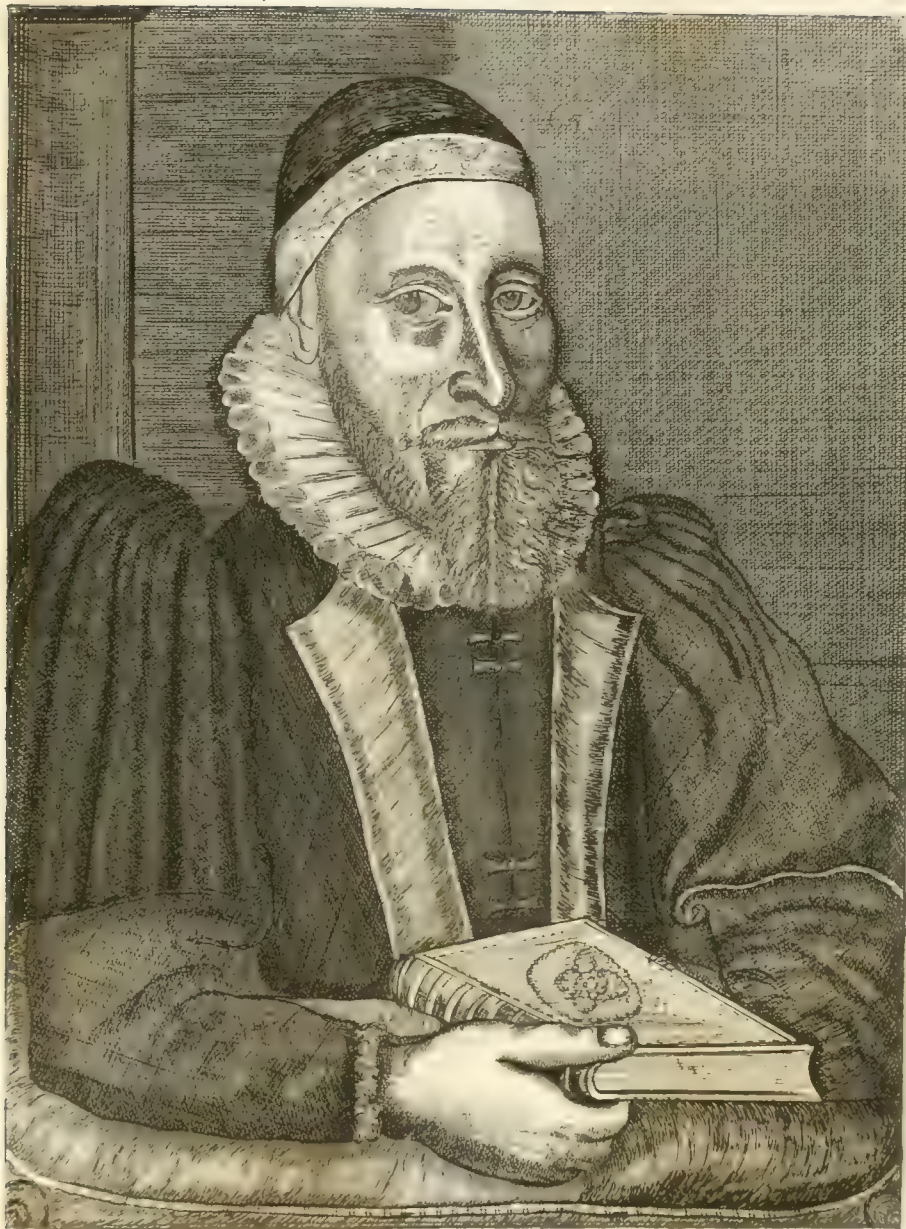
sions of faith and systems of doctrine would be reduced within much narrower bounds." However, notwithstanding that our author's particular opinions were proscribed, he was continued in the exercise of the functions of his professorship at Franeker, for several years afterwards. In 1704, he accepted an invitation to fill the divinity chair at the University of Utrecht, upon the most honourable and advantageous terms; and he retained that post with great credit till his death in 1718, when he was in the 66th year of his age. Among his publications are "A Commentary upon the Commencement of the Epistle of St. Paul to Ephesians," 1715, 4to.; the second part of the same with "An Analysis of the Epistle to the Colossians," 1731, 4to., a posthumous piece; "An Analysis and Abridgment of the Prophetical Books of the Old and New Testament," 1683, 4to., avowedly taken from Gulichius, who had been his tutor; "An Explication of the Catechism of Heidelberg," 1728, a posthumous piece; "Theological Theses on the Generation of the Son, and the temporal Death of the Faithful," 1689, 4to.; "Two Philosophical Dissertations on Natural Religion, and one on innate Ideas," 1700, 4to.; and a multitude of academical "Dissertations," "Disputations," and other tracts, both in the Latin and Dutch languages. *Morevi. Mosheim. Hist. Eccl. sac. xvii. sect. ii. par. ii. cap. ii. § 33, 34.*—M.

ROEMER, OLAUS, a celebrated Danish astronomer and mathematician, who flourished in the 17th and early part of the 18th century, was the son of a respectable merchant at Arhusen in Jutland, where he was born in the year 1644. From an elementary school at his native city he was transplanted to the University of Copenhagen, in the year 1662, and soon distinguished himself by the progress which he made in his academical studies, and particularly in the mathematical sciences, which were the favourite subjects of his pursuit. By assiduous application he had become so expert in those sciences, and such an able astronomer, that in the year 1671, having been introduced to M. Picard, of the Academy of Sciences at Paris, who was sent by Lewis XIV. to make astronomical observation in the northern regions, that gentleman was greatly surprized and pleased with him. So high was the opinion which he entertained of young Roemer's merits, that he engaged him to accompany him when he returned to France. Here he presented him to the King, who appointed him mathematical preceptor to the Dauphin, and

settled a pension upon him. Roemer was united with Picard and Cassini, in making astronomical observations; and in 1672, he was admitted a member of the Royal Academy of Sciences at Paris. In this city he resided ten years, during which he acquired a high reputation by his discoveries; and he is even said to have complained afterwards, that his coadjutors took the honour of many things which properly belonged to him. Here it was that he, for the first time, found out the velocity with which light moves, by means of the eclipses of Jupiter's satellites. For many years he had observed that, when Jupiter was at the greatest distance from the earth, at which he could be observed, the emersions of his first satellite happened constantly fifteen or sixteen minutes later than the calculations gave them. Hence he concluded, that the light reflected by Jupiter was thus long in passing through the excess of distance, and, consequently, that it took up sixteen or eighteen minutes in running over the diameter of the earth's orbit, and eight or nine in coming to us, provided that its velocity was nearly uniform. This discovery met at first with much opposition; but it was afterwards confirmed by Dr. Bradley, in the most ingenious and beautiful manner. In the year 1681, Roemer was recalled to his own country by Christian V. King of Denmark, who appointed him professor of astronomy at the University of Copenhagen, and gave him the title of his own mathematician, with a considerable salary. His Majesty also employed him in reforming the coin, improving the public buildings, regulating the weights and measures, and in surveying and laying out the high roads throughout the kingdom: offices which he discharged with the greatest credit and satisfaction. In 1687, the King directed him to travel through Germany, France, England, and Holland, in order to collect such information on a variety of points, as might be applied to beneficial purposes in Denmark. Upon his return home during the following year, he was made counsellor of the chancery; and in 1693, assessor of the supreme tribunal of justice. After the death of Christian V., Roemer was distinguished by the favour of his successor, Frederic IV., who, in 1705, appointed him burgomaster of Copenhagen, and in 1706, honoured him with the dignity of counsellor of state. This able man was preparing to publish the result of his observations, when he died in 1710, a few days before he had completed the 66th year of his age. In 1753, Peter Horrebow, who had

been his disciple, and was then professor of astronomy at Copenhagen, published, in a 4to. volume, various observations of Roemer, with his method of observing, under the title of "*Basis Astronomiæ*." In the different volumes of the "*Memoires*" of the Royal Academy of Sciences at Paris, of the institution of 1666, may also be seen various accounts of his astronomical observations, and other pieces communicated by him, particularly in Vols. I. and X. of that collection. *Alberti Thura Idea Hist. Lit. Dan. Par. I. cap. vii. § 2. Moreri. Hutton's Math. Dict. — M.*

ROGER, first King of Sicily, born in 1097, was son of Roger, Count of Sicily, and grandson of the Norman Tancred of Hauteville. He succeeded in his fourth year to the sovereignty of Sicily, under the guardianship of his mother Adelaide. As soon as he assumed the reins of government he appears to have displayed an ambitious spirit; for he endeavoured to obtain the undivided possession of Palermo, of which a moiety belonged to the elder branch of his family, and to enlarge the bounds of his estates in Calabria. On the death of his cousin, William Duke of Apulia, in 1127, without issue, Roger immediately sailed to Salerno, where he received an oath of fidelity from the inhabitants of that capital; and afterwards, at Reggio, was proclaimed Duke of Apulia and Calabria. His application to Pope Honorius II. to obtain from him the investiture of these duchies was rejected; and the Pope, joined by some disaffected barons, opposed him by force of arms; at length, however, Roger effected an accommodation with him, and the investiture was granted; after which he brought the malcontents to submission. He was now become a potent prince, and being urged by many of his principal subjects to assume the regal title, he willingly complied with a request that flattered his ambition. Convoking in the Christmas of 1130 an assembly of his barons at Palermo, and availing himself of a schism in the papal see, in which he took part with the antipope Anacletus, he received with great pomp and ceremony the royal crown of Sicily from the hands of a cardinal delegated for the purpose. He was invested at the same time with the principality of Capua and the dukedom of Naples. A rebellion, however, soon after took place among his new subjects in Italy, from whom, in attempting to quell it, he sustained a defeat which obliged him to retire to Salerno, and thence to Sicily. Meanwhile the Emperor Lothaire had espoused the cause of the other papal candidate, Innocent II., who was also



*John Rogers Preacher of the word of God 31 years
at Dedham in Essex.*

acknowledged by several of the Italian states; and a formidable confederacy was formed against Roger, in which the republic of Pisa, then a powerful maritime state, took a leading part. An active war was carried on for several years with various success in the south of Italy; and in 1137 the Emperor reduced all Apulia, of which a new Duke was created, whilst Roger, who still supported an antipope, underwent excommunication from Innocent. He had, however, the fortune, in 1139, to take the Pope prisoner, who purchased his liberty by the absolution of the King, and his investiture in Sicily, Apulia, and Capua. From that period the affairs of Roger became prosperous; he reduced many of the rebels, whom he treated with great severity, and in fine gave a solid establishment to his Italian dominion. The successors of Innocent, who had refused to acknowledge his regal title, were brought to comply by the terror of his arms; and he even obtained a bull declaring that no legate should be sent into his dominions contrary to his desire.

About the year 1146, Roger carried his arms into Africa, and after reducing Malta, which thenceforth became annexed to the crown of Sicily, he made himself master of Tripoli, Tunis, Safax, Capsia, and Bona, and an extensive tract of sea-coast, which he rendered tributary. About the same time he avenged himself of the injustice and insolence of the Greek Emperor Manuel, who had imprisoned his ambassadors, and offered him other indignities, by sending a powerful fleet, which took the island of Corfu, and cruelly ravaged all the coasts of the Morea. One result of this expedition, better than mere spoil or vengeance, was the carrying off a number of silk manufacturers, and settling them in Sicily and Apulia, where they introduced their art. His admiral advanced as far as Constantinople, the suburbs of which he pillaged and burnt; and he had the honour of setting free Lewis VII. of France, who, on his return from the Holy Land, had been intercepted by a Grecian squadron. Manuel, however, assisted by the Venetians, pursued, and in part destroyed, the Sicilian fleet, and recovered Corfu. Roger, finding his health in a declining state, associated on the throne his only surviving son William; and after employing the last years of his life in erecting monuments of his munificence and piety, he expired at Palermo in 1154, in the 58th year of his age, and 25th of his reign as King, leaving the character of one of the ablest, most vigorous, and fortunate princes of his time, but more the object of

dread than of affection to his own subjects. He had a large person, a rough voice, and a leonine aspect, was equally brave and politic, a lover of learning and talents. He caused to be inscribed on his sword, with no vain boast, "Apulus et Calaber, Siculus mihi servit, et Afer." *Mod. Univ. Hist. Gibbon.* — A.

ROGERS, JOHN, a celebrated divine of the church of England in the 18th century, was born at Ensham in Oxfordshire, of which parish his father was vicar, in the year 1679. He was instructed in grammar-learning at New-college school in Oxford; whence he was elected, in 1693, to a scholarship of Corpus-Christi-college. He pursued his academical studies with commendable diligence, and, having before taken the degree of B. A. at the regular period, proceeded M. A. in the year 1700, with considerable reputation. As by inclination he was led to embrace the clerical profession, he soon afterwards entered into holy orders; and since there was no prospect of his speedily succeeding to a fellowship at his college, he wisely determined to habituate himself to the duties of his sacred function, by undertaking the curacy of some parish. Accordingly, he obtained that of Buckland in Berkshire, about ten miles from Oxford, the convenient distance of which enabled him, usefully as well as agreeably, to divide his time between his charge and the University. In this situation he conducted himself so much to the satisfaction of the parishioners, both as a minister and a man, that they raised a handsome subscription for him as afternoon-preacher on Sundays. In 1706, he succeeded to a vacant fellowship at his college; and four years afterwards, he was admitted to the degree of bachelor of divinity. In 1712, he was invited to London, and chosen lecturer of St. Clement's Danes. On this new scene, the excellence of his discourses, his graceful gesture, and his clear pathetic elocution, soon rendered him a very popular preacher; and his reputation in this line became so well established, that the inhabitants of the united parishes of Christ-church and St. Leonard Foster Lane unanimously chose him their lecturer also. This relation towards those respective parishes he retained many years, to the entire satisfaction of the people, by whom he was respected and beloved for the uniform diligence and unabated zeal with which he discharged his professional duties, and for his exemplary and agreeable manners. Hitherto his merits had not procured for him any parochial benefice; but in 1716, he was

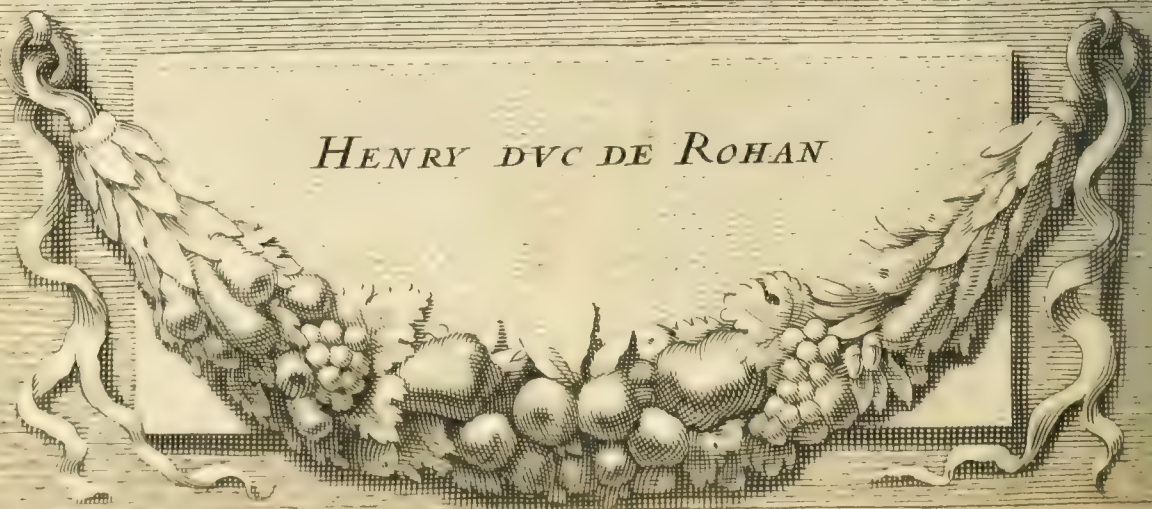
presented to the rectory of Wrington in Somersetshire; and in the same year he vacated his fellowship at Corpus-Christi-college, by marrying a sister of Lord Colerane, who had been his pupil in the University. Some time afterwards, he was elected canon residentiary of the cathedral church of Wells; in which he also bore the office of sub-dean. On these dignities he reflected credit, by devoting the honourable leisure which they afforded him, not to luxurious ease, or ostentatious hospitality, but to the strict and conscientious discharge of the duties of his station, especially to frequent preaching. In the year 1719, he embarked in the celebrated Bangorian controversy, by publishing "A Discourse of the Visible and Invisible Church of Christ: in which it is shewn that the Powers claimed by the Officers of the visible Church are not inconsistent with the Supremacy of Christ as Head, or with the Rights and Liberties of Christians, as Members of the invisible Church," 8vo. This discourse was received with great applause by the advocates for church authority, and is certainly deserving of praise, for the temper and seriousness with which it is written, as well as for the methodical arrangement of his matter, and the perspicuity of reasoning which the author displays. The advocates for the right of private judgment, however, maintained, that the whole superstructure of his argument is built upon an untenable foundation, an inadmissible distinction of *Visible* and *Invisible* church, which is not to be found in the Christian code, and is utterly inconsistent with the principles of the Reformation. This was ably argued by the learned Dr. Sykes, who published an answer to Mr. Rogers's discourse; which the latter undertook to refute, by publishing "A Review of the Discourse of the Visible and Invisible Church, being a Reply to Mr. Sykes's Answer to that Discourse," 1721, 8vo. His design in this review was more fully to do justice to his argument, and more explicitly to unfold and support his principles, pursuing them through their several conclusions, and marking their application to particular cases. By his opponent, however, his additional matter was not regarded as either sufficiently novel or weighty to demand a rejoinder; and Mr. Rogers may at least boast of having had the last word in that famous controversy.

The reputation which our author had acquired by these performances, could not be over looked by his *alma mater*, and must entitle him to the honours at her disposal.

Accordingly, in the year 1721, the University of Oxford conferred upon him, by diploma, the degree of doctor of divinity, without his desire or previous knowledge. Dr. Rogers was not only famed for his controversial talents, but also for his great skill as a casuist; and in this capacity he was often consulted by persons who were burdened by scrupulous consciences, or who wished to resolve difficult points in religion. For the benefit of such persons among them as had been tampered with by the insidious arts of popish emissaries, and were in danger of being seduced into the Romish pale, he composed some excellent little treatises; one of which was published by him in 1726, under the title of "Reasons against Conversion to the Church of Rome, in a Letter to his Guardian, a late Convert to that Church, by a Student in the Temple," 8vo. In the same year, at the desire of some eminent characters who wished to bring him more into public view, he was appointed chaplain to the Prince of Wales, afterwards King George II.; an honour equally unexpected and unsought by him. About the same time he entered the lists in defence of Christianity, by publishing a volume of sermons, entitled, "The Necessity of Divine Revelation, and the Truth of the Christian Religion asserted in eight Sermons," 8vo. These discourses were introduced by "A Preface, with Remarks on the Scheme of Literal Prophecy," &c., written by Mr. Anthony Collins. In this preface he discovered a disposition to repress freedom of enquiry and debate on the subject of the evidences of revelation, and even used indirect threatenings against the author, on account of the covert attack on Christianity which was made in his work. His exceptionable sentiments and language on this occasion, not only exposed himself to great severity of reproof from Mr. Collins, but were animadverted upon, in a very spirited manner, by Mr. Samuel Chandler, who censured him for ushering in his discourses in vindication of a religion which abhors persecution, with a preface that strongly savours of it. And even in the opinion of his friends, such an introduction of them seemed liable to some exception, or, at least, demanded a more full and distinct explication. He therefore published, in the year 1728, "A Vindication of the civil Establishment of Religion; wherein some Positions of Mr. Chandler, the Author of 'The Literal Scheme' and an Anonymous Letter on that Subject are occasionally considered," &c., 8vo. Soon after



HENRY DVC DE ROHAN



the publication of his "Eight Sermons;" Dr. Rogers resigned his lectureships, and removed from London, with the intention of spending the remainder of his life in the country, and chiefly at Wrington, where he could fully enjoy those rural exercises and recreations in which he had always delighted. He had not been long at his rectory, however, before he was surprized with a handsome and generous offer, from the dean and chapter of St. Paul's, of the valuable vicarage of St. Giles's, Cripplegate, in London, which was made to him in such a manner, that he thought it his duty not to refuse it. Accordingly, he was instituted to this living in October 1728; but he enjoyed it only for a very short time, since he died on the first of May 1729, in the 50th year of his age. He was a man of good abilities, and was generally esteemed an excellent writer; though he was by no means a profound scholar, nor ambitious of being thought one. He neither collected nor read many books; being persuaded that from a few, well chosen, and diligently studied, the most real knowledge would be acquired. In private life, he adorned the virtues of a Christian with the manners of a gentleman; and he was particularly distinguished by the liveliness of his disposition, and the polite freedom of his conversation. After his death, three volumes of his sermons were published in 8vo., one entitled, "Twelve Sermons preached upon several Occasions;" the second, "Nineteen Sermons on several Occasions; to which is prefixed the Author's Life, with an Eulogium written by John Burton, B. D. Fellow of Eton-College;" and the third, "Seventeen Sermons on several Occasions; to which are added two Tracts;" one consisting of the reasons against conversion to the church of Rome, already mentioned; and the other a persuasive to conformity, addressed to the Dissenters. He also wrote a persuasive to conformity, addressed to the Quakers. *Life prefixed to his Sermons. Biog. Brit. Brit. Biog.*—M.

ROHAN, HENRY, Duke of, second of the name, one of the first in rank, talents, and character of the French nobility of his time, was born at the castle of Blein in Britany, in 1579. At the age of 16 he distinguished himself at the siege of Amiens under the eyes of Henry IV., who had a great affection for him, and to whom he was presumptive heir before the birth of the Dauphin. After the death of Henry, he was at the head of the Calvinist party in France, a station which he retained

during three religious wars against the authority of Lewis XIII. In the first, in 1621, he defended Montauban in person, where he animated his party by the following address; "You have sworn the union of the churches in my presence; it is a sacred oath, and you ought to keep it inviolable. Though there should be only two persons of our religion, I will be one of the two. My houses and revenues are seized; but my sword and life remain, and I will employ both in your defence." The siege was raised, and in the following year a favourable peace was granted to the Protestants. The war was rekindled in 1625 in consequence of violations of the late treaty, but was soon terminated by a peace on the former conditions. At length Richelieu (see his life) resolved entirely to subdue a party which had become a sort of separate republic in France, allied for its own defence with her enemies. He laid siege to Rochelle, the strong hold of the Calvinists, and at length took it; and though the Duke of Rohan vigorously maintained the war in Languedoc, he was in fine obliged in 1629 to make his submission, and the party was deprived of all its fortresses, but still allowed the public exercise of its religion. To some of the most violent, who were enraged at the terms of accommodation, and accused their chief of having sold them, he presented his naked breast, saying, "Strike! I am content to die by your hands, after having ventured my life in your service." As it was one of the conditions that he should quit the kingdom till it pleased the King to recal him, he retired to Venice. It is affirmed in the memoirs of the Duchess of Rohan, that, during his residence in this city, the Duke engaged in a negotiation with the Ottoman Porte for the purchase of the island of Cyprus, with a view of settling in it Protestant refugees from France and Germany, and that it failed principally through the death of the Patriarch Cyril, by whose mediation it was carried on. The Venetian republic nominated him its general in chief against the Imperialists; but the King of France took him from its service to send him ambassador to the Swiss and Grisons. At the head of the troops of the latter, he drove the Germans and Spaniards out of the Valteline in 1633. He afterwards defeated the Spaniards on the banks of the lake of Como; but the Grisons becoming suspicious that it was not intended to withdraw the French troops from their country, rose in arms, and the Duke was obliged to make a separate treaty with them in 1637.

Apprehending that he might incur the resentment of Richelieu on this account, he retired to Geneva. He thence went to join his friend the Duke of Saxe-Weimar, with whom he fought against the Imperialists at Rheinfeld in 1638. He received wounds in the action of which, some weeks after, he died at the abbey of Konigfeld in Swisserland, at the age of 59. His remains were interred in the church of St. Peter at Geneva, where a magnificent monument was erected to his memory.

The Duke of Rohan was one of the greatest captains of his time, and possessed all the qualities requisite in the head of a party, together with disinterestedness, generosity, and gentleness of manners. He is finely characterised by Voltaire in the following lines :

Avec tous les talens le ciel l'avoit fait naître :
Il agit en heros ; en sage il ecrivit.
Il fut même grand homme en combattant son
maître,
Et plus grand lorsqu'il le servit.

The Duke was the author of several works, military and political. These are, " *Les Interets des Princes* ;" " *Le parfait Capitaine, ou l'Abregé des Commentaires de Cesar* ;" " *Un Traité de la Corruption de la Milice ancienne* ;" " *Un Traité du Gouvernement des Treize Cantons* ;" " *Memoires*," containing the Transactions in France from 1610 to 1629 ; " *Recueil de quelques Discours politiques sur les Affaires de l'Etat, depuis 1612 jusqu'en 1629* ;" " *Memoires et Lettres de Henri duc de Rohan sur la guerre de la Valteline*." It was one of his projects to divide France much in the manner of the modern departments.

His wife *Margaret of Bethune*, daughter of the great Duke of Sully, warmly espoused the interests of her husband and party, and rendered herself celebrated by her courage.

Benjamin de Rohan, Lord of Soubise, his brother, acted a distinguished part in the calvinist wars, and finally took refuge in England, where he died in 1640. *Moreri. Millot Elemens. Nouv. Dict. Hist.* — A.

ROHAULT, JAMES, a French philosopher and mathematician of some note in the 17th century, was the son of a rich merchant at Amiens in Picardy, where he was born in the year 1620. Having been instructed in classical learning and the belles-lettres at his native place, he was sent to Paris to study the mathematics and philosophy, towards which he had an early bias, under the eminent professors of that city. In his scientific enquiries,

he appears to have been possessed of an ardent love of truth, and to have sought after it with diligence and impartiality. He studied the writings, both of the ancient and modern philosophers ; but Des Cartes was the author who most engaged his notice, and of that great man he became a zealous follower. His attachment to the system of Des Cartes, proved the means of introducing him to the acquaintance of Claude Clerselier, an advocate, celebrated for his erudition, and known by his translation into French of several of the works of that philosopher. Delighted at finding in Rohault a strenuous defender of his master, he conceived so great a regard for him, that he gave him his daughter in marriage, without paying any attention to the remonstrances of his family. He engaged him to draw up an abridgment and explanation of the philosophical works of Des Cartes, and to illustrate it with notes and reflections. The result of his labours, which he entitled " *Physics*," is a methodical and perspicuous production, and was taught by him at Paris during ten or twelve years before he gave it to the public. His enthusiastical admiration of Des Cartes is shewn in the preface to this work, in which he says, that " the abilities and accomplishments of this philosopher must oblige the whole world to confess, that France is at least as capable of producing and raising men versed in all arts and branches of knowledge as ancient Greece." Rohault died in the year 1675, about the age of 55, leaving behind him the character of an amiable, as well as a learned and philosophic, man. His " *Physics*" were translated from the French into Latin by Dr. Samuel Clarke, who accompanied his version with notes, in which the Cartesian errors are corrected upon the Newtonian system. The fourth and best edition of this translation was published in 1718, in 8vo. Rohault also published " *Elements of the Mathematics*," and " *Dialogues concerning Philosophy*," 1671, 12mo., on the principles of the Cartesian system, which is now considered as entitled to little other merit, than that of having corrected the errors of the ancients. After the author's death, a collection of pieces was made from his manuscripts, and printed at first at Paris and then at the Hague, in 1690, in 2 vols. 12mo. ; containing, The first Six Books of Euclid ; Trigonometry ; Practical Geometry ; Fortification ; Mechanics ; Perspective ; Spherical Trigonometry ; and Arithmetic. *Moreri. Nouv. Dict. Hist. Martin's Biog. Phil. Hutton's Math. Dict.* — M.

ROLAND, MARIE-JEANNE PHILIPON, a

woman distinguished for her virtues and talents during the period of the French Revolution, was born at Paris in 1754. Her father was M. Phlipon, a respectable engraver and jeweller, who instructed her in the arts connected with his profession. Though not regularly handsome, her person was attractive, and her character and accomplishments excited general admiration in the small circle in which she moved. It was supposed, likewise, that she would inherit a fortune not inconsiderable for her station; but her mother, who was an excellent woman, dying, her father became dissipated, and squandered great part of his own and his daughter's property. With the little she was able to preserve, she retired to a convent, where she lived in solitude, submitting with a truly philosophical spirit to her privations, whilst she was improving her mind by study. Among her admirers had been M. Roland, who was now in the post of inspector of manufactures at Amiens: he had been rejected by her father, who disliked his severity of manners, but he sought her out in her retreat, and obtained her hand, when she had completed her 25th year: he was 20 years older. She accompanied him to Amiens, where she added the knowledge of botany to her other acquisitions. She afterwards visited Switzerland and England, and was led by what she observed in the constitutions of those countries to study the theory of government, the result of which was an ardent attachment to the principles of liberty. Her husband removing to Lyons, she spent several winters with him in that city, and the summers at his country house in the vicinity, still extending the sphere of her knowledge and attainments. When the Revolution broke out, Roland lost his place as inspector, and repaired to Paris, whither he was deputed to the constituent assembly for the negotiation of some arrangement respecting the public debts of Lyons. Madame Roland was now in her element. She received at her apartment the leaders of the popular party, especially those called the Girondists, assisted at all their deliberations, and employed her pen in their service. In March 1792, when the King found it necessary, in order to allay the public discontents, to nominate a popular administration, Roland was appointed minister of the interior; and though he was a man of talents and information, yet the public, perhaps justly, attributed to his wife the most eloquent and best written of his public papers. She has avowed that his celebrated letter to the King was chiefly her

composition. Roland, and all the other ministers except Dumouriez, were dismissed in consequence of their urging the King to sanction certain decrees which he disapproved; but when the monarchy was abolished for a republican government, he was restored to his place. In December 1792, Mad. Roland appeared at the bar of the Convention, in order to repel a denunciation that had been made against her, and spoke with equal eloquence and facility. She appeared again to defend her husband when proscribed with the rest of the Brissotines, but could not obtain a hearing. He made his escape, but she was apprehended, and committed to the Abbaye. After a confinement of some weeks, she was released, but had scarcely returned to her house when she was again arrested by the satellites of Robespierre. She was sent to the convent of St. Pelagie, which had been converted into a prison, and there passed her time in consoling her fellow-prisoners, and composing an account of her own life, and of the transactions she had witnessed. At length she was called before the bloody revolutionary tribunal, and underwent an examination with a calmness and serenity disturbed only when one of the brutal judges asked her questions offensive to modesty. Her condemnation followed as a matter of course, and in November 1793 she was led to the scaffold. On passing the statue of Liberty in the Place de la Revolution, she bent her head towards it, exclaiming, "O Liberty, how many crimes are perpetrated in thy name!" She then submitted to the stroke with the most heroic fortitude. She predicted that her husband would not long survive her; and when he heard of her death, he quitted his asylum and put an end to his life. Mad. Roland was, indeed, a woman capable of inspiring all the elevated sentiments she felt. With the grace and animation of one sex, she possessed the firmness and solidity of the other; and she was generally thought superior to all the men of the party with whom she was connected. She particularly excelled them in penetration and knowledge of the human character, and was not a dupe to that philosophy of which she partook in common with them. She left one only daughter, whose sole provision was her mother's writings. She had written "Opuscules," on moral topics, and "Voyage en Angleterre et en Suisse;" and when in prison, she composed what she entitled "Appel a l'impartiale Posterité," containing historical notices, anecdotes, and her own private memoirs. This is an interesting

work, written with much energy and vivacity, though not with perfect correctness and equality of style. It presents many well-drawn portraits of the leading characters of that period, with the purest sentiments of public and private morality. Her own memoirs are peculiarly valuable, as giving a picture of life and manners in the middle ranks in France, with a view of the progress of a mind which was certainly one of the highest order with respect to virtue and intellect. *Bigr. Anecd. of the Fr. Revolut. Nouv. Dict. Hist.* — A.

ROLANDINO, an early Italian historian or chronicler, was the son of a notary at Padua, in which city he was born in 1200. He studied at Bologna under Buoncompagno, and in 1220 received the honorary title, then customary, of master and doctor in grammar and rhetoric. His father who, besides his employment as a notary, had kept a chronicle of memorable events as they occurred, put his papers into his son's hands after he had returned from Bologna, with a charge to continue them. This he executed with care and fidelity, to the year 1260, when he was urged to revise and complete his work. He employed two years in this revision, and in 1262 his chronicle, in twelve books, in the Latin language, was read publicly before the University of Padua, submitted to an attentive examination, and solemnly approved. Rolandino, who succeeded his father in his post, and was probably likewise a professor of grammar in the University, died in 1276. His history is accounted one of the most exact and faithful records of that time, particularly with respect to the transactions of the famous tyrant Ezzelino da Romano, and the other principal families in the Marche of Trevigi. Though his style is not free from the barbarisms then prevalent, his narrative is clear and well arranged. Vossius speaks of him as surpassing all the writers of his age in perspicuity, order, and judgment, and as showing himself well versed in sacred and profane literature. An edition of his work, with other chronicles, was given at Venice in 1636 by Felix Osius, and it has been reprinted by Muratori in the 7th volume of his Italian historians. *Vossii Hist. Lat. Moreri. Tiraboschi.* — A.

ROLLE, MICHAEL, an eminent French mathematician in the 17th and early part of the 18th century, was born at Ambert, a small town in Auvergne, in the year 1652. His father, who was a petty tradesman, after having had him taught to write a good hand, and

a little arithmetic, placed him to gain his livelihood as a writer, at first with a notary, and afterwards with different country attorneys. Disgusted with an occupation so little suited to his genius, at the age of 23 he went to Paris, depending on no other recourse than his fine penmanship, and supported himself for some time by teaching to write, and the first rules of arithmetic. From an originally slight acquaintance with the science of numbers, finding the study of it congenial to his taste, he by degrees advanced further and further, till unintentionally, and almost without perceiving it, he arrived at algebra. No sooner had he made himself master of the first principles of this science, than he became passionately attached to the study of it; and though the demands of a growing family required an assiduous attention to his professional engagements, yet all the leisure time which he could find, and many hours which he redeemed from sleep, he devoted to this favourite pursuit, till he had become intimately conversant in the most abstract analyses. In 1682, the learned M. Ozanam having proposed a difficult mathematical problem to exercise the ingenuity of mathematicians, M. Rolle, who was then in his 30th year, soon sent him a very able and clear solution of it, accompanied by methods which he had invented of solving other problems, attended with still greater difficulty. Informed of his merits, the minister Colbert, who delighted in encouraging men of extraordinary genius and abilities, determined to draw him out of the obscurity in which he had hitherto been concealed, and presented him with a handsome gratuity, which was afterwards settled on him as a regular pension. Animated by such distinguished patronage, he gave up his profession of writing-master, and devoted himself wholly to the study of algebra, and the other branches of the pure mathematics. So great was his success, that in 1685, three years only after his name was first known in the mathematical world, he was chosen a member of the Ancient Academy of Sciences. Some time after this, having taught the elements of the mathematics to a son of M. de Louvois, that minister recompensed him for his services by a place in the War-office, of much greater emolument than his seat in the academy. For a while he endeavoured to discharge the duties of both situations; but finding at length that a proper attention to his new appointment was incompatible with his scientific engagements and pursuits, he without hesitation sacrificed his lucrative place, that he



might be at liberty to prosecute his studies without restraint.

In the year 1690, M. Rolle published "A Treatise on Algebra," in 4to., in which his profound skill and inventive genius in the science were advantageously displayed. This was followed, during the course of the following year, by a new work, entitled, "A Demonstration of a Method for the Resolution of Equations of all Degrees; to which succeed two other Methods: by the first of which the same Equations are resolved geometrically; and by the second, several unresolved Questions of Diophantus are answered." For such an undertaking, in which he admirably acquitted himself, he was peculiarly well qualified by the multitude of calculations and combinations with which his mind was stored. In the year 1699, he published a work, entitled, "A Method of resolving indeterminate Questions in Algebra;" and he was appointed second geometrical-pensionary of the Academy of Sciences. About this time he united with that party in the academy which opposed the new geometry, and carried on a controversy against the Marquis de l'Hôpital on the subject of infinitesimals, till the society imposed silence on all the disputants. In the history of the academy for the year 1710, M. Rolle will be found to have taken a leading part in another dispute among some of the members, in which he openly attacked the geometry of Des Cartes, where that philosopher advances his theory concerning the construction of equations. He was of opinion that algebra was capable of very material improvements, and he announced his design of drawing up entirely new elements of that science; but he did not live to carry it into execution. In the year 1708, he had an apoplectic attack, from the effects of which he so far recovered as to be able to pursue his studies with his former vigour; but a second attack of the same disorder, ten years afterwards, was succeeded by a paralytic affection, which totally disqualified him for any future exertions. He died in 1719, when he was in the 68th year of his age, having maintained through life a character estimable for piety, probity, regularity, and amiable manners. Besides the works which are mentioned above, many curious papers were communicated by him to the Academy of Sciences, and may be seen in the volumes of their "Memoirs" from the year when he took his seat in that body till 1714. The following are some of the subjects of them: "A Rule for the Approximation of

irrational Cubes;" "Remarks upon Geometric Lines;" "On the new System of Infinity;" "On the inverse Method of Tangents;" "Method of finding the Face of Geometric Lines of all Kinds;" "On Curves, both Geometrical and Mechanical, with their Radii of Curvature;" "On the Construction of Equations;" "On the Extermination of the unknown Quantities in the Geometrical Analysis;" "Rules and Remarks for the Construction of Equations;" "On the Application of Diophantine Rules to Geometry;" "On a Paradox in Geometric Effectuations;" and "On Geometric Constructions." *Eloge de M. Rolle par Fontenelle. Moreri. Hutton's Math. Dict.* — M.

ROLLIN, CHARLES, an eloquent writer and professor, was born at Paris in 1661. His father was a cutler by trade, and destined his son to the same occupation; but a Benedictine, who had recognised in him a disposition for learning, procured for him an exhibition at the college of Plessis. The principal at that time was Charles Gobinet, who took young Rollin under his particular protection. He went through his course of classics and philosophy with great applause, and then studied theology for three years at the Sorbonne. He, however, proceeded no farther in the ecclesiastical career than to receive the tonsure; in consequence of the proposal of Hersant, who had been his instructor in classics at the college of Plessis, to make him his successor in the professorship. In 1683 Rollin entered the college as second; in 1687 he was made professor of rhetoric; and in 1688 he obtained the chair of eloquence in the Royal College. He became rector in 1694, and was permitted to occupy that post two years. During his administration, the University of Paris underwent several useful changes. He revived the study of Greek, substituted academical exercises to the representation of tragedies, and introduced the custom of obliging the scholars to get the Holy Scriptures by heart. In 1698 he was appointed coadjutor of the college of Beauvais, which office he exercised, to the great advantage of the foundation, till 1712. He was again rector of the University in 1720, after which he entirely devoted himself to the composition of the works which have rendered his name celebrated. He had been nominated a member of the Academy of Belles-Lettres and Inscriptions in 1701, but not finding himself at leisure to attend to its duties, he obtained permission to be regarded as an honorary member. With a character universally esteemed for kind-

ness, moderation, candour, and sincerity, he died in 1741, at the age of 80.

The writings of Rollin have been popular, both in France and in other countries. Voltaire says of him, that he was the first member of the University who wrote with purity and dignity. He began with establishing his reputation as a classical scholar, by a number of Latin harangues and poems which have been printed, and by an edition of "Quintilian" for the use of students, with a very instructive preface and notes. His principal works in French are, "*Traité de la Manière d'enseigner et d'étudier les Belles-Lettres par Rapport à l'Esprit et au Cœur*," 4 vols. 12mo., 1726-28, with a "Supplement" relative to the studies of children, and the education of females. This is a work commendable for the elegance of its style, the purity of its sentiments, and the correctness of its taste; but it has little depth or acumen, and is chiefly characterised by expressing common thoughts agreeably. It has, however, been useful in forming the taste of young persons. Several editions of it have been printed. "*L'Histoire Ancienne des Egyptiens, des Carthaginois, des Assyriens, des Babyloniens, &c.*," 13 vols. 12mo., 1730-38; of this performance Voltaire says, "that though the latter volumes were written too hastily, and are unequal to the first, yet it is the best historical compilation in any language, because compilers are seldom eloquent, and Rollin was." In fact, the author seems to have written history chiefly for the sake of the reflexions of which it might be the vehicle, and which in this work are numerous, and highly moral and pious, but often trite and prolix. He has also given too much credit to the exaggerations and puerilities of ancient historians; and shews himself destitute of philosophy and critical sagacity. Nothing else indeed could be expected from one who was a firm believer in the miracles of the Abbé Paris, and was accustomed to pray kneeling before his tomb. A similar character may be given of his "*Histoire Romaine depuis la Fondation de Rome jus'qua la Bataille d'Actium*," 8 vols. 12mo., of which he had printed only five at his death: it was less popular than the preceding work. His disciple Crevier continued it to the reign of Constantine. Rollin also published Latin translations of several theological works. *Moreri. Nouv. Dict. Hist. Voltaire Siecle.*—A.

ROLLO, first Duke of Normandy, was originally a chieftain or petty prince in Denmark. The King of that country having in vain endeavoured by force to subdue his small

territory, lulled him into security by a treaty, and then perfidiously falling upon him, killed his brother and many of his officers, and obliged him to take refuge in Scandinavia. Rollo there collected a body of adventurers from different northern regions, whom he further attached to his cause by a pretended vision of future success, and then made an attempt upon England in the latter end of Alfred's reign. The order introduced by that great Prince having rendered it difficult for him to reap a harvest of plunder in that country, he directed his enterprizes to France, and sailing up the Seine, committed great ravages, and obtained possession of the city of Rouen. Making that his head-quarters, he extended his conquests in Neustria, and became so formidable, that Charles the Simple, at that time on the throne of France, made a treaty with him in 912, by which he gave him in marriage his daughter Gisele, with the part of Neustria since called Normandy for her dowry, on the conditions that Rollo should do homage for his territory, and embrace the Christian religion. He also for a time was to hold Britany, till Normandy should have recovered from the ravages it had undergone. Rollo willingly submitted to the rite of baptism, in which he had Robert Duke of France for his sponsor, whose name he assumed; but in the ceremony of doing homage, he disdained the usual formality of kneeling before the King and kissing his foot. One of his officers, who was appointed to represent him on this occasion, rudely caught the King's foot, and by suddenly raising it, was near throwing His Majesty upon his back; and it was necessary to pass over this insult as a jest, so low had the royal authority fallen.

In governing the dukedom which he had gained by his sword, the Dane shewed nothing of the barbarian. He divided the land among his followers upon the feudal tenure, established magistracies in the different districts, and took care that law and justice were exactly administered. He severely punished robbery and pillage, treated his French subjects with mildness and equity, founded bishoprics and religious houses, and acted in all respects like an enlightened sovereign. Such was the reputation of his government, that the country shortly recovered its population and wealth, and many of his roving countrymen settled in Normandy, and became useful and regular subjects. To him is attributed the institution of the exchequer or ambulatory parliament, which at a later period became

stationary at Rouen. At length, worn out by age and fatigue, in 927 he abdicated in favour of his son William, which act he is said to have survived five years, and then to have died in peace. *Hume's Hist. Millot. Nouv. Dict. Hist.* — A.

ROLLOCK, ROBERT, a learned Scotch divine and theological professor in the 16th century, was born not far from Stirling, in the year 1556. He studied the classics and the belles-lettres under Thomas Buchanan, a clergyman whom Spotswood calls "learned, wise, and a strong defender of the church's rights," who then kept a school which was in very high repute. From his seminary young Rollock was sent to St. Saviour's-college in the University of St. Andrew's, where he went through his course of philosophy, and so eminently distinguished himself, that he had no sooner taken the degree of M. A. than he was chosen regent of his college. In the year 1580, the magistrates of Edinburgh, being desirous of having a college under their jurisdiction, to be erected and maintained by the public and private benevolence of the citizens, petitioned King James VI. for permission to establish such an institution, and received from him a charter under the great seal, allowing them the full liberty and privilege of an university within their city. Having finished the building in the year 1582, they proceeded to choose proper professors, and were induced, by the fame of his learning, moderation, and piety, to elect to the office of principal and first professor of divinity, Mr. Rollock, though he was not then 28 years of age. On the duties of these appointments he entered in 1583, and displayed so much assiduity and zeal, both in his lectures at college, and in his sermons to the people, while his life was a bright and uniform pattern of pious and virtuous conduct, that he acquired the respect and esteem of all ranks of persons. His high character brought numerous students to the new University, from distant parts of the kingdom, and some of the greatest Scotch divines in that age were educated under him. His reputation, however, was not confined to Scotland, but extended to foreign countries, where he was greatly respected by the reformed churches. It was the just subject of lamentation, when too late, that he was not permitted to confine himself to the important duties of his posts, as he earnestly wished, but that, during the religious and civil disturbances which prevailed in the kingdom, he was called from them to preside in assemblies, and to exercise other

ecclesiastical commissions. By the fatigue arising from these avocations, and the torments of that dreadful disorder the stone, his constitution, naturally delicate, was entirely ruined, and he died in the month of February 1598, when he had only reached the 43d year of his age. He was the author of the following works, which reflected honour on his assiduity as a writer, and on the extent of his acquaintance with theological and biblical literature: "In selectos aliquot Psalmos Davidis Commentarius," 1610, 8vo.; "In Daniele Prophet. Comment.;" "In Evangelium sec. Sanct. Johannem Commentarius," 1608, 8vo.; "In Epistolam S. Pauli ad Romanos Comment.," 1608, 8vo.; "In Epistolam S. Pauli ad Colossenses Comment.," 1602, 8vo.; "Analysis Logica in Epist. Pauli Apost. ad Galatas," 1603, 8vo.; and "Analysis Logica in Epistolam ad Hebræos," 1610, 8vo. He also published some "Sermons," and devotional treatises, which were held in estimation till the language of the author's time became obsolete. *Spotswood's History of the Church of Scotland, book vi. and the Appendix. Moreri.* — M.

ROMAN, JOHN-HELMICH, a celebrated Swedish composer and musician, was born at Stockholm, in 1694. He displayed an early taste for music, and in 1714 was sent to England at the expence of Queen Ulrica Eleonora, in order that he might study thorough bass and composition under those celebrated masters, Handel and Pepusch. During his residence in this country, he was patronised by the Duchesses of Marlborough and Newcastle, and resided three years in the house of the latter. In 1721 he went back to Sweden, and in 1727 was appointed master of the band in the Royal Chapel; but in 1735 he undertook another tour into foreign parts, first visiting England, and then proceeding to France and Italy, where he was much esteemed by the most celebrated performers and amateurs of the time. On his return to Sweden, in 1740, he was honoured with a place in the Academy of Sciences, to the transactions of which, for the years 1741 and 1747, he contributed two papers; one on a method to bleach linen, and another on the fitness of the Swedish language for church music. As a composer, he possessed the necessary knowledge of the mathematics, as well as poetry; and he was acquainted with the principal languages of Europe. His works, comprehending anthems and other pieces, some of which were composed for the interment of the Swedish Kings

in 1742 and 1751, for the coronation in the latter year, and on various other occasions, bear honourable testimony to his abilities, and entitle him to be styled the father of the Swedish music. He continued to compose till the last period of his life, which he spent in retirement at Calmar, where he died in the year 1758. *Gezelii Biographiska Lexicon.*—J.

ROMANELLI, GIOVAN-FRANCESCO, an eminent painter, was born in 1617 at Viterbo. He was a pupil of Pietro da Cortona, whose style he imitated with no inferiority in invention and composition, and with more correctness, but in a colder tone of colouring. Being sent by his father for improvement to Rome, he employed himself most assiduously in drawing after the works of the great masters, and attracted the notice of Cardinal Barberini, who became his patron, and procured him apartments in the chancery palace, where he kept an academy for young students. He married in that capital, and became head of the academy of St. Luke. The Cardinal sent some of his pictures to England to Charles I. by whom they were much approved; and when he himself retired to France, he recommended Romanelli to Cardinal Mazarin, who engaged him to come to Paris. He there painted several pieces for the Cardinal, and for Louis XIV., who recompensed him liberally, and created him a Knight of St. Michael. After two different residences in France, he finally returned to Italy, and died at Viterbo in 1662, at the age of 45. This painter was much admired for his facility of invention, his correctness of design, the graceful airs of his heads, and the elevation of his conceptions; he was also estimable for the amenity of his disposition and his social virtues. Many of his best works were in fresco, and were decorations of palaces, churches, and halls. He painted few easel pieces. The palaces at Rome and in France contain the principal monuments of his labours. About 30 of his designs have been engraved. *D'Argenville. Pilkington.*—A.

ROMANUS I., LECAPENUS, Emperor of the East, from an obscure origin rose to various employments under Leo the Philosopher, and was possessed of the command of the naval armies in the minority of Constantine Porphyrogenitus. Having rendered himself all-powerful at court, he persuaded the Prince to marry his daughter, banished the Empress-mother Zoe to a monastery, and in 919 caused himself to be crowned Emperor by the Patriarch. He associated his three sons in the Imperial authority, and ordered their names

with his own to be placed in all edicts before that of the lawful Emperor Constantine. The adherents of the latter made some attempts to free him from this servitude but they were frustrated and punished; and during these intestine disturbances, Simeon King of the Bulgarians renewed his inroads on the empire, and penetrated to the gates of Constantinople. Romanus in an interview with this King brought him to accede to terms of peace; and the Roman admiral about this time entirely destroyed a Saracen fleet in the harbour of Lemnos. Simeon dying in 927, his son Peter resumed hostilities, and broke into the Constantinopolitan territory; but learning that Romanus was advancing against him, he made proposals of peace, which was concluded with the marriage of the Emperor's grand-daughter to the Bulgarian King. An invasion of the Roman dominions in Asia by the Syrian Saracens was repulsed by the Imperial general, who took the city of Melitena; and the commanders of Romanus had equal success against the Rossi or Russians, who had ravaged the empire with a numerous fleet. Romanus, meantime, had lost his eldest son Christopher; and the two remaining brothers quarrelled with each other, and with their father.

The decline of life rendered him sensible of the wrong he had done to Constantine, and he is said to have made a will by which he ordered that this prince should have the first rank among the Imperial partners. The knowledge of this disposition induced Stephen, the youngest son of Romanus, to form a conspiracy for his father's dethronement; and in December 944 his apartment was entered by night, and he was conveyed to a monastery in an island of the Propontis. He there assumed the religious habit and life; and when, soon after, his two sons were banished to the same place, he met them on the beach, reproached them with their folly and ingratitude, and presented them with a share of his monastic provisions. He died in this retreat in 946. *Univers. Hist. Moreri. Gibbon.*—A.

ROMANUS II., called THE YOUNG, Emperor of the East, succeeded his father Constantine Porphyrogenitus in 959. He had married Theophano, a woman of mean origin, masculine and unprincipled, who was supposed to have been chiefly instrumental in the alleged crime of poisoning his father. Romanus possessed great personal beauty and vigour, and is said not to have been void of talents for government; but he was habitually attached to frivolous amusements and dissolute plea-

tures, and resigned all care of the state to his chief chamberlain. He banished from court his mother Helena, and his two sisters, who were reduced to great indigence. During his short reign, the two brothers, Nicephorus Phocas and Leo, obtained great successes against the Saracens in Crete and the East, whilst the Emperor was wasting his time in indolence. Debauchery, or the evil practices of Theophano, brought his life to a close in 963, at the age of 24, and in the 4th year of his reign. *Univers. Hist. Gibbon.—A.*

ROMANUS III., named ARGYRUS, a patrician of an ancient family, related to the Emperor Constantine IX., was offered, in the last illness of that Emperor, his daughter Zoe for a wife, with the title of Cæsar. He was already married, and through conjugal affection would have declined the honour; but was told that the loss of his eyes or his life must be the consequence of his refusal. His faithful wife removed the difficulty by retiring to a convent, and, in 1028, Romanus espoused the Princess Zoe. On the death of Constantine he succeeded to the Imperial throne, and began his reign by easing the people of some of their taxes, and performing other popular acts. In his second year the Saracens having invaded Syria, the Emperor resolved to march in person against them, at the head of a powerful army. Intimidated by his approach, they sent to implore a peace; but the expectation of gaining great glory in the contest induced him to reject their proposals. This determination proved highly unfortunate to him; for the Saracens, having cut off his advanced guard by an ambuscade, invested him in his camp; and upon his retreat for want of provisions, they pressed him so hard that he escaped with great difficulty to Antioch, having lost the greatest part of his army and his baggage. After his return, he was obliged to lay oppressive taxes in order to replenish his exhausted treasury. Several public calamities in the empire followed, which occasioned him entirely to apply his mind to works of piety. In the meantime the Empress Zoe, who, at an advanced age, continued to follow a licentious course of life, attached herself to a new lover of mean birth, whom she wished to gratify with the purple. In order to effect her purpose she caused poison to be administered to her husband; and finding it too slow in its operation, she employed an assassin who suffocated him in the bath. He died in 1034, at the age of 46, after a reign of five years and a half. *Univers. Hist. Gibbon.—A.*

ROMANUS IV., named DIOGENES, a descendant of Romanus Argyrus, in the regency of Eudocia, widow of Constantine Ducas, engaged in a conspiracy for raising himself to the throne, for which he was tried and condemned to death. His fine person and splendid qualities, however, made such an impression upon the Imperial widow, that she changed the sentence for a short exile, and then nominated him to the chief command of her armies. It was thence an easy step for him to become the partner of her throne and bed; and accordingly Eudocia, having obtained from the Patriarch an absolution from her solemn engagement to her late husband not to marry again, gave her hand to Romanus in 1067, and immediately caused him to be proclaimed Emperor.

The empire at this time stood in great need of an able and active head; for the Turkish Sultan, Alp Arslan, (see his article) had made an incursion into its Asiatic territories; and had carried his devastations to the heart of Phrygia. Romanus had not occupied the throne above two months before he put himself at the head of the few troops he could assemble, and crossed the Hellespont. He found the Turks, who had surprized Neo Cæsarea, retiring loaded with rich spoils. He attacked and routed them with great slaughter, and pursuing his blow, recovered Aleppo and Hierapolis. The rest of the campaign was conducted with equal vigour and success. In two more campaigns, Romanus displayed his military talents to great advantage, and finally drove the Turks across the Euphrates. In the fourth he led a numerous army to the deliverance of Armenia. In the meantime Alp Arslan, roused by the disgrace that had befallen his arms, had collected a body of 40,000 cavalry, at the head of which he flew to the scene of action. He defeated Basilacius, one of the Imperial generals, and then sent proposals of accommodation to the Emperor, who was so elevated with past success, as to treat them with disdain. A general engagement soon followed, in which Romanus, after long maintaining a lost battle with desperate courage, left almost alone in the midst of his enemies; was taken prisoner. He met with a generous treatment from the Sultan, although, when asked by the victor what he would have done to *him*, had the fortune of the day been reversed, he is said to have declared that he should have inflicted many stripes upon his captive. The Sultan, however, used his advantage in inducing the Emperor to sign a very humiliating treaty, after which he set him

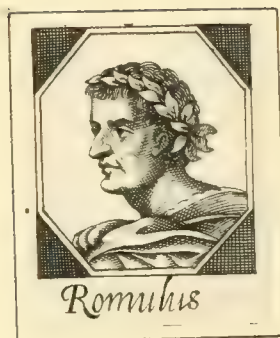
at liberty, and gave him an honorary escort to his own territories. His misfortune had, in the meantime, effected a revolution at Constantinople. Eudocia had been driven from the throne, shut up in a monastery, and her eldest son, Michael Ducas, had been proclaimed Emperor. Troops were sent against Romanus, which defeated the small army that remained with him, and obliged him to take refuge at Adana, in Cilicia. He was there besieged, and brought to surrender, upon promise of honourable usage. The condition was violated: his eyes were torn out with so much cruelty that he soon after died, at the island of Prota, in 1071, after a reign of three years and eight months. *Univers. Hist. Gibbon.* — A.

ROMANUS, Pope, was a native of Gallecium, who, upon the expulsion of Stephen VI. or VII. from the see of Rome in the autumn of the year 897, was preferred to that dignity. He is said by Platina to have annulled the acts of his predecessor, and, in particular, to have declared his proceedings against the corps and memory of Pope Formosus, unjust and illegal; but his statement is not confirmed by the testimony of any of the more ancient writers. Romanus's dignity was but of short duration, since he died in Jan. 898, before he had been in possession of it quite four months. Two "Letters" attributed to him may be seen in Baluze's "Append. ad Marc. Hispan." *Platina. Moreri. Bouver.* — M.

ROMANUS, ADRIAN, a learned physician and mathematician, who flourished in the 16th and at the commencement of the 17th century, was born at Louvain, in the year 1561. He studied philosophy and the mathematics under the Jesuits at Cologne; and at the same city began the study of medicine, which he prosecuted still further at Louvain, and afterwards completed in the Italian universities. Possessed of a lively penetrating genius, united to a solid judgment, he made a very considerable proficiency in the different sciences to which his attention was directed, as was sufficiently apparent from the lectures which after his return from Italy he delivered for some years at Louvain, and the books which he published there. In the year 1593, he accepted an invitation from the Prince and Bishop of Wurtzburg, in the German circle of Franconia, to teach the mathematics and medicine in a college which that prelate was then founding. Here he published many of the works which are mentioned below, and, having buried his wife, and embraced the ecclesiastical profes-

sion, was promoted to a canonry of the church of St. John. On account of his merit he was appointed physician to the Emperor, and honoured with the insignia of the order of the golden fleece. He visited almost the whole of Germany, Hungary, Bohemia, Prussia, and Poland, and resided near two years with John de Samoschi, or Zamoschi, chancellor of the kingdom of Poland. At the request of that nobleman, in the year 1710 he delivered public lectures on the mathematics in the new town which was named after him. Having returned to Wurtzburg, his health began to decline till, in 1715, he thought it advisable to try the efficacy of the waters at Spa; but he died at Mentz on his journey towards that place, about the age of 54. He was the author of "Ouranographia, de Cælorum Numero et Ordine," 1591, 4to.; "Ideæ Mathematicæ pars prior, sive Methodus Polygonorum," &c., 1593, 4to.; "Theatrum Urbium, in quo Urbium præcipuarum per Orbem universam brevis est Descriptio," 1595, 4to.; "Supputatio Ecclesiastica, juxta novam veteremque Calendarii Rationem, cum Theoria Calendariorum," 1595, 4to.; "Theoria Ventorum," of the same date, in 4to.; "Problema Apolloniæ," of the same date, in 4to.; "Apologia pro Archimede, ad Josephum Scaligerum;" "Expositio et Analysis in Archimedis Circuli Dimensionem;" "Exercitationes Cyclicæ," 1597, folio; "Idea Matheseos Universæ," 1602, 8vo., afterwards published in an enlarged form, under the title of "Mathesis Polemica," 8vo.; "Arithmetica Quatuor Instrumenta," 1603, folio; "Speculum Mathematicum, sive Organum Forma Mappæ expressum, de Motibus in primo Cœlo ac mobili spectari solitas," 1606, 4to.; "Methodus Experimendi numeros Quantumvis Maximos," 1607, folio; "Mathematicæ Analyseos Triumphus," of the same date, in folio; "Canon Triangulorum Sphæricorum," 1609, 4to.; "Canon Triangulorum Rectangulorum, tum Sphæricorum quam Rectilineorum;" "Pyrotechnia, sive de Ignibus festivis, Jocosus et Artificialibus, Lib. II.," 1611, 4to., &c. *Valerii. Andree Bibl. Belg. Moreri.* — M.

ROMÉ DE L'ISLE, JOHN-BAPTIST LOUIS, an eminent naturalist, was born in 1736, at Gray in Franche-Comté. From his youth he applied himself to observations on natural history and mineralogy, and by his writings and discoveries acquired a reputation which has entitled him to a place among the successful votaries of these sciences. In 1766 he published a "Letter to M. Bertrand on Fresh-water Polypes." He drew up descriptive catalogues of



Romulus

many rich collections of minerals and madrepores, of which the most distinguished was that of Davila, in 3 vols. 8vo., 1767. A work which he published in 1779 and 1781 bore the singular title of "L'Action du feu Central banni de la Surface du Globe, et le Soleil rétabli dans ses Droits." In 1783 appeared the work by which he is best known, his "Christallographie," 4 vols. 8vo. In this ingenious and elaborate performance the author gives a description of the forms proper to every substance of the mineral kingdom in a saline, stony, and metallic combination, with figures of all the known crystals, arranged according to the number and disposition of their angles. He asserts that every species in the mineral kingdom always takes a polyhedral form, which is regular, constant, and peculiar to itself. His system has been attacked by several naturalists, but it cannot be denied to exhibit great industry and sagacity. He published besides, "Caractères extérieurs des Minéraux," 8vo., 1784: "Metrologie ou Tables pour servir à l'Intelligence des Poids et des Mesures des Anciens, d'après leur Rapport avec les Poids et les Mesures de la France," 8vo., 1789. Romé, who bore a truly philosophical character in society, died at Paris in 1790. *Nouv. Dict. Hist.*—A.

ROMULUS, founder and first King of Rome. The history of this person is so much blended with fable, that it is not easy to form it into a credible and consistent narrative; but upon a comparison of the different relations and their authorities, the following account appears to come nearest to probability. Amulius, having expelled from the throne of Alba his brother Numitor, and murdered his son, compelled his daughter Rhea Sylvia to consecrate herself to the worship of Vesta, whereby she was obliged to perpetual virginity. She, however, became pregnant, and was delivered of twin sons, whom Amulius caused to be set afloat in a wooden trough on the Tiber. They were carried safe to the shore, and were taken up by Faustulus, the chief of the King's shepherds, who gave them to his wife to be suckled. Fable has made the god Mars the father of these children, and a she-wolf their wet-nurse. The circumstances of their exposure and preservation may perhaps be fictitious, but they are as probable as similar stories in other ancient records. The youths grew up bold and hardy, and by their superior courage and abilities obtained a kind of authority over the rustics of the neighbouring forests. In consequence of a bloody affray between the herdsmen of Amulius and Numitor, in which the

brothers took part with the former, Remus, the younger, was apprehended, and carried for punishment to his grandfather; who, upon some enquiries as to his birth and education, was led to the discovery of his relationship. Romulus, the elder brother, in the meantime, was informed of his parentage by Faus tale; and assembling a body of countrymen devoted to his service, he determined both to free his brother and to dethrone the usurper. Remus, recognized and liberated by Numitor, joined him; and the youths surprized and killed Amulius, and restored their grandfather to his throne. Alba not affording scope for a divided dominion, Numitor advised the brothers to found a new colony, and assigned to them for that purpose the lands near the Tiber on which they had been brought up. A number of settlers was procured among the neighbouring people, and the foundations of Rome were laid B. C. 753 (*Blair's Chronol.*)

It was not long before differences arose between the two brothers, each of whom had his party; and in one of their broils Remus lost his life. Romulus, now sole chief of the colony, constructed his town upon the Palatine mount, and surrounded it with a rustic fortification. The town was an irregular assemblage of mean huts, and the palace was no more than a thatch-roofed habitation. As there was yet no regular government established, Romulus convened the people for the purpose of forming one, and they unanimously gave him the title and office of King. His subjects composed a body of 3300 men, whom he divided into three tribes, subdivided into curiæ and decuriæ. He made a distinction of them, according to birth and dignity, into patricians and plebeians, to the former of whom were assigned all the religious rites, and all civil and military offices; and he connected the two classes by the reciprocal tie of patron and client. The constitution of Rome was not a pure monarchy, for a senate was elected from the body of patricians, the office of which was partly judicial and partly deliberative; and the people, assembled in a mass, were to elect magistrates, to enact laws, and to resolve upon wars proposed by the king. The prerogative of the king himself was to be the civil, religious, and military head of the state; and Romulus procured for his personal defence a guard of 300 young men, named *celeræ*, who served on horseback.

Having thus provided for the government of his new state, his next object was to augment the number of its subjects. For this purpose he opened an *asylum* or place of refuge, for

fugitive slaves, debtors, and criminals of every kind, whom he did not disdain to admit into his political body, though at first he chose not to receive them within his walls, but assigned them a neighbouring hill for their residence. These he humanized by religion and laws; and at length the asylum was included within the enlarged bounds of Rome, and its inhabitants were made Roman citizens. As these would naturally be a daring and hardy race of men, they constituted a valuable addition to a state, the character of which was to be martial. The next great want to the infant colony was that of women, and a method was taken to supply it, worthy of a troop of banditti. Romulus proclaimed a solemn festival with public games in honour of the Equestrian Neptune, and the neighbourhood round flocked in to view the spectacle. In the midst of it, a band of young Romans, with drawn swords, rushed upon the strangers and seized their unmarried daughters, whom they carried off, amidst the terror and outcries of the parents. This was the *rape of the Sabines* so celebrated in history and fiction. Although the Romans made wives of their captives, the Sabine nation, justly incensed at the injury, meditated revenge. In the meantime, Romulus engaged in war with some of the circumjacent petty states, and having killed in single combat one of their kings, whose *opime spoils* he consecrated to Jupiter, he reduced their towns, politicly transplanting the people to Rome, where he admitted them to all the privileges of citizenship. At length the Sabines executed their threats by marching with an army of 26,000 men, under the King Titus Tatius, to Rome, where the citadel was betrayed into their hands. A general engagement ensued, the event of which was indecisive; but while both parties were in suspense concerning their future proceedings, the Sabine women, now become Roman matrons, resolved to interpose between combatants on each side so dear to them; and with Hersilia (said by some to be the wife of Romulus) at their head, proceeded to the senate, from which they obtained authority to treat with the Sabines. Their mediation was so efficacious, that a treaty was entered into, by which both people agreed to become one nation, of which Rome should be the capital, where the two kings should reside, and reign conjunctly. This event, so propitious to the early progress of Rome, is dated in the 7th year of Romulus, B. C. 747. The institution of the three bodies of Roman knights followed this union.

The two kings governed together in concord, chiefly attentive to civil regulations and domestic improvement, till the sixth year, when Tatius was assassinated as he was offering a sacrifice at the city of Lavinium. Romulus, from that time reigning alone, gained several victories over the neighbouring people, and made considerable additions to the territory and population of Rome. After the honour of a third triumph, he ceased to engage in further wars, but employed the remainder of his life in legislation and political cares. It appears to have been his object to extend his regal prerogatives, and break through those limitations which had been placed by the original constitution. He referred very few affairs to the senate, and ingratiated himself with the military citizens, by assigning to them shares of the conquered lands at his own pleasure. This conduct proved his destruction. Having appointed a review of the army without the city gates, the senate attended him thither, when a violent storm of wind and thunder arising, the crowd dispersed, leaving the King in the midst of the senatorian body. When the tempest subsided, Romulus was no more to be seen; and it cannot be doubted that he was massacred by the senators, who contrived to conceal his corpse. Julius Proculus, one of their number, appeased the people, who began to grow tumultuous, by a solemn asseveration that he had seen the King surrounded by a flame, and snatched up to heaven. Their superstition led them to credit an exit suitable to the reverence with which they regarded him, and the demi-god became an object of their worship under the title of Quirinus. Romulus died in the 37th year of his reign, B. C. 717; a man undoubtedly of great qualities, both civil and military, and not unworthy to be the founder of the most famous city in the world. *Livy. Plutarch. Univers. Hist.*—A.

RONDELET, WILLIAM, an eminent physician and naturalist, born at Montpellier in 1507, was the son of a druggist in that city. A weak state of health in his youth retarded his education so much that he was eighteen when he went to Paris to complete his course of Latin and philosophy. He returned to Montpellier in 1529 for the study of medicine, and as soon as he had obtained a bachelor's degree, he settled at a small town in Provence. His professional emoluments here were so scanty that he was obliged to open a grammar-school for a subsistence. He afterwards revisited Paris, where he studied the Greek language, and lived some time with the



Ronsardus
Natus XI Sept. An.
1524. Obiit 27 Decem.
A. 1585

*Byssoni cecinit Vates ad Strymonis undas
Non melius, tibi quam funditur ore melos* N. 11. 2.

Vicount Turenne as preceptor to his son. Returning to Montpellier, he was admitted to the degree of M.D. in 1537. Soon after, he was appointed physician to the Cardinal de Tournon, whom he accompanied in his journeys as ambassador to Italy and other countries. Rondelet made use of his opportunities to collect information, especially in what regarded his intended history of fishes. In 1545 he was nominated to a medical chair in the University of Montpellier, but for some years longer he continued to attend the Cardinal de Tournon. He was much attached to anatomical enquiries, and this passion so far overcame his other feelings, that he is said to have brought the body of one of his own children into the dissecting room. He also urged one of his colleagues, whom he visited in a dangerous disease, to suffer his body to be opened after death. It was a more reputable effect of this propensity that he warmly solicited at court the erection of an anatomical theatre at Montpellier, which took place under Henry II. in 1556. In that year he was elected chancellor of the university, which office he filled with great attention till his death in 1566. Rondelet was of so liberal a disposition with regard to money, that notwithstanding his considerable appointments and professional gains, he left scarcely any property but his writings. Rabelais, his contemporary, has thrown some ridicule upon him under the name of *Rondibilis*, alluding both to his real name and to the roundness of his form.

This physician was not only learned, but was also an attentive observer of nature, qualities (says Haller) at that time not frequently in conjunction. He is best known by his works on fishes, which were "*De Piscibus Marinis*, Libr. XVIII.," fol., 1554; and "*Universæ Aquatiliæ Historiæ Pars altera*," fol., 1555; both translated into French by Laurence Joubert under the title of "*Histoire entière des Poissons*," fol., 1558. This work is accompanied with figures, and contains much curious information with respect to this class of the animal creation, and many valuable anatomical remarks arising from his own researches. Some observations in human anatomy are interspersed, and he appears to have been the first who has described the valve of the colon. His principal medical writings were "*De Ponderibus, seu justa Quantitate et Proportionem Medicamentorum*," 8vo., 1555, often reprinted; "*Methodus de Materia Medicinali et Compositione Medicamentorum*," 8vo., 1556. *Methodus curandorum*

omnium Morborum Corporis Humani," 8vo., 1574, several times reprinted. He is said to have been the first who brought into repute the mineral waters of Balaruc. *Halleri Bibl. Mod. et Anatom. Eloy Dict. Hist. Med.* — A.

RONSARD, PETER DE, a French poet of great celebrity in his time, was born in 1524 of a noble family at the castle of la Poissonnière in the Vendomois. He was educated at the college of Navarre in Paris, but he quitted his studies at an early age, and became page to the Duke of Orleans. That prince transferred him to the service of James V. of Scotland, who was married to Magdalen of France. With that king he passed two years, partly in Scotland and partly in England; and then returning to France, was again employed by the Duke of Orleans. He accompanied Lazare du Baif, master of requests, to the diet of Spire; and his taste for belles-lettres being revived in the society of that learned man, he applied with great assiduity to the study of the Greek under Dorat, with the son of Baif. He at length entirely devoted himself to poetry, and composed a great number of works, by which he obtained the title of the Prince of the Poets of his time. He gained the first prize at the floral games of Toulouse; and the ordinary recompence being thought unequal to his merit, the city made him a present of a Minerva of massy silver. The successive Kings Henry II., Francis II., Charles IX., and Henry III., all patronized him, especially Charles IX., who entertained a poetical correspondence with him. Mary Queen of Scots also greatly esteemed him, and made him a rich present. He had some benefices conferred upon him, though he was not in priest's orders; and he displayed great zeal in opposing those of the reformed religion, against whom, in 1562, he fought at the head of some troops in the Vendomois. Like many other religious zealots, he made his faith stand in the stead of morals, for he was much addicted to licentious pleasures, by which he brought on a premature old age. He was extremely vain, as well of his birth as his poetry, and was a great boaster of his successes with the fair sex. He had many admirers, and some enemies. The Calvinist ministers have not spared him, on account of his severities towards their sect, and the famous Rabelais maintained a constant warfare of wit against him. He felt contrition in his latter years for the licentiousness of his muse at an earlier period, and resolved for the future to confine himself to sacred subjects. He died

in 1585 at the age of 61, at St. Cosme-les-Tours, one of his benefices, and his memory was honoured by eulogies from many of the literary characters of the time. The compositions of Ronsard were odes, eclogues, epigrams, sonnets, hymns, and a poem entitled "*La Franciade*." It is acknowledged that Ronsard had many qualities of a true poet, warmth, invention, enthusiasm, and the talent of painting to the imagination; but a bad taste rendered him pedantic, turgid and obscure in his language, and often extravagant in his thoughts, and his works appear at present to live only in traditional reputation. Three of the best entitled "*La Promesse*," "*Hymne à l'Eternité*," and "*Les Quatre Saisons de l'Année*," have been reprinted in the *Annales Poétiques*. Bayle. Moreri. *Nouv. Dict. Hist.* — A.

ROOKE, SIR GEORGE, a distinguished naval commander, born in 1650, was the son of Sir William Rooke, a gentleman of ancient family in Kent. Though destined to another profession, a strong inclination for the sea induced him to enter into the navy, where his courage and conduct raised him to the rank of captain before he was 30 years of age. In the reign of James II. he was appointed to the command of the Deptford man-of-war. His obligations to this prince, however, did not prevent his hearty concurrence in the Revolution; and in 1689 he was employed as commodore of a squadron off the Irish coast, with which he prevented the intercourse of King James with Scotland, and assisted in the relief of Londonderry, and in other military operations. In 1690, he was made rear-admiral of the red, in which quality he was present at the unfortunate battle off Beachy-head; but no blame in that action was imputed to him. He was employed more than once in the subsequent years to convoy King William to Holland; and being promoted to the rank of vice-admiral of the blue, was partaker of the glory obtained at La Hogue, under Admiral Russel, in May 1692. Besides his share in the action, the important business of burning the French ships on the next day was committed to him, which he performed with great skill and success, the number destroyed being twelve of the line and one of 56 guns. In 1693, the honour of knighthood was conferred upon him, and he was made vice-admiral of the red. The grand fleet of English and Dutch proceeding to sea in May, Sir G. Rooke was detached from it with a squadron of twenty-three ships of both nations, to convoy a great fleet of merchantmen up the Mediterranean.

The French, in the meantime, had been indefatigable in repairing their losses, and with a very powerful fleet, of which the English ministry had obtained no proper intelligence, were lying in Lagos-bay, on the coast of Portugal, to intercept the combined fleet. On descriing the enemy, Rooke ordered the smaller of the merchant-ships to make their escape into the nearest Spanish ports, and stood off under an easy sail for the protection of the rest. Although two Dutch men-of-war and a great number of merchant ships were captured, the conduct of the English Admiral, who saved his own squadron and the best part of the fleet committed to his charge, was exempted from all blame. He received the thanks of the merchants, and his promotion was not impeded by this misfortune, which was principally owing to the mismanagement in the naval department during that reign. In 1696, having the chief command of the Channel fleet, he was ordered to prevent the Toulon squadron from getting into Brest, which, from the defective manning of his ships, he was unable to accomplish. On this account, he underwent a long examination before the House of Commons, but nothing appeared upon which a charge against him could be founded. He continued in the command, till the peace of Ryswick, in 1697, gave him an interval of repose.

In 1698, he was chosen representative to parliament for Portsmouth; and voting with the opposition, an attempt was made to induce the King to remove him from his seat at the Admiralty-board; but William, who had juster notions than his ministers of freedom of opinion, observed, that Sir George had served him faithfully at sea, and should not be displaced for acting as he thought most for the good of his country in the House of Commons. In 1700, he was sent with an English squadron, in conjunction with a Dutch one, into the Baltic, to preserve the balance of power in the North, where a confederacy had been formed against the young King of Sweden, Charles XII. Rooke bombarded Copenhagen, and a peace being effected in the course of the year, he returned. In the following year he acted as commander of the Channel fleet; and being again chosen representative for Portsmouth, he continued to vote as an anti-courtier. This conduct gave him a merit with the ministry of Queen Anne, who came to the crown in 1702; and when war with France was declared, he was appointed, as vice-admiral of England, to the command of



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THE RIGHT HON^{ble} GEORGE ROOKE

an united English and Dutch fleet in an expedition against Cadiz, the Duke of Ormond being commander of the land-forces. The plan failed, apparently for want of that cordiality between the sea and the land service which has so often been detrimental to their combined operations. Soon after, Sir George, obtaining intelligence that twenty-two Spanish galleons, guarded by a squadron of French men-of-war, were arrived in the harbour of Vigo, sailed thither; and sending a detachment of his fleet with fireships into the harbour, destroyed all the enemy's men-of-war and a number of the galleons, and took the rest. A great booty was brought home, and a new coinage of silver, with the stamp *Vigo*, was issued as a national memorial of this brilliant success. Sir George, on his return, was created a privy-counsellor; and an enquiry having been moved in the House of Lords into his conduct at Cadiz, it was voted that he had honourably discharged his duty.

In 1704, this Admiral was appointed to the command of the fleet destined to convey to Lisbon Charles, the competitor for the crown of Spain. Having performed that service he proceeded to the Mediterranean, where he cruised for some time. On his return through the Straits, he was joined by Sir Cloudesly Shovel with a large reinforcement; and several schemes of further service being proposed, he determined to make a sudden attempt upon Gibraltar. This was brought to effect in July; and the Prince of Hesse with the land forces being disembarked on the neck, the ships proceeded to cannonade the fortifications at the mole. The enemy were driven from their guns, and a party of seamen landing, took possession of the batteries. The governor, intimidated by this bold action, capitulated; and that important fortress has ever since remained in the hands of the English. Sir George Rooke then proceeded to Malaga, where he encountered the French fleet under the Count de Toulouse. The numbers on each side were nearly equal in ships of the line, but the French were superior in men and weight of metal. The engagement, which ensued, August 13th, was undecided, neither party losing ship; and each returned to their own ports. Factions now ran high in the nation; and Rooke, whom the Tories placed in a degree of competition with Marlborough, was so coldly received by the Whigs, that he retired from public life, and spent the remainder of his days chiefly at his seat in Kent. He died in January 1708, in the 58th year of his age, and

was interred in the cathedral of Canterbury. He had been thrice married, but left no other issue than one son. Sir George Rooke has merited the reputation of a brave and able seaman, who maintained the honour of the British flag at a period when its superiority was much less decided than at present. He was a worthy character in private life; and proved his honesty by the moderateness of the fortune he left, which, he said, "never cost a sailor a tear, or the nation a farthing." *Biogr. Britan. Smollett.*—A.

ROOKE, LAWRENCE, an able English mathematician and astronomer in the 17th century, was descended from a respectable family, and born at Deptford in Kent, in the year 1623. He was educated in grammar-learning at Eton school; whence he removed, in 1639, to King's-college, in the University of Cambridge. Here he led a very studious life, cultivating with great success the various branches of academical literature, and more particularly the mathematical sciences. His assiduity was the more commendable, since he appears at this time, as well as afterwards, to have enjoyed but an indifferent state of health; on which account he was admitted, in 1643, to his degree of B.A. by proxy. In 1647, he commenced M.A., and then retired for some time to his estate in Kent. This retirement he quitted in 1650, and went to Oxford, where he took apartments in Waddam-college, for the sake of improving by the conversation of Dr. Wilkins, the warden, and Mr. Seth Ward, the astronomical professor in the University, who was a member of that college. At the warden's rooms several learned and curious gentlemen were then accustomed frequently to meet, for the purpose of cultivating the new philosophy, whose society was so agreeable to Mr. Rooke, that he became a fellow-commoner of the college, and made it his principal place of residence for some years; during which he accompanied Mr. Boyle in his chemical experiments. In the year 1652, a vacancy taking place in the professorship of astronomy at Gresham-college, London, Mr. Rooke was elected to that chair. A few months after his election, he made some observations at Oxford on the comet which appeared in December 1652, which were printed by Mr. Seth Ward in 1653. Of the respect which Dr. Wallis entertained for our professor, his dedication of his treatise "*De Sectionibus Conicis*," published in 1655, jointly to him and Mr. Seth Ward, is an honourable testimony. In 1657, Mr. Rooke was permitted to exchange the astronomical professorship at Gresham-col-

lege, for that of geometry. This exchange at first occasioned a little surprize, as astronomy always continued to be his favourite study; but it appears that his motive for it was, the convenience of the apartments allotted to the professor of geometry, which opened behind the reading-hall, and were therefore well situated for the reception of those gentlemen after the lectures, who formed the Royal Society there, in the year 1660. Many of these gentlemen were those with whom he had been accustomed to assemble at Oxford, who, upon coming to London, joined with other philosophical gentlemen, and after attending Mr. Rooke's lectures, withdrew into his apartments, to converse and read papers on philosophical subjects. This practice they begun in 1658, and continued it regularly till their meetings were prevented by the quartering of soldiers in the college. After the Restoration, when the Royal Society had been formed and settled into a regular body, Mr. Rooke was very zealous and serviceable in promoting the objects of that great and useful institution; but he did not live to see it established by the royal charter. Among the men of rank who cultivated his acquaintance, was the Marquis of Dorchester, who was not only a patron of learning, but learned himself. After the Restoration, this nobleman frequently entertained Mr. Rooke as a visiter at his seat at Highgate, whence he used to bring him every Wednesday in his coach to the Royal Society, which then met on that day of the week at Gresham-college. But the last time that Mr. Rooke was at Highgate, he walked from thence to town; and as it was a warm summer's day, by overheating himself he caught a cold, and that cold threw him into a fever, which proved fatal to him. He died at Gresham-college, on the 27th of June 1662, in the 40th year of his age.

Among other unfortunate circumstances which attended Mr. Rooke's death, it is remarked that it took place on the very night when he had for some time expected to finish his accurate observations on the Satellites of Jupiter. This subject occupied his thoughts on his death-bed; and as he was sensible that his disorder would prevent him from then making the necessary observations, he sent his request to the Royal Society, that some other person, properly qualified, might be appointed for that purpose: so intent was he to the last, on making those curious and useful discoveries, which might contribute to extend the boundaries of science. Mr. Rooke left his property, by a noncupatory will, to Dr. Seth Ward, who

had lately been made Bishop of Exeter, permitting him to receive what was due to his estate upon bond, provided that the debtors offered payment willingly, but prohibiting him from compelling them to pay in any instance: "For," said he, "as I never was in law, nor had any contention with any man, in my lifetime, neither would I be so after my death." Few persons have had higher characters given them than Mr. Rooke, by all those who were intimately acquainted with him, or knew how to estimate justly his great endowments. Dr. Pope, in his "Life of Seth, Lord Bishop of Salisbury," passes this encomium upon him: He was "profoundly skilled in all sorts of learning. I durst venture my life upon the truth of any proposition he asserted, either in mathematics, natural philosophy, or history; for I never knew him affirm any thing positively, that was dubious. And when I have asked his opinion of an hypothesis, his usual answer was, *I have no opinion*. He was very modest, and sparing of his words, unless amongst intimate friends, and never talked idly. I may truly say, I never was acquainted with any person, who knew more, and spoke less." Mr Hook, in the preface to his "Micrographia," places him with those who were most eminent for their knowledge and improvement of astronomy. Dr. Sprat, in his "History of the Royal Society," speaks of him as "a man of a profound judgment, a vast comprehension, prodigious memory, solid experience. His skill in the mathematics was revered by all the lovers of those studies, and his perfection in many other sorts of learning deserves no less admiration. But above all, his knowledge had a right influence on the temper of his mind; which had all the humility, goodness, calmness, strength, and sincerity of a sound and unaffected philosopher." Dr. John Ward, in the work referred to below, observes, that "these accounts give us his picture only in miniature; but his successor, Dr. Barrow, has drawn it in full proportion in his oration at Gresham-college." The only pieces which were published from his papers, consist of "Observationes in Cometam, qui mense Decembri, Anno 1652, apparuit," mentioned above, and which was printed by Dr. Seth Ward, in his "Lectures on Comets;" "Directions for Seamen going to the East and West Indies," which were drawn up at the appointment of the Royal Society, and are inserted in the "Phil. Transactions" for 1665; "A Method for observing the Eclipses of the Moon, free from the common Inconveniences,"

to be seen in the "Phil. Transact." for 1666; "A Discourse concerning the Observations of the Eclipses of the Satellites of Jupiter," printed in "The History of the Royal Society;" and "An Account of an Experiment made with Oil in their long Tube," read to the Royal Society, April 25th, 1662, and entered in the 1st vol. of their Registers. By this experiment it was found, that the oil sunk when the sun shone out, and rose when it was clouded; and the account mentions the proportions of its rise and fall. *Ward's Lives of Gresham-college Professors. Martin's Biog. Phil. Hutton's Math. Dict.* — M.

ROOS, PHILIP, called ROSA DA TIVOLI, an excellent landscape painter, born at Frankfurt in 1655, was the second son of John Hendrick Roos, an eminent Dutch painter. He was initiated in his art by his father, and made a progress which recommended him to the notice of the Landgrave of Hesse, who sent him to Rome at his expence. His diligence in that capital was most exemplary, and by constant practice he acquired a facility of hand which distinguished him among his fellow-students. He copied natural objects with the greatest exactness; and in order to furnish his mind with a variety of picturesque scenery, he fixed his residence at Tivoli amidst the beauties of that delightful place. For the purpose of studying animals in all their forms and attitudes, he kept a number of them in his house, which was thence denominated Noah's Ark. He married a beautiful woman, the daughter of Hyacintho Brandi, an eminent painter at Rome, whom he loved so passionately as to change his religion to obtain her; yet her attractions were not able to restrain him from the licentious course of life to which he was addicted, and which always kept him necessitous. The wonderful ease and rapidity with which he worked caused him to rely upon his pencil for the immediate supply of his wants, and encouraged him in extravagance. As an instance of his celerity of invention and execution, it is related that a wager being laid by the Imperial ambassador with a Swedish general, that Roos should paint a picture whilst they were playing a single game at cards, he produced within half an hour a finished picture, consisting of a landscape, with one human figure, and two or three sheep or goats. In his best works he displayed every excellence in this branch of the art; grand and correct design, forcible colouring, a remarkably free and spirited touch, skilful grouping, fine management of lights and shades, and a striking resemblance of

nature. He died in 1705 at the age of 50. His genuine works bear a high value: one of his capital pictures is in the collection of the Earl of Pembroke at Wilton. *Pilkington's Dict.* — A.

ROQUE, JOHN DE LA, a writer of voyages and travels, was the son of a merchant of Marseilles. He studied in his native city, and afterwards travelled into the East, in what capacity is not known. In 1689, he visited Syria, Mount Lebanon, and some other countries. He appears to have been resident in Paris in 1715; and when his brother Antony had in 1722 obtained the privilege of writing and publishing the *Mercure de France*, he was associated in the work. He died in 1745 in his 84th year. The publications of this writer were "Voyage de l'Arabie Heureuse par l'Océan oriental et le détroit de la Mer Rouge fait par les François, &c., avec Un Memoire concernant l'Arbre du Caffé," 12mo., 1716; "Voyage de la Palestine fait par l'Ordre de Louis XIV.," 12mo., 1717; to this is annexed a translation of Abulfeda's description of Arabia; "Voyage de Syrie et du Mont Liban, &c., avec un Abregé de la Vie de M. M. de Chastenil," 2 vols. 12mo., 1722. He had long promised a "Voyage Littéraire de Normandie," but did not live to publish it. He was an associate of the Royal Academy of Belles-Lettres at Marseilles. *Moreri.* — A.

ROQUES, PETER, a learned French Protestant divine in the 18th century, was born at Caune, a small town in Upper Languedoc, in the year 1685. Having been educated to the ministry, at the age of 25 he was chosen pastor of the French Protestant church at Basil, in connection with which he spent his life, diligently and faithfully discharging the duties of his pastoral office, greatly admired as a preacher, universally respected for his learning, probity, and piety, and beloved for the frankness, generosity, and benevolence of his disposition, as well as for his pleasing, amiable manners. He died in 1748, when about 63 years of age. He was the author, or editor, of numerous works, which bear honourable testimony to his extensive learning, his sound judgment, and his laborious industry. They consist of "A Picture of the Behaviour of a Christian;" "The Evangelical Pastor," in 4to., a work greatly esteemed in the author's communion, and translated into several languages; "Elements of the Historical, Dogmatic, and Moral Truths, contained in the Sacred Scriptures;" "Genuine Pietism;" "The Duties of Subjects;" "A Treatise on judicial Tribu-

nals;" "Sermons;" an enlarged edition of "Moreri's Dictionary," Basil, 1731, in 6 vols. folio; the first continuation of M. Saurin's "Discourses on the Old and New Testament," in folio; a new edition of M. Martin's edition of "The Holy Bible," with prefaces, corrections, notes, and parallel passages, in 2 vols. 4to.; an enlarged edition of M. Basnage's "Dissertation on Duelling, and Orders of Chivalry;" various theological and critical "Dissertations;" controversial treatises; and numerous papers inserted in the "Journal Helvetique," and the "Bibliothèque Germanique." *Nouv. Dict. Hist. Dict. Hist et Bibl. portatif par M. l'Abbé Ladvocat.*—M.

RORARIUS, JEROME, was a native of Pordenone in Italy, who, about the middle of the 16th century, appeared in the character of nuncio from Pope Clement VII. at the court of Ferdinand King of Hungary. He was the author of a curious and not ill-written book, entitled, "Quod Animalia Bruta Ratione utantur melius Homine;" in which he undertook to shew, not only that beasts are rational creatures, but also that they make a better use of their reason than man. Among the proofs which he brings forwards, will be found a great number of singular particulars relating to the ingenuity of beasts, and the perversity of man. This work, after lying concealed in the obscure recesses of libraries for near a 100 years, was introduced to the world by the celebrated M. Naudé, who published it at Paris in the year 1645; and it has been reprinted in Holland more than once. Bayle, to whom we are indebted for these particulars, has taken the opportunity, when commenting upon them, of introducing much learned and curious matter relating to the capacity of brutes, and the opinions of ancient and modern writers on the question, whether they have a rational soul? which will afford no little entertainment to readers who take pleasure in such abstruse speculations.—M.

ROSA, SALVATOR, a very eminent painter, was born at a village near Naples in 1614. His father destined him to the profession of law, and long refused to indulge him in the decided inclination he shewed for the arts of design. At length he was suffered to take instructions from Francanzano, a painter who was his relation, and the walls of his father's house were soon covered with his coal sketches. His father's death left him in so destitute a condition, that he was obliged to draw designs upon paper and sell them at a mean price for a subsistence. These sketches, and a picture

which he painted of Hagar and Ishmael, attracted the notice of Lanfranc, who liberally purchased his works, and made himself acquainted with their author. By his patronage he was enabled to enter the school of Ribera, named Spagnoletto, and he afterwards further improved himself under Falcone, an admired painter of battles at Naples. At the age of 20 he accompanied Ribera to Rome, where for some time he worked for the picture-brokers. At length he obtained the protection of Cardinal Brancacci, and took a house at Rome. Salvator's talents were not confined to the pencil. He played well on the lute, and had a turn for poetry, especially of the satirical kind. He composed comedies which he acted with his comrades during the carnival, and they became popular. His reputation caused him to be invited to Florence by Prince Matthias de' Medici; and at that capital, and at Volterra, he divided his time between the three sister arts of music, painting, and poetry. He composed six satires which were several times printed, and rank among the most ingenious in the Italian language. After a residence of nine years in Tuscany, he returned to Rome, where he passed the remainder of his life. Passionately fond of liberty, he refused to enter into the service of any prince, though several were desirous of engaging him. He had a high idea of the value of his own productions, and for a long time refused to sell his pictures, as being above price. Glory, indeed, rather than money, was the object of his exertions; and he had too elevated a mind to be a hoarder of wealth. He was of a jovial disposition, lively in conversation, abounding in sallies of wit and strokes of raillery, so as often to give offence, whimsical and capricious in his tastes and manners. He lived in celibacy till his last illness, when the importunities of his confessor induced him very reluctantly to marry a Florentine mistress, by whom he had had several children, but whom he knew to be very licentious in her conduct. He died at Rome in 1673, at the age of 59.

Salvator Rosa was a genius in his profession, and derived his manner and ideas from views of nature modified by his own warm and exalted imagination. He practised in various branches of the art, and chose to be regarded chiefly as a painter of history, in which, indeed, he obtained a conspicuous rank, though not equal to that which he claims in landscape. In this he was truly great and original. "His choice (says Mr. Fuseli) is the original scenery of Abruzzo, which he made often, though not

always, a vehicle of terror. He delights in ideas of desolation, solitude, and danger, impenetrable forests, rocky or storm-lashed shores; in lonely dells leading to dens and caverns of banditti, alpine ridges, trees blasted by lightning or sapped by time, or stretching their extravagant arms athwart a murky sky, low'ring or thundering clouds, and suns shorn of their beams. His figures are wandering shepherds, forlorn travellers, wretched mariners, banditti lurking for their prey or dividing their spoils." His touch was inimitably light, free, and spirited. He etched a number of his own designs in a style of great force. Of his great works, Saul and the witch of Endor at Versailles, and the conspiracy of Catiline at the Martelli palace in Florence, are much admired. His landscapes and smaller pieces are the ornaments of many private collections. *D'Argenville. Pilkington's Dict.*—A.

ROSCOMMON. See DILLON.

ROSCELINE, the founder of the scholastic sect which was known by the name of *Nominalists*, was a native of the French province of Bretagne, who flourished in the latter part of the 11th and the commencement of the 12th century. He distinguished himself by his proficiency in the literature of the times, particularly in logic and metaphysics, and acquired the character of a most profound dialectician. Having been presented to a canonry in the church of St. Cornelius at Compeign, in the diocese of Soissons, he delivered lectures on scholastic philosophy, probably at the request of his chapter, in which he maintained tenets at variance with the principles of the peripatetic school. For, on the subject of ideas, or the universal forms of things, instead of the opinion of Aristotle, that universals subsist not prior to individual bodies, nor after them, but within them, and are the forms eternally united to matter, which make bodies to be such as they are, he adopted the stoic opinion, that universals have no real existence either by or in individuals, but are mere names and words by which the kinds of individuals are expressed. Hence he and his followers obtained the name of *Nominalists*, while their opponents were distinguished from them by that of *Realists*. By applying his tenet to the doctrine of the Trinity, Rosceline brought upon himself a suspicion of heresy. If his meaning was fully comprehended, or not willingly perverted by those writers who have transmitted to us an account of his opinions, he held it inconceivable and impossible, that the Son of God should take on him the human

nature alone, that is without the Father and the Holy Ghost becoming incarnate also, unless by the three persons in the Godhead were meant three distinct *objects*, or natures existing separately (such as three angels, or three distinct spirits), though endowed with one will, and acting by one power. When it was insinuated to Rosceline, that this manner of reasoning led directly to *Tritheism*, or the doctrine of three gods, he answered boldly, that the existence of three gods might be asserted with truth, were not the expression harsh, and contrary to the phraseology generally received. This opinion he was obliged to retract, in a council held at Soissons towards the close of the year 1092; but he resumed it when the council was dismissed, and all danger over. Persecuted anew for his doctrine, and compelled to quit France, he took refuge in England, where he excited contests of another kind, by maintaining, among other things, that persons born out of lawful wedlock ought to be deemed incapable of admission to holy orders. This doctrine, which was by no means suited to the times, and could not but be alarming to some who were even possessed of the episcopal dignity, excited against Rosceline many enemies, and was in a great measure the occasion of his being obliged to withdraw from England. Returning to France, he chose Paris for the place of his retreat, and there revived his old dispute concerning the Trinity. By so doing he provoked a host of foes, who by their attacks from all quarters exposed him to much trouble and vexation. Fatigued at length with their persecutions, he retired into Aquitaine, where he acquired universal esteem by his piety and extraordinary charity to the poor, and passed the rest of his days in tranquillity and repose. The time of his death is not known; but there is reason for concluding that he did not live beyond the year 1107, or 1108. None of his writings are any longer extant. *Moreri. Enfield's Hist. Phil. Vol. II. book vii. chap. iii. sect. iii. Mosheim's Hist. Eccl. sæc. xi. par. ii. cap. v. § v.*—M.

ROSCIUS, QUINTUS, a Roman actor of great fame, was a native of Gaul, as some suppose, of the Narbonnensian province. He was contemporary at Rome with the celebrated tragic actor Esopus. His own talents for the stage appear to have been universal; and such was the degree of perfection to which he had carried his art, that, according to Cicero, a complete master in any other art was popularly called the Roscius of it. Cicero also mentions

him as being accustomed to say " that he had hitherto met with no disciple whom he could approve ; not that some of them were without qualities deserving of approbation, but that he could not tolerate any kind of defect." Roscius was not less esteemed for his morals and conduct, than admired for his professional talents. Cicero, in defending him from a pecuniary action brought against him by C. Fannius, after stating the vast profits he gained and might gain by his acting, says that he was liberal and munificent even before he was rich, and that for ten years he had refused the public compensation of his labours, and yet continued to serve the Roman people. He is said not to have been favoured by nature in his features, and to have had some obliquity of vision, yet his speech and action were so pleasing that he had no occasion to use a mask. The greatest men in the state were his intimate friends, and his loss was universally lamented. " Which of us (says Cicero in his oration for Archias) was so rude and unfeeling as not to be affected by the recent death of Roscius, who, though he died at an advanced age, appeared, on account of his excellence in his art, and the gracefulness of his manners, worthy of immortal life." His death took place at Rome, B. C. 61. He composed a " Parallel between theatrical and oratorical action," which is not come down to modern times. *Cicero's Oper. Pliny. Moreri.* — A.

ROSETTI, DONATO, an ingenious Italian mathematician and natural philosopher in the 17th century, concerning the time of whose birth or death we have no information. He was a native of Leghorn, where he appears to have been educated, and was so successful in the cultivation of the sciences, that, at an early age, he became qualified to teach philosophy and the mathematics in different universities. While he was professor of Logic at Pisa, he published a treatise relating to the system of the earth, which was received with great applause. It is entitled, " *Antignome fisico matematiche con il nuovo Orbe e Systema terrestre.*" This was followed by " *A Collection of physico-mathematical Instructions;*" " *A Treatise on the Composition of Dutch Glasses, and Glass Drops;*" and " *A Collection of physico-mathematical Demonstrations,*" of seven different propositions which he had undertaken to prove. In his " *Antignome,*" he has advanced a singular opinion respecting the number of the senses, which is not undeserving of being noticed in the list of the whimsical hypotheses with which the imaginations of able

and ingenious men have teemed. Not satisfied with the commonly received number of five external senses, he wishes to make them amount to eleven, by considering the different *modes* in which we touch bodies as so many different senses, and endeavouring to shew, that the perceptions arising from them cannot properly be ascribed to the sense of feeling in general. He maintains, for instance, that the sense by which we judge concerning the superficies of bodies, whether they are rough or smooth, ought to be distinguished from the sense by which we ascertain whether the same superficies be hard or soft, dry or moist; and that the sense by which we judge of the bodies which we feel, ought to be distinguished from that by which we form a judgment of their different shapes and conformations. He also maintains, that there is another sense, distinct from the preceding, by which, when we touch bodies, we form a comparative judgment of their relative magnitudes. He was the author of another treatise, entitled " *Polista fedele,*" intended to explain the inclination of bodies to unite at their poles, and various phenomena respecting their hardness, their elasticity in recovering their original forms after the removal of any extraneous force by which they may have been compressed, their extension, the causes which convert solids into fluids, &c. Rosetti was living at Pisa in the year 1678. *Moreri.* — M

ROSSI, GIAN-VITTORIO, (Latin, JANUS NICIUS ERYTHREUS,) an Italian man of letters, was born of a good family at Rome in 1577. He was educated under the Jesuits of the Roman college, where he joined the studies of law and philosophy to that of polite literature, till being disappointed in his views with respect to the first of these pursuits, he limited his attention to the last. He entered into the academy degli Umoristi, of which he was one of the most zealous promoters, and gave such proofs of ability in its exercises, that several advantageous offers of employment were made to him. At length he accepted the post of secretary to the Cardinal Andrea Peretti, with whom he resided twenty years. After the death of that prelate, he retired to a solitary villa on Mount Sant' Onofrio, where he lived in tranquillity, to himself and his studies, till his decease in 1647, at the age of 70. His learning and amiable character caused him to be much regretted by the men of letters in Rome as well as by several persons of rank, among whom was especially Cardinal Chigi, afterwards Pope Alexander VII. Rossi, better known by his



IL. ROSSO, PIT. ET. ARCHIT.

classical name of Erythreus, was an author in various departments. His first publication was a kind of satire on the corrupt manners of the Romans, entitled, "*Eudemix, Lib. X.*," 8vo., which is rather declamatory than philosophical. He also published two volumes of "*Epistles*," addressed to Cardinal Chigi under the name of Tyrrhenus, and two others to different persons: also various dialogues on moral topics, orations, and ascetic tracts, all these in Latin. His principal work is entitled "*Pinnotheca Imaginum illustrium Virorum*," being eulogies or biographical accounts of many learned men his contemporaries. In this performance not much judgment is displayed, and he has too much given way to his private affections in praise or censure; yet the work has its value in literary history. *Tiraboschi*. — A.

ROSSI, GIROLAMO, (Latin, HIERON. RUBENS,) a physician and man of letters, was born of an ancient family at Ravenna in 1539. His progress in literature was so rapid, that he was appointed at the age of 15 to compliment Cardinal Farnese, Archbishop of Ravenna, in a Latin oration, which was greatly applauded; and from that time, on almost every public occasion of the like kind, he was chosen to perform the office of orator. His education was completed at Rome and other seats of academical instruction, through the care of an uncle who was afterwards general of the Carmelites. The profession he chose was that of medicine, in which he became so eminent, that several cities offered him a large salary to become their public physician; his attachment to Ravenna, however, where he married and had a family, caused him to decline their proposals. At length, having been sent by his fellow-citizens as ambassador to Pope Clement VIII. in 1604, he accepted the post of physician to that pontiff; but the air of Rome not agreeing with him, he returned, after a few months residence, to Ravenna. He died there in 1607, at the age of 68, much esteemed for his talents and private virtues. The work for which this writer is principally commemorated is his "*Historiarum Ravennatum, Lib. X.*" first printed at the expence of the senate of that city in 1572 folio, and reprinted, with the addition of one book and other augmentations, in 1589. The first edition is in request on account of some passages which are omitted in the second. This history is written in a polished and dignified Latin style; and on account of its learned researches into antiquity, and the light it throws upon Italian history in general, it brought much honour to the author during his

life, and has ever since been regarded as one of the best productions of that age. He published various other works on medical and miscellaneous topics, which it is not necessary here to enumerate. *Moreri*. *Tiraboschi*. — A.

ROSSO DEL. Rosso, an Italian painter, called by the French MAITRE ROUX, was born at Florence in 1496. Without any regular instruction, he acquired the art of painting from the study of the works of Michael Angelo and other masters, and formed a style of his own, which, with some extravagance of conception, combined much life, expression, force of colouring, and grandeur of grouping. After a variety of fortune in his own country, and the loss of all his property at the sack of Rome, he visited France, where he was taken into the service of Francis I., and was highly favoured by that friend to the arts. He had a good figure, and possessed various talents and acquirements, being an anatomist, poet, musician, and architect. The King made him superintendant of all his works at Fontainebleau, where he erected the little gallery, which he decorated with many curious works of art, and especially with 14 large pieces by his own hand, representing the actions of Francis I., and stories from ancient history and mythology. These display great facility of invention and boldness of execution; and with his other works are sufficient to denominate him a man of genius, if not a faultless artist. "His great merit (says Mr. Fuseli) in general consists in the principal group; and the diffusion of that dying and nearly nocturnal light which tones the whole with sombre gravity." He particularly excelled in painting women, and the heads of old men. Several of his works at Fontainebleau were destroyed by his rival Primaticcio to make room for his own. Rosso was richly remunerated by Francis, and lived in great prosperity, when an event happened which proved his ruin. He was often visited by a Florentine painter named Pellegrino, with whom he was on terms of intimacy. Having been robbed of a large sum of money, he suspected this man, and caused him to be apprehended and put to the torture to force confession. Pellegrino sustained the trial with fortitude, and being discharged as innocent, commenced a prosecution against Rosso. This artist, overwhelmed with remorse and the fear of infamy, swallowed poison, and died in 1541, much regretted by the King, who regarded him as the ablest painter who had ever visited France. Many of his works are seen in the cities of Italy, as well

as at Fontainebleau. A considerable number have been engraved. *D'Argenville. Pilkington.* — A.

ROST, JOHN CHRISTOPHER, a German poet, was born at Leipsic in 1717. He received a good education, and applied with great assiduity to jurisprudence, antiquities, and the belles-lettres. His principal instructor was Ernesti; but he studied philosophy also under Hoffman, and attended the lectures of Gottsched, to whose praise he devoted the first fruits of his muse, though he afterwards wrote against him a satirical poem, which was published in 1743. It is said to be the best of his productions, and to abound with genuine and delicate wit. About this period, the German poetry possessed nothing of the pastoral kind which could serve as a model; but as Rost had a genius suited to this species of writing, he made some attempts in it about the year 1735. These pastorals were printed at Berlin in 1742; but they deserve, it is said, no praise for their morality, as vice is exhibited in them under the captivating form of innocence. A new edition of them appeared at Dresden in 1744, entitled "An Attempt at pastoral Poetry, with other poetical Pieces," and a third was published in 1768. In 1746, Rost was appointed secretary and librarian to Count Bruhl, and died in 1765, in the forty-eighth year of his age. His miscellaneous poems were published, after his death, in 1769. *Neues Historisch-biographisches Handwörterbuch von J. G. Grohmann.* — J.

ROSTGAARD, FREDERICK, a learned Danish writer, was born at Kraagerup in Seland, in 1671. He received the early part of his education in the school of Copenhagen, and in 1690 undertook a tour through Europe, in the course of which he paid a visit to the most celebrated Universities of Germany, Holland, England, France, and Italy. After his return, in 1669, he was made private keeper of the records to His Danish Majesty, and, in 1702, was ennobled, and appointed a counsellor of justice. In 1721 he became chief secretary in the Danish chancery, and after receiving a considerable pension, he was nominated, in 1735, a counsellor of conference. He died in 1745, and bequeathed to the library of the University of Copenhagen a great many of his manuscripts and several printed books, consisting mostly of historical works, together with a fount of Arabic and Persian types. Among his literary labours were the following: "*Delicæ Poetarum Danorum*," *Lugd. Bat.* 1693, 12mo. 2 tom.; "A Danish Translation of Corneille's *Cid*," *Paris*, 1696, 4to.; "*Projet d'une nouvelle*

Methode pour dresser le Catalogue d'une Bibliothèque selon les Matieres, avec le Plan," *Paris*, 1697 et 1698, fol.; "*Enchiridion studiosi, Arabicè cum Versione Latina*, edit. ab Hadriano Relando," *Traject. ad Rhenum*, 1709 8vo; "*Variante Lectiones ad Thucydidem*," inserted in Duker's edition, *Amst.* 1731. He collected also with great care, and at considerable expence, in various parts of France and Italy, manuscripts of "*Libanii Epistolæ*," from which the edition of J. C. Wolf of Ham-burgh was published, *Amst.* 1738, fol. It was through Rostgaard's exertions that the "*Fragmentum Theoticum Isidori Hispalensis*" was brought to light, and published in the second volume of the Danish Bibliothéque. He wrote likewise a great many Latin and Danish poems, and was employed for several years on a Danish Lexicon, as well as in collecting rare Arabic and Greek manuscripts and heraldic documents relating to the Danish nobility. *Forsøg til et Lexicon over Danske, Norske og Islandske herde mænd af Jens Worm.* — J.

ROSWEIDE, HERIBERT, a learned Dutch Jesuit, and voluminous writer in ecclesiastical antiquities, was born at Utrecht, in the year 1569. He entered among the disciples of Loyola at Doway in Flanders, when he was twenty years of age, and soon discovered the subjects of study peculiarly adapted to his genius, by spending the time which he was allowed to devote to exercise and recreation, in examining the libraries of the monasteries in that city, and rescuing the ancient manuscripts reposit in them from dust and oblivion. Having completed his course of academical studies, he filled successively the chairs of philosophy and divinity, first at Doway, and afterwards at Antwerp, with great reputation for several years, and was then permitted by his superiors to confine his labours chiefly to the composition and publication of his various works. His days were shortened by a malignant fever, caught from a person whom he charitably attended on his death-bed, which carried him off in the year 1629, at the age of 60. He published "*Fasti sanctorum quorum Vitæ in Belgicis Bibliothecis Manuscriptæ asservantur*," 1607, 8vo., which he intended as a specimen of a larger work, and which was the prototype of the immense collection by Bollandus and his successors, under the title of "*Acta Sanctorum*;" "*Notationes in Vetus Martyrologium hactenus desideratum a Baronio, et aliis*," 1613, folio; "*Martyrologium, Adonis, Archiepiscopi Viennensis, &c.*" of the same date, which was reprinted at Paris in 1645, and at

Rome in 1745, in 2 vols. folio; "*Vitæ Patrum, seu, de Vita et Verbis seniorum Lib. X. Historiam Hereticam complectentes, &c.*," 1615, folio, containing not only the lives of the hermits written by St. Jerome, Rufinus, Cassian, Severus Sulpitius, and Theodoret, but also the Lausiac history of Palladius, the *Pratum Spirituale* of Moschus, the *Paradise of Heraclides*, &c.; "*Vindiciæ Kempenses*," 1717, 12mo., in support of the claims of Thomas a Kempis to the celebrated book "*De Imitatione Christi*," against the authors who have attributed it to John Gerson; "*Joannes Buschius de Origine Cænobii, et Capituli Windeshinnensis*," 1621, 8vo.; "*D. Paulini Episcopi Nolani Opera, notis illustrata*," 1622, 8vo.; some controversial pieces against Isaac Casaubon, in defence of Baronius, and against Joseph Scaliger, in defence of Justus Lipsius; together with the following works in the dialect of the Low-Countries: "*The Lives of the Saints*," 1619, folio, and in subsequent editions enlarged into 2 vols.; "*An Account of the Hermits of Egypt and Palestine*," 1619, 4to.; "*An Ecclesiastical History from the Time of Christ to Pope Urban VIII.*," 1623, in 2 vols. folio; "*The History of the Belgic Church*," of the same date, in folio, &c. *Sotvelli Bibl. Script. Soc. Jes. Moreri.*—M.

ROTGANS, LUKE, an eminent Dutch poet, was born of a distinguished family at Amsterdam in 1645. He applied from his childhood with assiduity to the study of polite literature, which for a time he quitted to take up arms in the defence of his country when invaded by the French in 1672. He afterwards retired to a villa between Amsterdam and Utrecht, and resumed his favourite pursuits. When peace was concluded between France and Holland, he paid a visit to Paris; and marrying upon his return, was left a widower in 1689, with two daughters. He died of the small pox in 1710, in his 66th year. Rotgans was the author of a number of poems, greatly esteemed in his own country, to which, indeed, the fame of works in the Dutch language must be nearly limited. One of these is a "*Life of William III. in eight Books*," a poem of the epic class. His other pieces are moral and miscellaneous, and, with two tragedies, were printed at Lewarden in 1715, 4to. *Moreri.*—A.

ROTHARIS, King and legislator of the Lombards, was Duke of Brescia at the time of the death of King Ariovald in 638, who left a widow named Gundeburg, and no male issue. The Lombard nobles gave Gundeburg the pri-

vilage of raising to the throne the person she should choose for a husband, and her choice fell upon Rotharis. He repudiated his wife for the sake of his royal spouse, whom he promised to maintain in the dignity of queen. He was, however, an Arian and she a Catholic; and either in consequence of that difference, or some other cause of dissention, he violated his obligation, and shut her up in an apartment of the palace of Pavia, till, after a confinement of five years, she was restored to her rank through the mediation of Clovis II. Rotharis, soon after his election, had to contend against the opposition of some disaffected nobles, which he quelled with great severity, and afterwards reigned with equal glory and prosperity at home and abroad. Not conceiving himself bound by the treaty his predecessor had made with the exarch of the empire, he suddenly broke into the province of the Cottian Alps, which he reduced, and then made himself master of all the towns in the Venetian province. The exarch in the meantime made an incursion into the Lombard territory, which called away Rotharis from his conquests; and an engagement ensued, in which the exarch was totally defeated, and obliged to save the relics of his army by flight. Rotharis likewise penetrated into Liguria, and took Genoa, Albenga, and other maritime towns, which he pillaged and dismantled, carrying away the inhabitants as prisoners.

It was much more to his praise that he was the first who gave to his nation a code of written laws. In the fifth year of his reign he summoned a general diet of his nobles at Pavia, where, with their consent, he enacted a number of laws, which were made public in an edict issued in 643, consisting of 386 articles. Although many of these have the stamp of a rude age and people, yet they are accounted more judicious than the laws of some other barbaric people; and it is observable that Rotharis was sufficiently enlightened to deride the superstition of witchcraft, and protect the victims of that imputed crime from popular rage. He also practised religious toleration, and provided in all the cities of his kingdom a bishop for each of the two persuasions, the Arian and the Catholic. After having filled the Lombard throne for 15 years and 4 months, with the character of the most illustrious prince of his time, he died in 653, at the age of 47. *Paul Diacon. Univers. Hist. Gibbon.*—A.

ROTROU, JOHN DE, a French dramatic poet, was born in 1609 of an ancient family at Dreux. He distinguished himself by a great

facility in composing dramatic pieces, both in tragedy and comedy, in which he improved so much upon his predecessors, that he is termed by Voltaire, "the founder of the theatre." Cardinal Richelieu esteemed and patronized him, and the great Corneille used to call him his father. He was expensive in his habits of life, and wrote most of his works under the pressure of immediate necessity, whence he could allot but a short time for their correction. At length he purchased the office of lieutenant-particular of his native place, where he took up his residence. The occasion of his death was truly honourable to him. Dreux was visited by a very fatal pestilential disease, and during the height of it, Rotrou was strongly urged by his brother to quit the place and come to Paris. In his answer he expressed his full resolution to remain on the spot where his duty placed him. "At the moment of my writing (said he) the bells are tolling for the 22d death this day: my turn will come when it pleases God." This event took place soon after, in 1650, when he was in his 41st year. Of his numerous plays, "Chosroes," "Antigone," and "Wenceslaus," are reckoned the best. The latter was revived by Marmontel, and several times represented with success. Voltaire speaks of some parts of it as master-pieces. *Moreri. Nouv. Dict. Hist.*—A.

ROUILLÉ, PETER-JULIAN, a learned Jesuit, born at Tours in 1681, was educated in the Jesuits' college of that city, and made his profession in the society in 1715. He successively taught the languages, philosophy, and mathematics in its seminaries, and in 1724 was called to Paris by his superiors to assist Father Catrou (see his article) in the composition of his Roman History. To that work he contributed only the dissertations and notes, being prevented by a long illness from writing the continuation of the history after Catrou's death. He also revised and corrected the work of Father d'Orleans, on the Revolutions of Spain; and had a share in the "Memoires de Trevoux," from December 1733 to February 1737. He delivered a "Discourse on the Excellence and Utility of Mathematics," printed at Caen in 1716; and was the author of the "Second Letter in the Examination of Racine's Poem on Grace," 1723. This Jesuit, who was beloved and esteemed in society, died at Paris in 1740. *Moreri. Nouv. Dict. Hist.*—A.

ROUSSEAU, JOHN-BAPTIST, a very eminent French poet, was born at Paris in 1671.

His father, though only a shoemaker by trade, gave him a liberal education in the colleges of the metropolis. At an early age he distinguished himself by his poetical talents, and obtained admission among persons of rank and taste. In 1688, he attended the French ambassador to Denmark in quality of page; and he afterwards went with Marshal Tallard to England, where he contracted an intimacy with Saint Evremond. In 1703, he was domiciliated with M. Rouillé, director of the finances, whom he accompanied to court and elsewhere, living in tranquillity in the midst of splendour, and cultivating the Muses, to the neglect of the opportunities presented him of making his fortune. The minister Chamillard offered him the post of provincial director of the fermes generales, which he declined. He was at the height of his reputation, and enjoying all the pleasures of society, when an unfortunate affair shed bitterness on all the remainder of his life. A number of men of letters and leisure were accustomed to meet at a coffee-house in Paris, and Rousseau and La Motte were the leading personages of this assembly, when, in 1708, the opera of Hesione made its appearance. Rousseau, who had already displayed an envious and caustic disposition, wrote five couplets to the measure of an air in this opera, highly satirical upon the authors of the words, the music, and the ballet of the piece. That these anonymous couplets were his, is an acknowledged fact; but they were followed by a number of others of a similar kind, in which the most indecent licence of personal satire was employed against many known characters. All Paris exclaimed against the baseness and malignity of these concealed attacks, and the general voice attributed them to Rousseau, from their similarity to the couplets which were known to be his. This poet, however, not only asserted his own innocence, but attempted to fix the charge upon one Saurin, a man of science and letters, who, from a Calvinist minister, had become a convert to popery, and resided in Paris. It is unnecessary here to dwell upon the particulars of this disgusting controversy: the reader who wishes for further information may consult the list of writers in Voltaire's "Siècle de Louis XIV.," articles Rousseau, Saurin, and La Motte. The conclusion was, that by an arret of parliament in 1712, Rousseau was condemned to perpetual banishment from the kingdom, not only as a suborner in the accusation of Saurin, but as the author and distributor of "the impure and satirical verses which are

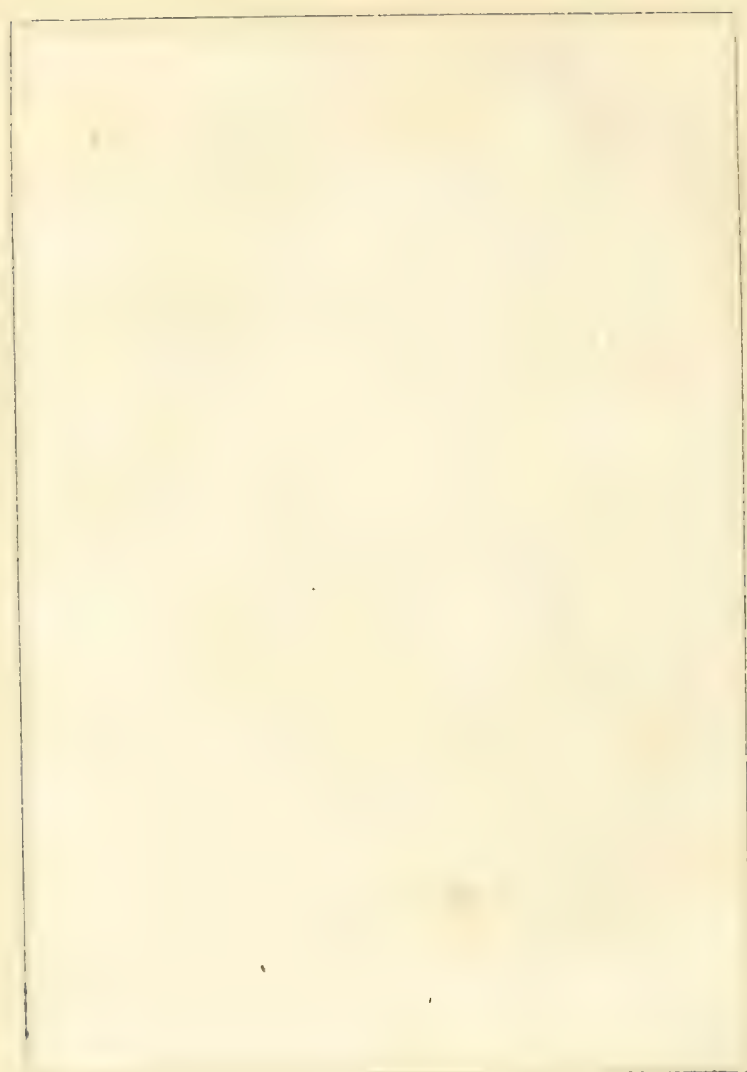


J.P. Sauvage Pinx.

G.F. Schmidt Sculp.

JEAN BAPT.^E ROUSSEAU
Né à Paris en 1671 .

Paris, chez Odeur, M^{de} de l'Esclapart, au Palais National, à la Bibliothèque.



the subject of the action ;" nor could any solicitation afterwards procure the revocation of this decree. Rousseau had already retired to Switzerland, where he was protected by the Count de Luc, the French ambassador to the Cantons. He published at Soleure the first edition of his collected works, in the preface to which he ridiculously gives himself the air of one who wrote verses for mere amusement, although it was his poetry alone which raised him from the obscurity of a mean rank, to public notice and the favour of the great. Something like this was observable in Pope. When the Count de Luc went to Baden in 1714, as plenipotentiary for concluding peace with the Emperor, Rousseau accompanied him. He there became known to Prince Eugene, who was a great admirer of his poetry, and he was taken by that celebrated general with him to Vienna. He resided in his palace for three years, when, not being able, it is said, to refrain from exercising his satirical talent upon his patron, he was obliged to quit that capital for Brussels. That city thenceforth became his principal residence, but he was not formed to live in tranquillity any where. At Brussels he first became acquainted with Voltaire, then a young candidate for fame. They began with reciprocal compliments, and soon formed a confidential intimacy. It was not likely, however, that a cordial friendship should continue between the jealous possessor of mature reputation, and a rising competitor in the same walk, both of tempers abounding in causticity and selfishness. They became bitter enemies, not only endeavouring to blacken each other's moral character, but, at the expence of their own judgment, depreciating the literary merit of their adversary.

Rousseau, though treated with distinction at Brussels, could not be at his ease under a sentence of banishment from Paris. He made intercession with the Regent Duke of Orleans, who granted him letters of recal; but the poet insisted upon a previous revision of his trial, and a solemn cassation of the sentence against him, which he could not obtain. He endeavoured to dissipate his chagrin by travelling, and, in 1721, visited England, where he prepared a new edition of his works. This was published in 1723, in 2 vols. 4to., and produced him 10,000 crowns, which he placed in the fund of the Ostend Company. The failure of this company sunk all his fortune, and he was reduced, in the decline of life, to subsist on the benevolence of his friends. Boutet, a notary of Paris, ge-

nerously supplied his most urgent wants; and he met with a more considerable resource in the Duke of Aremberg, who, on being obliged to quit Brussels for Germany in 1733, settled upon him a pension of 1500 livres, besides an apartment and table in his palace. This patron, too, he had the misfortune to displease, on account of something he published calumniating Voltaire; but the Duke, whilst he discharged him from his palace, proposed to continue his pension. This favour, the poet spiritedly declined, from a man who had withdrawn from him his esteem. Brussels now became odious to him, and he complied with an invitation from his friends to return secretly to Paris, in the hope of finally obtaining the repeal of his banishment. He had prepared the way by two epistles, one to the Jesuit Brumoy, the other to the Jansenist Rollin, and by an ode to the praise of Cardinal Fleury on the peace. All these efforts, however, were defeated by some new imprudences of his satirical muse, and the ill offices of his inveterate enemies. He could not obtain even a safe-conduct for passing a year at Paris, and returned to Brussels, where he died in March 1741, at the age of 70. He expressed much religious fervour on his death-bed; and on receiving the viaticum solemnly protested that he was not the author of the couplets for which he had been condemned.

The estimate of the moral character of this poet depends so much upon the belief of his guilt or innocence in the points respecting which he was accused, that nothing can be more different than its statement by his friends and his enemies. Yet as he seems to have been much more hated than beloved, it is reasonable to attribute to him at least a repulsive harshness and haughtiness of temper, and a caustic, misanthropical disposition, if nothing worse. There is much more agreement in the opinions of his countrymen relative to his poetical character, and he seems very generally acknowledged to stand at the head of ode-writers in the French language. To those compositions he brought great fire and force of expression, copiousness, and grandeur of imagery, and all the harmony of which his language is capable; but the sentiment is generally common, and nothing indicates a soul of the superior order. Of his "Odes" there are four books, of which the first consists of sacred topics, taken from the Psalms. He wrote besides "Two Books of Epistles in Verse," more querulous and misanthropical than philosophical; "Cantatas," in which species he is regarded as original and unri-

valled; "Allegories;" "Epigrams," some of the earlier of which are licentious, but the pointed severity of this kind of composition was well suited to his genius; "Miscellaneous Poems," mostly defective in ease and grace; "Four Comedies in Verse and Three in Prose;" generally of little merit; a "Collection of Letters" in prose, which are said to give a very unfavourable idea of his temper and feelings; but something should be pardoned to a man who was so long an object of the persecution of his enemies, and of whom Piron has said, in an epitaph, that "thirty years he was an object of envy, and thirty of compassion." *Moreri. Nouv. Dict. Hist. Voltaire Siecle de Louis XIV.* — A.

ROUSSEAU, JOHN-JAMES, the most eloquent writer and singular character of his age, was born at Geneva in 1712. His father was a watch-maker, an ingenious man, and tinctured with that taste for literature which is almost universal among the citizens of Geneva. The aliment he administered to the young mind of his son was, doubtless, one of the most powerful external causes which conduced to the formation of his character: he read romances with the boy till he was eight years old, and then led him through a course of Plutarch's Lives, with which he intermixed such conversations as might be expected from an ardent republican. A taste for romantic adventure, and a high admiration of free and patriotic principles, were therefore impressed on his mind in indelible colours. In his "Confessions" Rousseau has recorded several other circumstances which, in his opinion, exerted a lasting influence upon his character; but it is more probable that his ruling propensities were determined by his bodily constitution. This, he represents as of the warmest kind, "burning with sensuality from his very birth:" in fact, he was all susceptibility, mental and corporeal, and made to be a creature of feeling rather than of reason. His school education was very imperfect, and never enabled him to read Latin with facility. He grew up in habits of idleness, and the vices of a weak unsteady temper. He was first apprenticed to an attorney, who soon discharged him for negligence; and was then put to an engraver, who disgusted him by what he thought tyranny. The fear of merited chastisement rendered him, in his 16th year, a fugitive from this master, at which time, by his own account, he was a restless discontented being, consumed with desires of which he knew not the object, and caressing his fancies for want

of realities. He strolled away to the territory of Savoy, where he was hospitably entertained by a parish priest, who pleased himself with the idea of making a proselyte of a Genevan heretic. For this purpose he sent the youth to Annecy to a Mad. de Warrens, a new convert to the Catholic church, who had left her husband at Lausanne, and employed all the charitable zeal of her character in the pious work of proselyting. A captivating woman of 28 was well calculated to operate conviction upon the mind of an enthusiast of 16; but for further instruction she forwarded him to a seminary of catechumens at Turin, where his conversion was completed, and he got twenty florins in exchange with his new religion. When this money was spent, he found no better resource than to enter into the service of a Countess of Vercellis. Here he committed a crime which he acknowledges with so much heartfelt remorse in his "Confessions," that his memory might be spared the record of it, did it not tend to show the degradation into which his unbalanced and unprincipled character had fallen. He stole a ribbon, and when it was found in his possession, he persisted in charging an innocent and amiable girl of the house with the theft, which in fact he had committed with the intention of presenting her with the ribbon. After the death of the Countess, he entered the family of a nobleman, whose son, a man of letters, took pains to instruct him in literature, and treated him rather as a companion than a servant. But the flattering prospects opened to him by this connexion he destroyed by his misconduct; and being turned out of doors, after passing some time as a vagabond, he returned to Mad. de Warrens. This lady had found means to ally her devotional turn with the indulgence of amorous propensities, of which her young protégé was an object, though not the only one. She settled at Chambéry, where Rousseau, after some other changes of place and situation, again joined her. Through her interest he obtained a place as secretary to a commission appointed by the King of Sardinia for surveying lands; and in this employ he continued two years, during which he applied to the study of arithmetic and geometry. Music, however, which he had already taught, became his passion; and growing disgusted with his other occupation, he renounced it, and took up the profession of music-master at Chambéry. In this place he passed eight more years, intimately connected with Mad. de Warrens, though not without following her example of occa-

sional deviations to other favourites. At length a coldness between them took place, and our philosopher (such he was now become in his studies), was recommended by her to the office of tutor to the children of M. de Mably at Lyons. This place he did not long keep. He went to Paris, where he seems to have lived in indigence and obscurity till 1743, when he was appointed secretary to the French ambassador to the republic of Venice. It was not long before he quarrelled with his superior; and returning to Paris with an improved knowledge in music, he supported himself by copying music, at the same time employing his leisure in the study of natural philosophy and botany. He was also for some time clerk to a farmer-general; and with part of his profits in this place he repaid some of the pecuniary assistance he had received from Mad. de Warrens, who now stood in need of it. In 1748 he began to feel the attacks of a disorder in the bladder, which tormented him during his whole life, and by incapacitating him for active employments, was probably a remote cause of his literary fame. He had already acquired some reputation by his pen, and the undertakers of the Encyclopædia engaged him, in 1749, to compose the musical articles in their dictionary. The following year was the epoch of his first appearance, under his own name, on the theatre of letters. The Academy of Dijon had proposed for its prize question "Whether the re-establishment of the arts and sciences has contributed to purify morals?" Rousseau, it is said, had intended to take the affirmative side; but, by the persuasion of Diderot, was induced to support the negative, as more likely to attract notice: whether or not this assertion be correct, he displayed so much ingenuity and eloquence in his discourse on this occasion, that it was crowned by the Academy, and was generally read with the interest usually inspired by a splendid paradox. Several answers appeared to it, one of which was written by the King of Poland, Stanislaus: but it was enough for Rousseau to have made his name known with so much distinction in the literary world. In fact, the question is an idle one, as are all those in which ingenious men may bring equal arguments on both sides, while the whole is a matter of speculation, and points to no useful conclusion. The part, however, which Rousseau chose to take, seems durably to have impressed him with that preference of savage to civilized life which was so frequent a subject of his declamation. Among other attacks which this discourse drew upon him,

was that of being ridiculed on the stage of Nancy by Palissot in his "Comedie des Philosophes." The King of Poland (then Duke of Lorraine) was so much displeased with this insult, that he caused a letter of apology to be written to Rousseau, at the same time acquainting him that he had deprived Palissot of his place in the Academy of Nancy: and it is to the philosopher's credit that he immediately interceded for him and obtained his restoration.

In 1752 Rousseau wrote a comedy entitled "Narcisse ou l'Amant de lui meme," represented by the Comédiens François. He also composed his musical entertainment of "Le Devin du Village," both the words and the music; a piece of charming simplicity, which was represented with the greatest success at Paris. In the midst of the applause it excited, this strange paradoxical being took occasion in his "Lettre sur la Musique Française," to prove that the French had no such thing as vocal music, and, from the defects of their language, could not have. The letter was written with great taste and knowledge of the subject; but this ungracious return for the favour shewn to his own performance, and the severity with which he treated the national idol, *le grand opera*, brought down a storm of resentment on his head. Besides the abuse he underwent in various publications, he was burnt in effigy at the theatre of the opera, whilst he pleasantly returned thanks to those, "who at length had withdrawn him from the torture." Returning to Geneva in 1754, he abjured the Roman-Catholic religion, and was restored to his rights of citizenship. For this favour he made a return by the truly eloquent and patriotic dedication to the republic, of his "Discours sur les Causes de l'Inégalité parmi les Hommes, et sur l'Origine des Sociétés." It is impossible for any one to appear, at least, a better man and citizen, or to give more salutary advice to his fellow-citizens, than he has done in this dedication. The discourse itself, written upon a prize question proposed by the Academy of Dijon, and crowned by it, with many just and enlightened sentiments on the subject on which it treats, is upon the whole rather rhetorical than argumentative, and is over-run with idle declamation in praise of a savage, and depreciation of a civilized state, which the author has repeated in his works till it becomes quite disgusting.

In 1758 Rousseau, who was now living at Montmorency near Paris, as a studious solitary, published his Letter to M. D'Alembert on the design of establishing a theatre at Geneva. This piece is written with great force of

reasoning, and much solid observation on life and manners; and though he may have carried too far his objections to theatrical exhibitions in general, it cannot be denied that he has produced many good arguments against their introduction into a place under the circumstances of Geneva. Nor was there so much real as seeming inconsistency in his opposing at his native city, spectacles for which he had been a writer at Paris. This work is said to have laid the foundation of that hatred which Voltaire never ceased to entertain for the Genevan philosopher. It was replied to by D'Alembert and Marmontel.

In 1760 Rousseau published his famous novel entitled "*Lettres de Deux Amants, &c.*" but commonly known by the title of "*Julie, ou la Nouvelle Heloise.*" In the preface he justifies his consistency on this head also, in the following words: "Public spectacles are necessary for great cities, and romances for a corrupted people. I have viewed the manners of my age, and I have published these Letters. Why did not I live at a time when I ought to have thrown them into the fire?" He further affects to say that his work is not made for extensive circulation, and that it will suit few readers. With regard to its effects on the female sex, he satisfies his conscience with saying "Never chaste girl read romances; and I have given this book a decisive title, that on opening it a reader may know what to expect. She who, notwithstanding, shall dare to read a single page, is undone: but let her not impute her ruin to me — the mischief was done before." In all this there is as much bad faith, as insolence and vanity. He made the work as seductive as he could, and would have been much mortified if it had not been very generally read; nor could he doubt that many young girls, even among his innocent Genevans, would be readers. If he thought it of so inflammatory a tendency that its perusal would corrupt female chastity, he ought to have thrown it into the fire whatever were the character of the age in which he lived. But in reality he assumes in it the tone of a moral teacher of the highest order; nor can it be denied, amidst much improper matter, to contain many lessons of domestic prudence and exalted virtue. This is not the place to enter into an estimate of a work universally known, and both praised and censured without moderation. In warmth of painting and eloquence of sentiment it must be allowed to have no superior in its class; in moral inconsistency and improbability, scarcely an equal. With deep knowledge of the human heart, it joins

great ignorance of life and manners; with much sober and useful truth, all the extravagance of exaggerated feeling. It is a dangerous work, but has been the parent of others more dangerous, because affording easier objects of imitation. Not long after the *Nouvelle Heloise*, appeared the author's tract "*Du Contrat Social, ou Principes du Droit Politique,*" alleged to be an extract from a more extensive work which he had commenced, but had long abandoned as beyond his powers. This is a closely reasoned dissertation on the fundamental principles of civil polity, firmly supporting those doctrines upon which alone public liberty can be established, though perhaps with too little accommodation to such existing governments as are formed on a less perfect plan. Indeed, in his zeal for republicanism, he excludes from the rank of free governments all except real democracies, in which every citizen gives his personal consent to the laws which he is to obey. That such a theory, coinciding with a violent political agitation, may produce much mischief, will not be denied: and accordingly Rousseau has been accounted one of the principal incendiaries of the conflagration in which a large portion of Europe has been involved; but to this imputation he is liable only in common with all the other writers in favour of freedom, though the eloquence and popularity of his works may have rendered them peculiarly operative on the European continent. The work in question was prohibited in France, and also in republican Switzerland; and from its publication may be dated that warfare between the author and the supporters of authority, civil and religious, which exposed all the rest of his life to storms and persecutions.

Rousseau's "*Emile, ou de l'Education,*" was published in 1762. It may be regarded as the author's principal work, as it was also that in which he the most boldly opposed received opinions, and, of course, excited against himself the greatest mass of hostility. His fundamental idea in education is to suffer the young mind to develop by itself, rather preventing it from imbibing any thing mischievous, than hastening to impress it with lessons of preceptive instruction; presenting to it objects of nature rather than of art; and regulating conduct more by the restraints of necessity than of principle, till a foundation is laid for the operation of reason unbiassed by habit and prejudice. That many of his observations display excellent sense and sound philosophy, and may be applied to great advantage in the

business of education, will be admitted by every candid and enlightened reader; and he deserves great applause for the manly independent spirit, the contempt of luxurious indulgences and idle parade, that he everywhere inculcates. At the same time there is such a mixture of the absurd and impracticable in his system, that it is altogether unfit to be acted upon as a whole; and great judgment is required to detach the useful from the prejudicial and chimerical parts. The author indisposed against him almost all the religious world, by the manner in which he spoke of the attempts to furnish the youthful mind with theological ideas; and he made enemies of the different sects of Christians by a profession of faith put into the mouth of a Savoyard vicar, which was little more than a system of theism. No one, indeed, could more eloquently extol the morals of the gospel than he has done; but by this praise, and his sentiments of piety, he displeased the French philosophers; so that there was scarcely a party of men to whom he did not stand in opposition. Of these, however, by much the most formidable were his antagonists possessed of authority. The "Emile" was anathematised by the Archbishop of Paris in an express *mandement*, and ordered to be burnt by the parliament of Paris, which proceeded criminally against the author; and about the same time it was burnt at Geneva. Rousseau fled from France, and was protected at Yverdun, till the sovereigns of Berne ordered him to quit their territory. He then took refuge at Motiers-Travers, in the principality of Neuchâtel, where he received the hospitable protection of the governor Marshal Keith. He there published a very eloquent and forcible "Letter to the Archbishop of Paris, Christopher de Beaumont," in answer to his "Mandement." His "Lettres de la Montagne," published in 1764, were a remonstrance against the proceedings of the republic of Geneva in his condemnation, the citizenship of which state he formally renounced. A passage of these Letters contains a remarkable proof of the high idea he entertained of his own merit in the work for which he underwent so much obloquy and persecution. "How (says he) can I resolve to enter into a justification of this work? I, who think that I have effaced by it the faults of my whole life; I, who place the evils it has drawn upon me as a balance to those which I have committed; I, who filled with confidence, hope one day to say to the Supreme Arbitrator, Deign in thy clemency to judge a weak mortal; I have done ill upon the earth, but I have pub-

lished this writing." In these letters he again expressed his sentiments concerning revealed religion, in a manner which excited great indignation among the clergy of Neuchâtel. A consistory was assembled to take his opinions into consideration, but its proceedings were stopt by the government. The ferment, however, which they had raised in the minds of the people, occasioned some popular insults to be offered to Rousseau, who, under the apprehension of more serious outrages, requested the magistrates of Berne to permit him to retire to an island in the lake of Bienne, promising not to leave it, nor to publish any more; but his request was refused. Driven to seek another asylum, he arrived at Strasburg, where the Marshal de Contades gave him a very kind reception. After hesitating for a time upon an intention to go to Berlin, he suddenly changed his plan, and went to Paris, where he appeared in an Armenian habit. The celebrated Hume was at this period in that capital, in the quality of *chargé d'affaires* from the English court; and having been applied to in favour of Rousseau, who was desirous of making England his asylum, he willingly undertook the charge of conducting him hither in the beginning of 1766.

At this period, the real persecutions he had undergone, the hostility with which he had been hunted from country to country, the acrimony of his numerous opponents, and the ferment his presence had excited in the different places of his residence, had so agitated his susceptible mind, and inflamed his vanity, that he imagined himself to be the most important object in Europe, and fancied that a general confederacy was formed against him of all sects and parties. This notion filled him with absurd suspicions, and rendered him prone to view every thing in a wrong light, and to magnify trifles into matters of great moment. In short, he was under the influence of a perversion of temper and intellect, nearly amounting to mental derangement—a malady which, indeed, in a certain degree seems to have attended him through life, and which alone can account for his singularities and inconsistencies. Without this clue, his conduct to Hume must appear the extreme of baseness and ingratitude. That gentleman had employed himself with the most friendly assiduity in finding an agreeable retreat for the unhappy wanderer, and had at length obtained from Mr. Davenport, a gentleman of fortune and family, the gratuitous use for him of his house at Wootton in Derbyshire, where he and the *gouvernante* who had long lived with

him, were boarded at a very moderate expence. He farther made use of his interest with the ministers to procure for Rousseau a royal pension; and the consent of His Majesty to this measure was obtained on the condition of its being kept a secret. It happened that in the preceding winter, Mr. Horace Walpole, then at Paris, had amused himself with writing a letter in the name of the King of Prussia, for the purpose of throwing ridicule upon Rousseau. This piece of pleasantry had been widely circulated, and at length appeared in an English newspaper. The poor man immediately took it into his head that Hume had sent it to the press; and his diseased mind connected this supposed fact (which was wholly groundless) with a plot formed by a pretended friend, in conjunction with his enemies, to ruin his reputation and bring him to dishonour. It was impossible to convince him of the falsehood and absurdity of this suspicion. He solemnly renounced friendship with Hume, and declined accepting the offered pension, which he seems to have considered as the instrument by which his character for independence was to be destroyed. There were those who in this transaction charged him with acting a part, and purposely taking occasion to throw off the burden of an obligation to his friend, and make a parade of refusing a favour from a crowned head; but the extravagance of this conduct, and the weakness of the suppositions on which he grounded his charges, seem to prove that he really laboured under a mental delusion, favoured, indeed, by habitual pride and self-consequence.

He did not remain much longer in England, where he probably had been mortified by the small degree in which he excited the public attention; for neither freedom in writing, nor eccentricity of manners or thinking, were novelities here. He left the country in 1767, and went to France, where he met with various protectors, with whom he passed his time in different provinces. In this year he published his "*Dictionnaire de Musique*," a performance displaying much taste and science; but as he repeated in it his attacks upon French music, it brought upon him some severe criticism. It tended more to harmonize his mind that he resumed his botanical pursuits, and in the summer of 1768 collected plants on the mountains of Dauphiné. In the following year he married his *gouvernante*, or mistress, for he had had five children by her, all of whom he sent to the orphan hospital—a dereliction of duty that is perhaps the greatest stain upon his character,

though his foreign biographers take little notice of it, and probably think it justified by the indigence in which he lived. But how could he dare to write on education, who had abandoned his own children? This woman was a vulgar and mean person, who employed her ascendancy over him in fomenting his quarrels with his friends. She was, however, a faithful and valuable nurse to him under his infirmities. During the summer of 1770 he appeared at a coffee-house in Paris in his ordinary dress, and received with pleasure the plaudits of the surrounding crowd. It was one of the inconsistencies of this extraordinary man, to affect a love of solitude and a misanthropical dislike of society, and yet never to be easy without occupying the public attention. He could neither accommodate himself to the world, nor live out of it. It also appeared singular that he should so much enjoy himself in a capital which had been the object of his keenest satire, and in which an unrepealed decree existed for his apprehension. Always priding himself on his independence, he copied music for his subsistence, and likewise must have derived some profit from his writing. In 1775 his "*Pygmalion*" was acted with great success at the *Comédie Française*. He seems to have passed some of his latter years more tranquilly than any former period of his life, having consented to renounce all farther discussion of those controverted topics which had involved him in so many hostilities, and to keep his philosophy for his own use. Still, however, suspicious of the machinations of a supposed confederacy against him, he accepted in May 1778 an invitation from the Marquis de Girardin to retire with his wife to a small house near his beautiful seat of Ermenonville, where he died of an apoplectic attack in the following July, at the age of 66. The marquis erected a monument for him in the Isle of Poplars in his pleasure grounds, with the inscription "*Ici repose l'Homme de la Nature et de la Vérité*:"—an epitaph, to the justness of which many exceptions might be made.

After Rousseau's death were published his "*Confessions*," in six books, in which he has given a minute account of his life to his 30th year. This very singular piece of auto-biography is itself a striking exemplification of character; for scarcely any work of the kind can be found (that of Cardan perhaps excepted) in which circumstances so degrading and humiliating are related with so little reserve; whilst the air of importance given to the most trivial incidents in which he was concerned, and the

cynical contempt of shame implied by exhibiting himself thus naked to the world, prove it to have been dictated more by self-consequence than by contrition. He might, indeed, have passed for a better man if this work had not been written, but he could not have had a pretext for talking so much about himself. It may be added, that several of its pictures are offensive to decency, and that he has exposed the failings of others as freely as his own. Another posthumous work, entitled "*Les Reveries du Promeneur Solitaire*," gives a view of his thoughts and sentiments at a later period, when his mind was occupied with all the contests and vexations he had undergone on account of his writings, and he fancied himself the object of a grand confederacy of foes. This too is highly characteristic; and, together with several small pieces in vindication of himself, might be advantageously studied by one who was curious to anatomize the whole mind of this moral and literary phenomenon. To the list of his writings already noticed, might be added many more of smaller importance, but all marked with his peculiar warmth and energy of style, and vigour of thinking. He was one of the writers who exercised the greatest influence upon the opinions of his age; and at the period of the French revolution his works were referred to as of the highest authority in political matters, and his memory was almost deified. His reputation has since been in the wane; but as long as the language lasts in which he wrote, he cannot cease to be regarded as one of its great authors. His works have been published collectively in 17 vols. 4to. *Confess de Rousseau. Senebier Hist. Lit. de Geneve. Nouv. Dict. Hist. Monthly Rev.*—A.

ROUSSEL, WILLIAM, a learned French Benedictine of the congregation of St. Maur, who flourished at the beginning of the 18th century, was born at Conches, a small town within the diocese of Evreux in Normandy, in the year 1658. He became a member of the congregation in the year 1680, and at first chiefly directed his attention to those studies which should qualify him for the office of a preacher. As he possessed a fine genius, and very excellent oratorical talents, his pulpit-exhibitions soon became the theme of general commendation at Paris, and were attended by numerous audiences. Preferring retirement and quiet, however, to the love of fame, he withdrew from the capital to Rheims, and afterwards to Argenteuil, where he spent the remainder of his life in devotion and study.

He died at the last mentioned place in 1717, when he was about 59 years of age. He published an excellent translation of "*The Letters of St. Jerome*," in 3 vols. 8vo.; the two first of which appeared in 1704, and the third, containing the critical letters on that father on the sacred scriptures, in 1707. They are accompanied with a good preface, learned and useful notes and remarks, and moral maxims collected from the works of St. Jerome. He was also the author of an "*Eloge*" on father Mabillon, which is said to be a masterly composition, and is inserted in the different "*Bibliothèques*" of the authors who were members of the congregation of St. Maur. Father Roussel had employed many years in making preparations for writing a "*Literary History of France*," and his materials had become so considerable that he was on the point of commencing that work, when his superiors directed him to employ his pen in drawing up a history of his congregation. Scarcely had he laid the plan of this undertaking, before death terminated his labours in the year 1717, when he was about the age of 59. The collections which he made for his "*Literary History of France*," were delivered over to father Rivet, a member of the same congregation, who availed himself of them, but not without making due acknowledgments of his obligations, in the work which he published under the same title. *Moreri. Nouv. Dict. Hist.*—M.

ROWE, ELIZABETH, a lady distinguished for her piety and her poetical talents, was the daughter of the Rev. Walter Singer, a dissenting minister, possessed of a moderate estate near Frome in Somersetshire. He was imprisoned for non-conformity in the intolerant reign of Charles II. at Ilchester, where he married, and where his daughter Elizabeth was born in 1674. She displayed from childhood a passion for reading, together with a devotional turn, which, however, did not impair her natural vivacity, or prevent her from cultivating a taste for the agreeable arts. She began to write verses at twelve years of age, and she practised both music and drawing. Her poetry excited notice in the neighbourhood, and gave her an introduction to the family of Lord Viscount Weymouth at Long-Leat, near Frome. The deprived Bishop Kern was a resident in that house, and paid much attention to the young poetess; and the Hon. Mr. Thynne, son to Lord Weymouth, undertook to be her teacher in French and Italian. In her 22d year, at the request of her friends,

she published a volume of miscellaneous poems, which made her advantageously known. Possessing an agreeable person, and a large share of the accomplishments of her sex, she attracted several admirers, among whom is said to have been the celebrated Prior; but as matrimony does not seem to have ever been his object, it is probable that his addresses were only complimentary. Mrs. Singer (as she was called) was in no haste to shackle herself with the connubial tie, and passed many years, chiefly in study and the performance of the filial duties to her father, before she was prevailed upon to change her condition. At length, in 1710, her 36th year, she gave her hand to Mr. Thomas Rowe, a very amiable man, a scholar and a poet, with whom, notwithstanding disparity of age, he being the younger by 12 or 13 years, she lived in the enjoyment of the highest conjugal felicity. This happiness, however, was doomed not to be lasting. Mr. Rowe, who was of a consumptive habit, died at Hampstead in 1715, and left his widow overwhelmed with a grief which nothing but her sentiments of pious resignation could enable her to support: she cherished the most affectionate remembrance of him to the close of her own life.

From this time she passed her days for the most part in retirement at Frome, but making occasional visits to some intimate friends, among whom one of the most distinguished was the excellent Countess of Hertford. Her manners and attainments rendered her perfectly suited to the best company; and though she adhered to the sect in which she had been educated, she was entirely free both from narrowness of sentiment, and from forbidding austerity of behaviour. The manner in which she employed herself, and the list of eminent characters by whom she was beloved and esteemed, are recorded in the following lines from a tribute to her memory by Mrs. Barbauld.

Yet in no useless gloom she wore her days;
She loved the work, and only shunned the
praise.

Her pious hand the poor, the mourner, blest;
Her image lived in every kindred breast.

Thynne, Carteret, Blackmore, Orrery, ap-
prov'd,

And Prior prais'd, and noble Hertford lov'd;
Seraphic Kenn, and tuneful Watts were thine,
And Virtue's noblest champions fill'd the
line.

Several of these persons were closely attached to the national church, and Mrs. Rowe was so

far from being prejudiced against it, that she once attended the service with the purpose of receiving the sacrament at the close of it; but the bigotry of the preacher, whose preliminary discourse was occupied in abuse of the dissenters, caused her to change her intention. In her retreat she composed several of her works, especially those letters from the dead to the living, which her own loss, doubtless, had suggested. She enjoyed a good constitution, and had passed her life with very little interruption to her health, when in February 1737 she was suddenly seized with an apoplectic fit which carried her off within a few hours, in her 63d year.

Few characters more thoroughly amiable and estimable have been recorded than that of Mrs. Rowe. The poem above cited justly says of her, that

Her whole soul was harmony and love;

and it seems as if not one discordant atom was mingled in her frame, mental or corporeal. Of her poetical compositions, besides the early volume already mentioned, she published "The History of Joseph," and some other miscellaneous poems. Of these, the general character is correct and melodious versification, and a flow of ornate language, and tender and elevated sentiment. Among her prose writings the most popular was that entitled "Friendship in Death, in Twenty Letters from the Dead to the Living." These are the work of a lively and florid imagination, and a feeling heart, exercised in pious meditations, and never fail to be highly impressive upon the minds of young and susceptible readers. They have passed through many editions, and are usually accompanied by other pieces of the author's of a moral and religious kind. She also published "Letters, moral and entertaining, in Prose and Verse," in three parts. She wrote without labour, and with no great attention to correctness; but though her works may not be calculated to stand the test of exact criticism, they all inspire a favourable idea of the writer.

THOMAS ROWE, her husband, descended from a good family, and son of a respectable dissenting minister, after a very liberal education, partly at the University of Leyden, became an accomplished literary character, and would probably have distinguished himself as a writer, had not his early marriage been soon followed by delicate health and a premature decline. He wrote some pleasing pieces of poetry, one of which was a tender ode to his wife some years after their union. History was his favourite



Natus A.D. 1673

Nicholas Ron Esq.

Mortuus A.D. 1711

Black Horse in Cornhill

Bowles Exc.

study, and he formed a design of writing the lives of illustrious characters in antiquity omitted by Plutarch, of which eight were finished, and published after his death by the Rev. Mr. Chandler. His blameless life terminated, as above mentioned, in 1715, at the age of 28. Some of his "Original Poems and Translations" were printed with Mrs. Rowe's "Miscellaneous Works." *Biogr. Britan.*—A.

ROWE, NICHOLAS, an eminent English poet, descended from an ancient family in Devonshire, was the son of John Rowe, Esq. serjeant at law, a barrister of reputation and extensive practice. He was born in 1673, at the house of his maternal grandfather at Little Berkford, Bedfordshire. After a preliminary education in a private school at Highgate, he was placed under Dr. Busby at Westminster, as a King's scholar, and pursued the classical studies of that seminary with credit. His poetical exercises in the learned languages and in English were particularly admired. He was removed from school at the age of 16, and entered a student of the Middle Temple, it being his father's intention to bring him up to his own profession. He proceeded so far in the study of the law as to be called to the bar; but the death of his father, when he was 19, had freed him from the authority which was probably his principal motive for applying to a pursuit foreign to his disposition, and he gradually turned his chief attention to poetry and polite literature. At the age of 25 he produced his first tragedy, "The ambitious Stepmother;" the story of which appears founded on that of Solomon elevated to the throne by the machinations of his mother Bathsheba, but the scene and circumstances are totally different. The play was acted at Lincoln's Inn Fields, and though marked with all the faults of a juvenile composition, its success is said to have rendered the author a decided deserter from the law. His next dramatic performance was "Tamerlane," acted in 1702. This was intended to have a political signification; the tyrant and despot Bajazet being a type of Lewis XIV., then considered as the great foe of liberty, civil and religious; and the Tartar Tamerlane, metamorphosed into a perfect prince, representing King William. In both portraits there was much exaggeration, but the purpose of the piece, and its many elevated and liberal sentiments, caused it to be received with great applause. It was frequently acted during that and the following reign, till the year 1710; when different political opinions coming to be favoured at

court, it was for a time intermitted. But the accession of the House of Hanover restored it to the stage, and it has usually been represented on the anniversary of King William's landing. Proceeding in the dramatic career, he gave to the public his "Fair Penitent" in 1703. This is perhaps his most striking performance; for though the plot is borrowed from Massinger's "Fatal Dowry," and with some deterioration with respect to character and moral effect, yet it is rendered highly interesting, and abounds with poetry and sentiment. He made an attempt in comedy in 1706, but did not succeed; and he was prudent enough not again to engage in a kind of composition unsuited to his genius. From that time to 1715 he brought out in succession the tragedies of "Ulysses," "The Royal Convert," "Jane Shore," and "Lady Jane Grey." Of these, the two last only have survived on the stage, though all have their merits. "Jane Shore" to this day employs the talents of the principal performers, and never fails to be viewed with deep interest. During this interval he appeared as an editor of Shakespear's plays, prefixing an account of the life of that transcendent genius. He did not attempt to be an annotator; and indeed the age for elucidating the English classics was not yet come.

Rowe was not so exclusively engaged in his poetical studies as to neglect those opportunities of entering into public life which his reputation and connexions afforded. He had decidedly joined the whig party, and when the Duke of Queensberry was made secretary of state, he was appointed by that nobleman his under-secretary. This post he held nearly three years, when the Duke died, and his services were no more called for during the remainder of Queen Anne's reign. Upon the authority of Pope, with whom he was well acquainted, it is affirmed that he applied to the treasurer, Lord Oxford, for employment, and that upon being asked by the minister whether he understood Spanish, taking it for a hint that some post at the court of Spain was designed for him, he immediately applied to the study of that language; that waiting upon the treasurer again to inform him that he had mastered the task, "Then, Sir, (replied Lord Oxford) I envy you the pleasure of reading Don Quixote in the original" — and dismissed him. As it does not appear why this insult should be offered, and it is also improbable that a staunch whig should ask a place from a tory minister, some doubt attends the story. On

the accession of George I. the place of laureat was conferred upon him, and certainly did not lose any dignity by the exchange of Nahum Tate for Rowe. To this poetical promotion were added the more valuable posts of one of the land-surveyors of the port of London, clerk of the closet to the Prince of Wales, and secretary of presentations to Lord-chancellor Parker. The emoluments of these offices, with his paternal fortune, rendered him one of the best provided of the poetical fraternity, and enabled him to support a respectable station in society. He was twice married to women of good connexions, and had a son by his first wife, and a daughter by the second. He died, of what disorder we are not told, in December 1718, in the 45th year of his age, and was interred among the poets in Westminster Abbey. His widow raised a sumptuous monument to his memory, for which Pope wrote an epitaph, but not that which now appears inscribed. It was indeed, rather a memorial of Dryden than of Rowe, whom it very faintly praised.

The personal character of this poet is highly extolled by his biographer Dr. Welwood, as possessing every amiable and estimable quality. A testimony of his agreeable talents for society is given by Pope in one of his letters, who speaks of him as endowed with a vivacity and gaiety of disposition almost peculiar to himself, and which rendered it painful to part with him. On the other hand, the same poet described Rowe to Warburton, as having a decent character, but no heart; and he quoted Addison's authority to the same purpose. Yet his works, if they could be relied upon in such a point, would prove him to be highly susceptible of the tender and generous affections, and he seems to have filled with credit all the offices of domestic life.

It is in the quality of a tragic poet that Rowe has the principal claims upon posterity. Of that school which was founded rather upon the model of French tragedy, than upon improved imitation of our ancient dramatists, Rowe may be placed in the very first rank; for of no other in this class so many pieces still keep possession of the stage, or are read with so much pleasure in the closet. It cannot be said, indeed, that he possesses in a high degree the principal parts of dramatic invention, such as the nice discriminations of character, and the skilful developement and varied play of passion; but his diction is poetical without being bombastic or affected, his versification is singularly sweet, and his plays

abound with what the French call *tirades* of sentiment, given with force and elegance, and calculated to dwell on the mind. The fables, too, are generally interesting, and the situations often striking. In one of his tragedies, that of Jane Shore, he has professed himself an imitator of the style of Shakespear; but, as Dr. Johnson observes, it is difficult to conceive in what point he imagined this imitation to consist, for nothing can be more dissimilar than the mode and colour of writing in the two poets, as nothing could be less resembling than their genius. As a general or miscellaneous poet Rowe occupies but an inconsiderable place among his countrymen. His original compositions are for the most part loyal and complimentary effusions, of which the time is past. Two or three songs or ballads in the pastoral strain have a touching simplicity scarcely excelled by any pieces of the kind, and which seem to denote a feeling heart. His principal efforts, however, have been in poetical translation. He gave versions of the "Golden Verses of Pythagoras," and of the first book of "Quillet's Callipædia;" but his great labour of this kind was a translation of "Lucan's Pharsalia," not published till after his death. This work Dr. Johnson does not scruple to call "one of the greatest productions of English poetry," for he has generally done more justice to industry than to invention. It is, indeed, a very respectable performance of the kind, though, when compared with the original, it will often appear diffuse, and though it sometimes exaggerates even the extravagance of the Latin poet. The "Poetical Works" of Rowe, consisting of his plays and miscellaneous poems, were published collectively in 3 vols. 12mo., 1719, with an account of his life prefixed. His translation of the "Pharsalia" was published soon after his death by Dr. Welwood, with a dedication to the King, by his widow. *Biogr. Britan. Johnson's Engl. Poets.* — A.

ROWNING, JOHN, a divine of the church of England, and an able mathematician and philosopher in the 18th century, was born about the year 1699, but we are not furnished with any record of the place of his nativity. He received his academical education at Magdalen-college, in the University of Cambridge, where he took his degrees in arts, and was elected into a fellowship. Afterwards he was presented by his college to the rectory of Anderby in Lincolnshire. He became a member of a respectable society at Spalding, which assembled periodically for the discussion

of literary and philosophical subjects; and was a constant attendant at their meetings. In this society he not only proved an useful instructive member, in consequence of his possessing a philosophical habit and turn of mind, and having a genius for mechanical contrivances in particular, but he also contributed much to the pleasure of his brethren, by the cheerfulness of his disposition, and his innocent companionable qualities. He died in his lodgings, when on a visit to London, in 1771, about the age of 22. He was the author of "A Compendious System of Natural Philosophy," 1738, in 2 vols. 8vo. which is a very ingenious work, and has gone through several editions; "A preliminary Discourse on the Fluxionary Method," 1756, 8vo.; "A Description of a Barometer wherein the Scale of Variation may be increased at Pleasure," inserted in the "Phil. Transactions" for 1733; and "Directions for making a Machine for finding the Roots of Equations universally, with the Manner of using it," inserted in the same work for the year 1770. *Hutton's Math. Dict. Monthly Review for 1756.* — M.

ROY, LOUIS LE (Latin REGIUS), a learned professor, born at Coutance in Normandy towards the beginning of the 16th century, after passing several years in Italy and other countries, settled at Paris, where, in 1570, he succeeded the celebrated Lambin as professor-royal of Greek. It appears from his writings that he had previously lived in various places and situations. He studied law four years at Toulouse, and afterwards taught it; he frequented the bar at the parliament of Paris, in which he exercised some kind of magistracy; he was domesticated with two or three chancellors; he sometimes followed armies; and had visited the courts of the Emperor and the King of England. Le Roy was of a vain and boastful character, hot and quarrelsome. His inattention to his domestic affairs reduced him in his latter days to depend upon others for support, which was a very humiliating circumstance to him. He died at an advanced age in 1577. This professor wrote a number of works both in Latin and French. In the former language he gained great reputation by an elegantly written life in 4to. of the learned Budæus. To French literature he was a benefactor by many translations from Greek authors, particularly Plato, Aristotle, Demosthenes, and Xenophon, which he enriched with learned commentaries. Several of his writings were political, and he was much attached to monarchical principles in government, and to

uniformity of religion. *Thuani Hist. Moreri.* — A.

ROY, JULIEN-DAVID LE, an architect and antiquary, born at Paris in 1728, was the son of Julien le Roy, a celebrated mechanist. He was brought up to the profession of architecture, in which he became eminent. Joining erudition with a knowledge of the arts, he travelled with advantage, and published his observations in several esteemed works. Of these the principal are "Ruines des plus beaux Monumens de la Grèce," fol., 1758, 1769; this work gave the author admission into the Academy of Inscriptions; though it is less accurate than the works of Stuart and others on the same subject, it has considerable merit; "Histoire de la Disposition et des Formes différentes des Temples de Chrétiens," 8vo., 1764; "Observations sur les Edifices des anciens Peuples," 8vo., 1767; "De la Marine des anciens Peuples," 8vo., 1777; he published two other works on the construction of the ships of the ancients; and a Memoir on cutting masts in the Pyrenees. This ingenious man, equally estimable for his modesty, public spirit, and industry, died at Paris in 1803, aged 75. *Nouv. Dict. Hist.* — A.

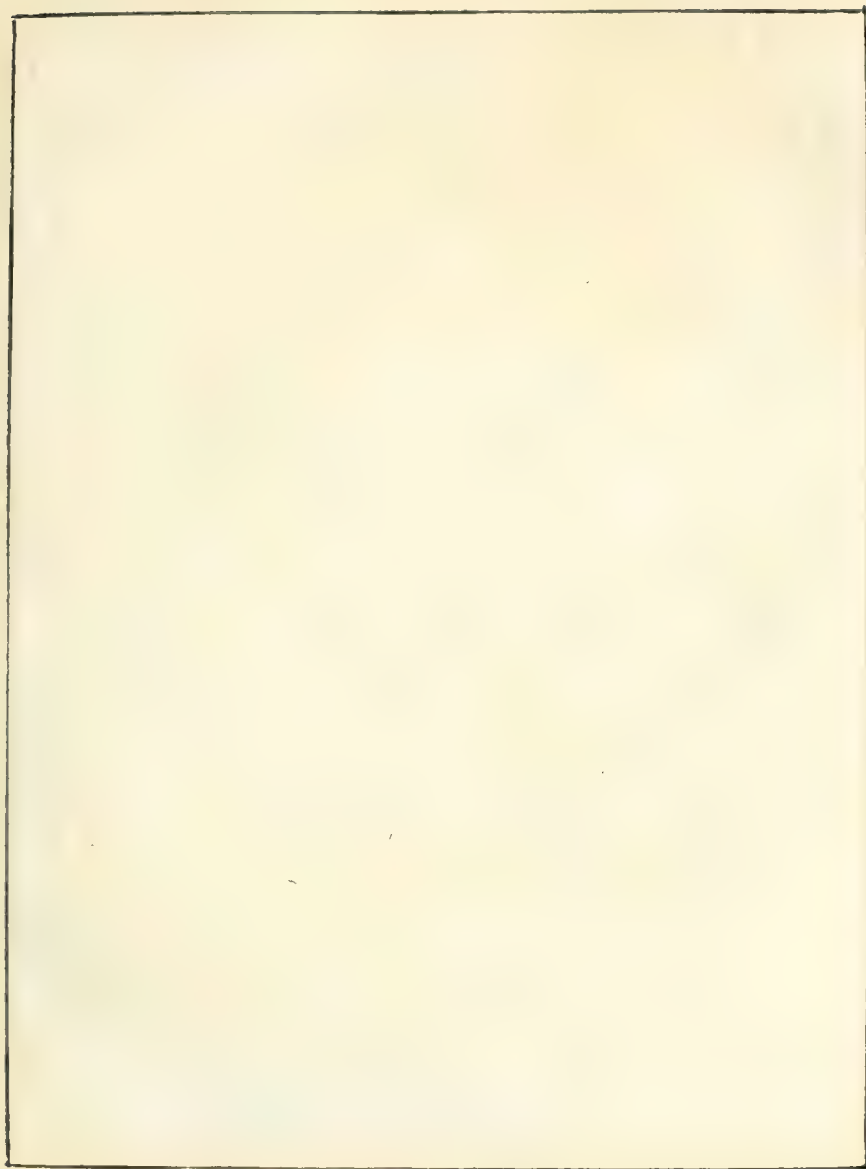
ROY, WILLIAM LE, a pious French abbot, and esteemed writer among the Jansenists in the 17th century, was the son of David le Roy, secretary to the King, and born at Caen in Normandy, in the year 1610. He was sent to pursue his studies at Paris, where he embraced the ecclesiastical profession, was ordained priest, and made a canon of the church of Notre-Dame. That he might be qualified to appear with advantage in the pulpit, he furnished his library with the best books; and, that he might not neglect any means of increasing his knowledge, he carefully cultivated the acquaintance of the most pious and learned men in the church, both among the regular and secular clergy, and even of the most eminent Protestants. In the number of his intimate friends was M. Godeau, Bishop of the united sees of Grasse and de Vence, who was desirous of resigning the former bishopric in favour of M. le Roy. Accordingly, the necessary measures were pursued for carrying that design into execution; but when matters were nearly brought to a conclusion, the negotiations were unexpectedly broken off, in consequence of a change which took place in our author's sentiments. By perusing the writings of St. Augustine, and repeated conversations with the celebrated M. Arnauld, he became a convert to the principles of Jansenius Bishop of Ypres, and com-

menced a zealous defender of them. This change in his opinions proved an insurmountable objection against his promotion to the episcopal dignity; and it also contributed to create in him a greater indifference to the world, and a disposition for solitude and retirement. That he might indulge to this disposition, in 1653 he purchased a house and small estate called Merancy, at the distance of six leagues from Paris, to which place he frequently withdrew, that he might devote his time without interruption to the study of the Scriptures, the Fathers, the Councils, and ecclesiastical history. From this disposition he was induced, in the same year, to exchange his canonry at Paris for the Cistercian abbey of Hautefontaine, in the diocese of Chalons in Champagne. About this time he was inducted to a personate in the collegiate church of Manerbe; and also presented to the abbey of St. Nicholas at Verdun. Sometime afterwards, conscientious scruples arising in his mind with respect to the legality of holding pluralities, which were confirmed by his correspondence on the subject with M. Arnauld, he resigned all his benefices excepting the abbey of Hautefontaine, in which he took up his residence during the remainder of his life. Here he had the satisfaction of exercising the rites of hospitality towards M. Arnauld, M. Nicole, and many other illustrious men; and he displayed the goodness of his heart, by devoting the greatest part of his income to purposes of benevolence and charity. Such part of his time as was at his own command, he spent entirely in devotion and study. He died in 1684, soon after he had entered on the 74th year of his age. His works, which were all published without his name, consist of "Instructions collected from the Sermons of St. Augustine on the Book of Psalms," 1662, &c. in 7 vols. 12mo.; "Christian Solitude," in 3 vols. 12mo.; "Practical Instructions for the Employment of every Day in the Duties of Christianity, with Observations on false Devotion," 1660, 12mo.; "On the Renewal of the Vows of Baptism, and the Vows of Religion," 1676, 12mo.; and a multitude of practical, devotional, and controversial tracts, translations from Athanasius, St. Augustine, St. Basil, &c.; "Discourses," and "Letters," of which a long list may be seen in *Dupin or Moreri. New. Dict. Hist.* — M.

ROYEN, ADRIAN VAN, a physician and botanist, born (probably in Holland) in 1705, succeeded Boerhaave in the botanical chair at the University of Leyden, and in the direction

of the academical garden, which was greatly enriched under his care. He was also an elegant scholar, and had talents for poetry. When he took the degree of doctor in 1728, he printed an inaugural dissertation "*De Anatome et Oeconomia Plantarum*;" and in the following year, on taking the chair, he published "*Oratio qua jucunda, utilis et necessaria Medicinæ Cultoribus commendatur Doctrina Botanica*." He further contributed to recommend botanical science by his "*Carmen de Amoribus et Connubiis Plantarum*," 1732. When Linnæus, after his residence with Mr. Clifford, was upon the point of quitting Holland in 1737, Van Royen prevailed upon that great naturalist to pass some months with him for the purpose of arranging anew the botanical garden of the University, and assisting him in the compilation of his "*Floræ Leidenensis Prodomus*," or catalogue of the plants in that garden. This work appeared in 1740, 8vo., and was one of the first that adopted the Linnæan nomenclature, though it followed a different method of classification from his, and more approaching to the natural. The attempt was well received, and the catalogue is among the richest of the kind. Adrian Van Royen resigned his professorship of botany in 1754, and was succeeded by his relation David Van Royen. He died in 1779. *Halleri Bibl. Botan. Eloy Dict.* — A.

ROZIER, FRANCIS, an eminent writer on economics, was born at Lyons in 1734. His father, who was engaged in commerce, dying without property, he entered into the ecclesiastical order for a subsistence. His taste, however, led him to rural occupations, and the writers on agriculture and botany became his favourite study. When Bourgelat, the founder of the veterinary schools, went to Alfort, he obtained for Rozier the place of director of the school at Lyons. In this situation he joined La Tourette in publishing, in 1766, "*Elementary Demonstrations of Botany*," a work which passed through many editions. A difference with Bourgelat caused him to lose his place, and he went to the capital, where, in 1771, he began to publish the "*Journal de Physique et d'Histoire Naturelle*," which he long conducted with reputation. Though not profound in the knowledge of the sciences noticed in this work, he obtained such an acquaintance with them as to be able to give a clear account of all new discoveries in physics, chemistry, natural history, and agriculture; and he possessed singular judgment in discerning the new views and facts





PIERRE PAUL RUBENS

Peintre, Né à Cologne en 1577. Mort à Anvers en 1630.

contained in the memoirs communicated to him. Through the recommendation of the King of Poland, he was presented to a valuable priory; and being now at ease, he turned his attention to his favourite project of drawing up a complete body of rural economy. Purchasing a domain at Beziers in the finest part of France, he engaged actively in country labours, and at the same time employed himself in the abridgment of the great works from which his compilation was to be formed. This was at length finished, under the title of "*Cours d'Agriculture*," in 10 vols. 4to., of which the last did not appear till after the author's death. It is a very estimable publication, uniting theory to a practice corrected by his own experience, but too abundant in details foreign to his main object. In 1788, he went to Lyons, the academy of which city admitted him as a member, whilst the government gave him the direction of the nursery ground of the generality. When the Revolution broke out, Rozier was one of its partisans without partaking of its excesses. He was, however, one of its victims; for, during the siege of Lyons in September 1793, a bomb falling upon his bed, buried his mangled body in the ruins of his apartment. Besides the works abovementioned, he wrote treatises on the method of making wines and distilling brandy, on the culture of turnip and cole seed, on oil mills and presses, a *Gardener's Manual*, &c. *Nouv. Diet. Hist.*—A.

RUARUS, MARTIN, an eminent German Socinian divine in the 17th century, was born at Krempen in Holstein, about the year 1587. Being designed for the ministry among the Lutherans, in whose principles he was educated, after laying a good foundation of elementary learning, he pursued his studies at different German universities, in which he carefully read all the best Greek and Latin authors, diligently studied the different branches of philosophy, natural and public law, the Hebrew and Arabic languages, divinity, and the history and opinions of all sects, ancient and modern. At Altdorf, professor Sonerus, who privately taught the principles of Socinus, made him a complete convert to them; and when he was reproached and threatened by his family for deserting the creed of his forefathers, he firmly determined to adhere to what appeared to him to be truth, and boldly defended the cause of free enquiry in matters of religion. Of his sincerity he afforded unequivocal proof, by submitting to the loss of his patrimony, rather than make a sacrifice of his principles. He

travelled over almost the whole of Germany, in France, Italy, the Low-Countries, and England, and acquired the languages of most of those countries. Wherever he went, he secured respect and esteem by the evidences which he gave of his learning, judgment, and rectitude of mind; and he was offered various engagements in England, Silesia, and elsewhere, which he thought proper to decline. The first office in which we find him fixed, was that of principal of the college of Racow in Poland; after which, in the year 1635 at the latest, he became pastor to the Socinians at Dantzic, both in that city and in the town of Strassin. In the year 1646, the famous Calixtus used all his endeavours to bring him back into the fold of orthodoxy, during the conference at Thorn; but without effect. He died at Dantzic in the year 1657, at the age of 70. He wrote notes on the catechism of the Socinian churches in Poland, which were added to the edition of that work printed in 1665, and they are also inserted in the edition of 1680. Two volumes of his "*Letters*," in 12mo., each containing a hundred, were published after his death at Amsterdam: the first in 1677, by David Ruarus, the author's son, with a preface by Joachim Ruarus, David's brother; and the second in 1681, by David, who added a preface to them. The whole collection is very curious and interesting, not only as it serves to throw light on the history of Socinianism, but as it furnishes the reader with valuable literary anecdotes. Among the author's correspondents will be found Father Mersenne, Hugo Grotius, De Bergius, and other eminent men. *Moreri. Bayle. Sandii Biblioth. Antitrit.*—M.

RUBENS, PETER-PAUL, the most eminent painter of the Flemish school, was the son of a doctor of laws and sheriff of Antwerp, who, during the troubles of the Low-Countries, retired to Cologne, where his son was born in 1577. His father returning to Antwerp, placed Peter-Paul as page with the Countess of Lalain, with whom he did not long remain. He received a literary education, during which he displayed so extraordinary a talent for design, that his mother, now become a widow, placed him with the painter Adam Van Oort, whose school he left for that of Otto Venius. Under this master he made a progress which caused him to be advantageously known to the Archduke Albert, governor of the Netherlands, who employed him in several works about his palace, and gave him a warm recom-

mentation to the Duke of Mantua, when, at the age of 23, he visited Italy for further improvement. At the court of Mantua he remained six years, studying the works of Julio Romano, and other great artists, and particularly attaching himself to the colouring of the Venetian school. In the interval, he took a journey to Madrid on a commission from the Duke, where he saw the finest works of Titian, and other masters. After his return, he visited Rome and the other cities of Italy most celebrated for the riches of art, copying some of the capital pictures in a style equal to the originals, and perfecting himself in every branch of his profession. He is only censured for not paying that attention to the antique which is regarded as the true foundation of correct taste. After a residence of seven years in Italy, he was recalled to Antwerp by the illness of his mother, whom he found already dead; and for a time he gave himself up to solitary study at the abbey of St. Michael, causing books of poetry and history to be read to him as he worked, and thus cultivating his mind while he was exercising his hand. He possessed, indeed, considerable learning, and wrote some Latin treatises on painting, in a good style.

His reputation now stood so high, that the Archduke Albert, and his wife the Infanta Isabella, drew him to their court and pensioned him. He married his first wife, and built himself a sumptuous house, painted without and within, and enriched with curiosities of art. He executed many great works, and formed a school at Antwerp, which produced several able artists. In 1620 he was sent for to Paris by Queen Mary de Medicis, the allegorical history of whose life he painted for the gallery of the Luxemburg palace in 24 great pieces. These he finished for the most part at Antwerp, and put up at Paris in 1625,—a vast performance, displaying as well his skill in painting, as his learning and invention. Such was the opinion of his general talents, that he was chosen as the negotiator of a peace between England and Spain. The Infanta Isabella sent him to Madrid for instructions, where he was treated with great distinction by the Conde Duc d'Olivarez; and he brought a secret commission with which, in 1629, he proceeded to England. Though not openly received as a minister, Charles I., who was a patron and judge of the fine arts, was much gratified with his visit, engaged him to paint the ceiling of the banqueting-house, and conferred upon him the order of

knighthood. He executed some other works during his stay in England, and also succeeded in his negotiation. After his return, he married his second wife, the beautiful Helena Forman; and having been nominated secretary of the council for the Low-Countries, he maintained a dignified station in life, but without abandoning his original profession. Indeed, in the annals of painting, there is scarcely any individual whose name is attached to so many great works, so that it is difficult to conceive how, with the closest application and most ready pencil, he could have been the author of them all. In fact, he seems to have left a great deal to his numerous disciples, often furnishing from his own hand only a coloured design, and some finishing touches to the picture. No artist of his time stood so high in general reputation; and the munificence of his character was proportionate to his professional elevation. He was a liberal patron of kindred talents, and appears to have been free from the jealousy too often accompanying eminence. His expences were upon a scale suited to his rank, and he was particularly fond of fine horses,—a taste that rendered him a superior designer of that noble animal. After a life of uniform prosperity, he died at Antwerp in 1640, at the age of 63, and was interred in the chapel of his family at the church of St. James.

So much has been written on the character and merits of Rubens as an artist, that to quote and compare the different opinions would give a disproportionate length to this article. Sir Joshua Reynolds, in the account of his journey to Flanders and Holland, has dwelt copiously upon this subject, and his judgment, with that of Mr. Fuseli, will be thought sufficient guides. "The productions of Rubens (says Sir Joshua) seem to flow with a freedom and prodigality as if they cost him nothing; and to the general animation of the composition there is always a correspondent spirit in the execution of the work. The striking brilliancy of his colours, and their lively opposition to each other, the flowing liberty and freedom of his outline, the animated pencil with which every object is touched, all contribute to awaken and keep alive the attention of the spectator. To this we may add the complete uniformity in all the parts of the work, so that the whole seems to be conducted and grow out of one mind: every thing is of a piece and fits its place. Even his taste of drawing and of form appears to correspond better with his colouring and composition than if he had adopted any other manner,

though that manner, simply considered, might be better.—Besides the excellency of Rubens in these general powers, he possessed the true art of imitating. He saw the objects of nature with the painter's eye, he saw at once the predominating feature by which every object is known and distinguished; and as soon as seen, it was executed with a facility, that is astonishing.—Rubens was, perhaps, the greatest master in the mechanical part of the art, the best workman with his tools, that ever exercised a pencil.—This power enabled him to represent whatever he undertook better than any other painter. His animals, particularly horses and lions, are so admirable, that it may be said, they were never properly represented but by him. His portraits rank with the best works of the painters who have made that branch of the art the sole business of their lives. 'The same may be said of his landscapes.' This writer goes on to remark the defects of Rubens, consisting in the want of elegance in his female figures, his young men and children, his being void of all poetic or sublime conception of character, and his occasional incorrectness of outline.

Mr. Fuseli says of the colouring of Rubens, that "its favourite tone was that of gay magnificence. From this he never deviated whatever were his subject, sacred or profane, poetic or historic, homely or elevated, grave or gay." He speaks with severity of this artist's inelegance and incorrectness of form. "His male forms, generally the 'brawny pulp of slaughtermen'; his females, hillocks of rosy flesh in over-whelmed muscles, grotesque attitudes and distorted joints, are swept along in a gulf of colours." He further observes, that "Rubens, though learned, was indifferent to the dictates of historic propriety, and subjected national character and costume to picturesque effect." After this criticism, however, he speaks with high admiration of his Luxembourg gallery, ascribing to it the principal excellencies of a first-rate production of the art.

The works of Rubens are found in churches, palaces, and galleries throughout Europe. Some of the greatest decorated his own city of Antwerp, and attracted the visits of all lovers of painting; but the most celebrated of them were among the spoils of French victory, and are now in the national museum at Paris. The number of engravings from his designs exceeds 300. He wrote "A Treatise on the Art of Painting," and published a folio volume of "Italian Architecture." *D'Agenville. Pil-*

king's Dict. Walp. Dict. of Painting. Sir J. Reynolds's Works.—A.

RUBENS, ALBERT (LAT. RUBENIUS), a man of letters, son of the preceding, born at Antwerp in 1614, succeeded his father in his post of secretary to the council, and devoted his leisure to literary pursuits. He was much esteemed by Leopold-William, governor of the Low-Countries, as well for his knowledge, as his private virtues. He died in 1657. This writer published a commentary on the medals of the Duke of Arschot, entitled, "*Regum et Imperatorum Romanorum Numismata*," 1654, fol.; and after his death, his curious treatise "*De Re Vestiaria Veterum*," with his "*Dissertatio de Gemma Tiberiana et Augustea—de Urbibus Neocoris—de natali Die Cæsaris Augusti*," were published by Grævius in the *Thesaurus Antiquit. Roman.* The same critic also edited his "*Dissertatio de Vita Mallii Theodori*," 1694, 12mo. *Saxii Onomast. Nouv. Dict. Hist.*—A.

RUBEUS, see ROSSI, GIROL.

RUCELLAI, BERNARDO (LAT. ORICELLARIUS), a writer and patron of letters, was born of a noble family at Florence in 1449. At the age of 17 he married Nannina, daughter of Piero and sister of Lorenzo de' Medici, an alliance that raised him to the highest posts in the republic. In 1480 he was elected Gonfalonier of Justice, and four years afterwards went as ambassador to the state of Genoa. In 1494 he was deputed in the same quality to Ferdinand King of Naples; and, in the same and the following year, to Charles VII. King of France. With his public employments he joined that cultivation of polite literature which was frequent among the Florentines in the age of the Medici. He was intimately connected with Marsiglio Ficino, of whose academy he was first one of the chief ornaments, and afterwards the firmest support. After the death of Lorenzo, he was a munificent patron and protector of the Platonic academy, for the use of which he erected a sumptuous edifice, with fine gardens and groves, furnished with monuments of antiquity, serving both for ornament and instruction. These *Horti Oricellarii* were famous in their time, and have been celebrated by various writers. In the revolutions which followed the subversion of the Medici interest, Rucellai incurred the charges of ambition and inconstancy by favouring sometimes one party, sometimes another; but, according to Mr. Roscoe, his crime in the eyes of the Florentine historians of the succeeding century was "an ardent love of liberty, which he preferred to the

claims of kindred, and the expectations of personal aggrandisement." He was attached to the popular party, and on the accession of Leo. X. declined the office which his countrymen would have conferred upon him, of going as public orator to compliment the pontiff, probably foreseeing in his elevation the subversion of liberty at Florence. He died in 1514, and was buried in the church of St. Maria Novella, the front of which, begun by his father, was finished by him with great magnificence. The learning and talents of Bernardo were displayed in his antiquarian and historical works. His treatise "*De Urbe Roma*" is a commentary on the description of Rome by Publio Vittore, in which, with great erudition and critical sagacity, and in a clear and elegant style, he collected from all the ancient writers whatever could serve to convey a just idea of the grandeur of that capital. He also composed a short treatise "*De Magistratibus Romanis*," published by Walch at Leipzig in 1752. His histories, "*De Bello Italico*," and "*De Bello Pisano*," the former first published in London in 1724, and both republished by Bowyer in 1733, are works of great merit, and have been compared to those of Sallust. Erasmus speaks highly of this author's Latin style; but complains that when he saw him at Venice he could not prevail upon him to speak a sentence in that language; a reserve undoubtedly owing to his great fear of violating purity in his expressions. He was also a poet in his own tongue; and a piece of his, entitled "*Trionfo della Calunnia*" was printed among the "*Canti Carnascialeschi*" at Florence in 1759. *Tiraboschi. Roscoe's Lorenzo de' Medici.*—A.

RUCCELLAI, GIOVANNI, son of the preceding, a distinguished Italian poet, was born in 1475. With a natural capacity for learning, he could not fail, under his father's roof, to become a proficient in polite literature, and it appears from contemporary testimony that he was highly accomplished in the Greek and Latin languages, as well as in his own. In 1505 the republic of Florence nominated him ambassador to the Venetian state. He took a leading part, together with his brother Palla, in the tumult raised by the younger citizens in 1512, to promote the return of the Medici to Florence. After the elevation to the pontificate of Leo X., who was his cousin-german, the prospect of promotion caused Giovanni to repair to Rome, and enter into the ecclesiastical order; and he attended Leo on his visit to Florence in 1515, on which occasion the pontiff was entertained in the Rucellai gar-

dens with the representation of the tragedy of *Rosmonda*, written by Giovanni. It was generally expected that his advancement to the cardinalate would soon have taken place, but some reason caused it to be deferred. The Pope, however, manifested his confidence in his relation by sending him at a very critical period as nuncio to the court of Francis I. where he was at the death of Leo. On that event he returned to Florence, whence he was deputed to congratulate the new pontiff Adrian VI. on his accession: the Latin oration which he recited upon this occasion has been printed. The succeeding pontificate of Clement VII. to whom he was also related, gave him fresh hopes of promotion; and in fact he was appointed to the post of castellan of St. Angelo, which was then regarded as directly leading to the purple. But during the accustomed delays of Clement, his career was stopt by a fever, which terminated his life in 1526.

During his residence in St. Angelo, Giovanni employed himself in completing his poem *Delle Api*, and his tragedy of *Orestes*, both of which he requested his brother Palla to send to their friend the poet Trissino for correction. "*Le Api*" (*The Bees*), first published by Palla in 1539, is a didactic poem in unrhymed verse, which bears a high rank among Italian compositions of that class. Its diction is pure and elegant, though simple, and the work displays much scientific knowledge, particularly in natural history. His two tragedies, "*Rosmonda*" and "*Oreste*," the last of which remained in manuscript till it was published by Count Maffei in 1723, are imitations, the former, of the *Hecuba* of Euripides, the latter, of his *Iphigenia in Tauris*. The *Oreste* is the superior work of the two, and by the invention of several striking incidents it has so much improved upon the Greek model, as almost to deserve the praise of an original. Maffei, who regarded it as a composition of first-rate merit, adapted it to the modern stage. *Tiraboschi. Roscoe's Leo X.*—A.

RUDBECK, JOHN, a learned Swedish Bishop, was born in 1581. After acquiring the elements of learning at Orebro and Strengnas, he entered himself at Upsal, and had scarcely attained to the 23d year of his age, when he was appointed professor of mathematics at the latter; but he exchanged this office for the professorship of Hebrew, in 1610. On the coronation of Gustavus Adolphus, he took his degree as doctor of theology; and in 1619 he was nominated to be Bishop of

Vesteras. In consequence of some expressions which he introduced in a public oration, a violent dispute took place between him and professor Messenius. It was carried on for some time little to the honour of either party; and at length occasioned so much animosity, that the King gave orders for the matter to be formally examined in the consistory of Stockholm, under the inspection of some of the bishops and other persons of distinction. If what Messenius says be true, Rudbeck was obliged publicly to acknowledge himself in the wrong. To allay the ferment which had been excited, the King appointed Messenius assessor in one of the courts of justice, and, in 1613, made Rudbeck one of his own chaplains. It was chiefly through the zeal and exertions of this learned man, that the Swedish Bible, commonly called the Bible of Gustavus Adolphus, was published in folio, in 1618. He made considerable donations to the gymnasium of Vesteras, contributed to the improvement of other useful institutions, and died in 1646. Arckenholz, in his memoirs of Queen Christina, relates that Rudbeck, having on his death-bed received a visit from that Princess, took the liberty, among other admonitions, to warn her against flatterers and people of the same stamp, who artfully endeavoured to become acquainted with her secrets merely to betray them. These court sycophants, he said, were the worst characters in the world, and sought nothing else but her ruin, and that of the whole kingdom. He was the author of various sermons, preached on public occasions, and of several other works, among which were the following: "Acta, hoc est Lectiones, Declamationes, Disputationes, et Exercitia, Anni 1610, in Collegio privato habita. Dedicata Gustavo Adolpho," *Holm.*, 4to.; "Logica, ex optimis et præstantissimis Auctoribus collecta et conscripta," *Aros.*, 1629, 8vo.; "Controversiæ Logices," *ib.*, 1629; "Privilegia quædam Doctorum, Magistrorum, Bacalaureorum, Studiosorum et Scholarum omnium," &c., *ib.*, 1636, 4to. This work, which excited great attention, had nearly proved the author's ruin; and soon after its appearance was prohibited by a decree of the senate. On this occasion, Skytte, one of the members, said, that "no book of a more dangerous tendency had appeared in Sweden for many years;" and therefore he insisted that the publisher should be obliged to declare upon oath that he had retained no copies, after it was forbidden to be sold. It is said that it stopped Rudbeck's promotion, and prevented him

from being made an archbishop. *Gezelii Biographiska Lexicon.*—J.

RUDBECK, OLOF, M.D. and professor at Upsal, was a son of the preceding, and was born in 1630. Young Rudbeck being destined for the medical profession, studied some time at Upsal, and made so much progress in the different branches of knowledge to which he applied, that, in 1652, he disputed there "*De Circulatione Sanguinis.*" He directed his attention, in particular, to anatomy, and discovered, as is said, the lymphatic vessels, which he made known in 1653. This discovery was disputed with him by Thomas Bartholin, a Danish physician; but Rudbeck's partizans assert that a young German, who studied under the Swedish professor, and who afterwards went to Denmark, communicated it to Bartholin, who then claimed it as his own. A writer, named Martin Bogdan, espoused the part of Bartholin, and Rudbeck wrote an answer, in which he was supported by several eminent anatomists.

Of the subject of this controversy, Haller gives the following account. Whilst Rudbeck was diligently employing himself in the dissection of animals, in 1649 and 1650, and especially in the search of the lacteals, he fell upon the lymphatics of the liver, which he called *vasa hepatis aquosa*. He again discovered lymphatics in the thorax, loins, and elsewhere, in 1651. In 1653 he published "*Nova Exercitatio Anatomica exhibens Ductus hepatis aquosos, et Vasa Glandularum serosa;*" in which work he laid open his discoveries, and described the mode of demonstrating them. Upon the whole, from a comparison of dates, Haller thinks that he appears to have been the true discoverer of these vessels. *Bibl. Anatom.*

In 1653 Rudbeck travelled to Holland, but returned next year to Upsal, where he devoted his time to the instruction of pupils; and in 1658 he was appointed professor of medicine. Before this period he had established, at his own expence, a botanical garden, into which he introduced a great many rare plants, brought from distant places; a circumstance which excited no little astonishment, as it had been believed that such plants could not thrive in so northern a latitude. In 1662 he made a donation of this garden to the Academy, and continued to improve it during the remainder of his life. This taste for botanic pursuits he communicated to his son, and he laboured conjointly with him on a large botanical work, called "*Campi Elysii,*" the greater part of

which was destroyed by the fire that took place at Upsal in 1702. A new plant which they discovered was named after them *Rudbeckia*. Having spent several years in the instruction of youth, and other useful occupations, Rudbeck resigned the professor's chair to his son, and died in 1702. He was a man of great talents; and besides medicine, possessed an extensive knowledge of history and antiquities; he was also an able linguist, and had made considerable progress in architecture, drawing, and music. At the coronation of Charles XI. the arrangement of the decorations, paintings, music, and fire-works was entrusted entirely to his direction. By his superiors he was honoured and esteemed on account of his learning and ingenuity, as well as of his mild disposition and other valuable qualities. Rudbeck is best known in foreign countries by his "*Atlantica*," a laborious work, in four volumes folio, in which he asserts, that Sweden was the seat of paradise, as well as the Atlantis of Plato, and endeavours to trace back to it the origin, religion, language, customs, &c. of most of the ancient nations. It displays great learning, and though it contains many singular opinions, affords a striking proof of the author's reading and industry. It was much praised on its appearance, as may be seen in a book printed at Franckfort, in 1692, in folio, with the following title: "*Judicia et Testimonia illustrium atque clarissimorum Virorum de celeberrimi Sveonis Olavi Rudbeckii, Senioris M. D. Ups. Atlantica*." Rudbeck's other works, besides disputations, are "*Epistola ad Thomam Bartholinum, qua sibi Inventionem Vasorum serosorum hepatis contra Bogdanum vindicat*," *Ups.*, 1657, 4to.; "*Catalogus Plantarum in Horto Academicæ Upsaliensis instructo*," *ib.*, 1658, 8vo. *Gezelii Biographiska Lexicon*. — J.

RUDBECK, OLOF, son of the above, was born at Upsal in 1660; disputed there in 1686, and about 1690 took the degree of M. D. at Utrecht. On his return, having brought with him a great many plants and seeds, he established, with the assistance of his father, the botanical garden, and in 1691 was appointed professor of botany and anatomy. He possessed a considerable talent for poetry, and was well versed in languages, particularly the Oriental. In 1720, in conjunction with the librarian, Eric Benzelius, who was afterwards Archbishop, he founded the Academy of Sciences at Upsal, and died in 1740. His works, besides theses, are "*Campi Elysii*," *Ups.*, 1701, fol.; "*Lapponia illustrata*," *ib.*, 1704, 4to.; "*Lapo H. braizans, sive de Con-*

venientia Linguae Hebraeæ cum Lapponica," *ib.*, 1703, 4to. He had laboured also on an extensive work entitled "*Thesaurus Linguarum Asiæ, Africae, et Europæ harmonicus*," still preserved in manuscript at Upsal. *Gezelii Biographiska Lexicon*. — J.

RUDDIMAN, THOMAS, an eminent grammarian and critic, was born in 1674 in the parish of Boyndie, Banffshire. After a school education in his native place, he was sent, in 1690, to King's college, Aberdeen, in which he obtained a bursary. He took the degree of M. A. in 1694, and in the following year was elected master of the public school of Laurencekirk. Here his merit accidentally became known to the celebrated Dr. Pitcairn, who drew him to Edinburgh, in 1700; and two years afterwards he was appointed librarian to the faculty of advocates. In 1709, he published Johnston's Latin metrical paraphrase of Solomon's Song; and to the folio edition of Gawin Douglas's translation of the *Eneid*, in 1711, he added a very accurate glossary. - His situation at the advocate's library was so favourable to his pursuits, that he declined an invitation from the magistrates of Dundee to the office of rector of the grammar school in that town; and in 1714, he published his very useful compendium entitled "*The Rudiments of the Latin Tongue*," which became a standard work in the schools of Scotland. In 1715 he edited "*Buchanani Opera omnia*," 2 vols. fol. with notes critical and explanatory. In that year he commenced the business of a printer in conjunction with his brother Walter. Of his "*Grammaticæ Latinæ Institutiones*" the first part appeared in 1720, and the second in 1721; his "*Grammatical Exercises*" were published in 1725, and he continued in subsequent editions to correct and improve his works on Latin grammar. Of the works issuing from his press, the most important were the "*Greek Testament*," and a "*Livy*," which last is reckoned an extremely correct edition. He also edited Anderson's "*Diplomata et Numismata Scotiæ*" to which he prefixed a very learned preface. He shewed his abilities in classical criticism by a "*Vindication of Buchanan's Version of the Psalms*" against the objections of Mr. Mann; and by "*Critical Observations on Burman's Commentary on Lucan's Pharsalia*." Several treatises on disputed points of Scottish history involved him in controversies, in which he met with much abuse, but kept his own temper, though he was a warm advocate for the national independence, and much attached to the house of Stuart. He

was the conductor of a newspaper called "The Caledonian Mercury," the property of which remained in his family after his death. At an advanced age his eye-sight began to fail, and he resigned the office of librarian to the faculty of advocates in 1752. Though much afflicted by bodily complaints, he preserved his powers of mind to his 83d year, when he died in January 1757. *Chalmer's Life of Ruddiman*.—A.

RUE, CHARLES DE LA, a learned and eloquent Jesuit, was born at Paris in 1643. He took the habit among the Jesuits in 1659, and after having completed his education, became professor of Latin and rhetoric. In 1667 he distinguished himself by a Latin poem in celebration of the conquests of Lewis XIV., which was thought worthy of being translated into French verse by Peter Corneille. This tribute of praise gained him the favour of his sovereign, which he ever after retained. The enthusiasm of youth led him first to solicit from his superiors a mission to convert the savages in Canada, but his talents were thought too useful at home to be spared for this purpose. He was destined to the pulpit, and he took lessons in the art of declaiming from the celebrated actor Baron, with whom he was well acquainted. He became the favourite preacher at court and in the capital. Voltaire says that he had two sermons, entitled, "The Sinner dying," and "The Sinner dead," which were so popular, that public notice was given by bills when they were to be delivered. It was thought extraordinary that one who so much excelled in reciting should set the example of reading his discourses, instead of repeating them from memory; but he asserted that not only time was saved by the indulgence, but that the preacher, at ease with his notes before him, could deliver himself with more animation. He was sent, after the dragoons had done their part, to make converts among the Protestants in the Cevennes, and had considerable success. Like many of his society, he joined talents for conversation, and the manners of the polite world, to the qualifications of a scholar, and a divine, and he was chosen by the Dauphiness and the Duke of Berry for their confessor. In the midst of his public functions, he was accustomed occasionally to retire to solitary meditation. This father died at Paris in 1725, at the age of 82. His Latin poems in four books, consisting of tragedies and miscellaneous pieces, have been several times printed; the last edition was that of Barbou in Paris: they have much ingenuity and delicacy of sentiment and expression, and stand high among compositions

of that class. His French works are Panegyrics of Saints, Funeral Orations, and Sermons, in which he displays a florid eloquence, sometimes rather characterising the poet than the preacher. He wrote two French tragedies, one of which, entitled "Sylla," according to Voltaire, was offered to the players and refused; but another account says that the players were preparing secretly to represent it, when the author put a stop to their design. De la Rue was one of the learned men employed in the Delphin editions of the classics, and Virgil fell to his share, first printed in 1675, 4to. *Moreri. Nouv. Dict. Hist.*—A.

RUE, CHARLES DE LA, a learned French Benedictine monk of the congregation of St. Maur, who flourished in the 18th century, was born at Corbie in Picardy, in the year 1684. At the age of 19 he took the vows in an abbey at Meaux, after he had given evidence that he possessed a studious disposition, by the progress which he had made in his acquaintance with the Latin classics and the belles-lettres. His subsequent application to the study of philosophy, divinity, and the Greek and Hebrew languages, was answerable to the expectations which his early diligence had raised, and followed by very distinguished success. In the year 1712, the learned Montfaucon admitted him into his friendship, became the guide of his studies, and freely communicated to him the stores of knowledge of which he was possessed. So well did the pupil avail himself of these advantages, that he soon became a very useful assistant to his master in his learned labours. In the year 1713, Montfaucon had published the remains of Origen's "Hexapla." Several years before that time, in 1668, M. Huet, Bishop of Avranches, had given to the world that father's "Commentaries upon the Scriptures." The appearance of these works had created a wish among the learned, that a complete and uniform edition of all the works of Origen, the "Hexapla" excepted, should be published under the care of some learned member of the congregation of St. Maur; and Father Montfaucon at one time entertained the design of undertaking that task. Finding, however, that he could not spare from his other engagements the time and attention which it would necessarily require, he prevailed upon his friend De la Rue to undertake it, knowing how well qualified he was by his learning, abilities, and zeal, for such a work. Accordingly, our author applied himself to it with becoming diligence, and, in 1733,

published the two first volumes, in folio, with proper *prolegomena*, and learned and useful notes. Two volumes yet remained to complete the whole, and these he was in hopes of committing to the press in the year 1736; but the unexpected and premature death of his intimate friend Vincent Thuillier, gave such a shock to his mind, that he contracted a languishing disorder, from the effects of which he never recovered. Notwithstanding his ill health, his zeal to finish his task encouraged him to proceed with it, till the third volume was ready for the press, in the year 1737; when he was compelled to devolve the superintendence of the impression on his nephew Vincent de la Rue, a learned member of the same order, whom he had chosen as an assistant in his labours. Charles de la Rue was carried off by a paralytic attack in 1739, in the 56th year of his age, highly esteemed for his piety and amiable qualities, as well as for his learning. From his papers his nephew carefully printed the third volume; and with the aid of his materials completed and published the fourth, in 1739, in a manner which entitled him to be regarded as the worthy heir of his uncle's editorial abilities. This very excellent edition of the Alexandrian father, executed with great accuracy and judgment, is entitled, "*Origenis Opera omnia, quæ Græcè vel Latine extant et ejus Nomine circumferuntur, ex variis Editionibus et Codicibus Collecta, recensita, Latine versa, atque Annotationibus illustrata,*" &c. Vincent de la Rue died in the year 1762. *Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. et Crit.*—M.

RUFFI, ANTONY DE, a lawyer and historian, born at Marseilles in 1607, was a counsellor in the seneschalcy of Marseilles, which office he discharged with singular integrity. He was made a counsellor of state in 1654, and died in 1689, at the age of 82. This person employed his leisure in learned enquiries, especially respecting his native place, the fruits of which were an elaborate "*History of Marseilles,*" first printed in 1643, in one vol. folio. He also published a "*Life of Gaspard de Sinicane,* known by the Name of the Chevalier de Coste," 1655, 12mo.; a "*History of the Counts of Provence,*" 1655, fol., much esteemed; and he left in MS. a "*History of the Generals of the Galleys.*" The style of these works is dry and meagre, but the matter is exact and curious.

His son, LOUIS-ANTONY DE RUFFI, pursued a similar line of study, and added to his father's history of Marseilles a volume published with a new edition of the first in 1696. He likewise,

in 1712, published "*Dissertations historiques et critiques sur l'Origine des Comtes de Provence, de Venaissin, de Forcalquier, et des Vicomtes de Marseille,*" 4to.; and in 1716, "*Une Dissertation historique, chronologique, et critique sur les Eveques de Marseille.*" He died in 1724, at the age of 66. *Bayle. Moreri. Nouv. Dict. Hist.*—A.

RUFFINUS, or, according to the more generally received orthography, RUFINUS, surnamed by some TORANIUS, a celebrated Italian ecclesiastical writer and Scripture commentator, who flourished towards the close of the 4th and at the commencement of the 5th century, was most probably a native of Aquileia, the time of whose birth is unknown. Having received a liberal education, and made choice of the ecclesiastical profession, he was baptized about the year 369, and became a presbyter of the church in that famous city. Here he contracted a most intimate friendship with St. Jerome, who, when corresponding with his friends, extolled Rufinus's virtues and sanctity in the highest terms, though at a later period he proved his most bitter adversary. About the year 371, Rufinus quitted Aquileia with the determination of devoting himself to the austerities of the monastic life, and of studying the ascetic discipline under the monks in the deserts of Egypt. Coming to Rome on his way thither, his design recommended him to the confidence of Melania, a Roman widow of a noble family and great wealth, who resolved to accompany him to that country, and to expend her riches on the establishment of monastic and charitable institutions. In Egypt, Rufinus spent eight months in conversing with the monks whose solitary cells were scattered throughout the deserts of Nitria, and in attending the lectures of Didymus, master of the famous catechetical school in Alexandria. The Arians being at this time in the possession of power, under the reign of the Emperor Valens, Rufinus was persecuted by them, thrown into prison, in which he met with cruel usage, and sentenced to be banished to a distant desert. Melania, however, found means to purchase his redemption, and removed with him from Egypt into Palestine, where they visited the holy places, and took up their residence at Jerusalem. In this city Rufinus, supported by the wealth of his patroness, built a convent for fifty-two females, who renounced the world and devoted themselves to a religious life, over whom Melania presided. Connected with this convent were apartments for the accommodation of the pilgrims who came to visit the holy



RVFFIN PRESTRE D'AOVILEE.

city, and were received and hospitably entertained there at the expence of the foundress. Here Rufinus spent all the time which the office of spiritual director and his private religious exercises did not require, in study and composition. As he was well acquainted with the Greek language, he translated from it into Latin several works which we shall mention below. About the year 390, a violent quarrel having arisen between Epiphanius, and John, patriarch of Jerusalem, concerning the opinions of Origen, which the latter maintained, Rufinus espoused his cause, and strenuously defended the African father, whose principles he appears to have imbibed in the school of Didymus. The part which he took on this occasion gave such offence to his friend Jerome, that the intimacy between them ceased, till a temporary revival of it was brought about by the mediation of Theophilus, patriarch of Alexandria. In the year 397, Rufinus and Melania took their leave of Jerusalem, and embarked for Italy.

Having arrived at Rome, Rufinus soon afterwards published a Latin version of the first book of the "Apology for Origen," which went under the name of Pamphilus; which was followed by another piece, intended to prove that the works of Origen had been corrupted and interpolated; and a defence of him drawn up from his own letters. About the same time, he published his translation of Origen's "Book of Principles," with a preface, in which he took the opportunity of praising the high opinion which, in the earlier part of his life, Jerome had entertained of that author and his writings. The publication of these pieces, and particularly of that last mentioned, was warmly resented by Jerome, who published "An Apology" for himself, in which he attacked Rufinus in the most acrimonious terms, treating him as a heretic, and the prototype of Pelagius. About the year 400, our author published an eloquent and indignant reply to the accusations which were preferred against him, in his "Two Books of Invectives." The controversy between these antagonists excited considerable notice at Rome, where each had his zealous advocates; but those of Jerome were so active in creating prejudices against Rufinus, that, though he appears to have enjoyed the favour of Symmachus, who was then bishop of that city, he thought it advisable to retire to Aquileia. By Anastasius, the successor of Symmachus, he was summoned to return to Rome, and vindicate himself against the accusations of Jerome; but he did not

choose to obey the summons, contenting himself with sending a declaration of the conformity of his faith with that of the Catholic church, and stating that, with respect to his translation of Origen's work, he had neither approved, nor disapproved, but barely related the sentiments of that writer. Not satisfied with this declaration, Anastasius condemned him as a heretic; but the papal anathema seems to have produced little effect on Rufinus, since it did not prevent him from continuing his controversy with Jerome, or interrupt either his tranquillity or his studies. In the year 410, the ravages of the Visigoths in Italy under Alaric compelled him to fly from Aquileia, when he took refuge in the island of Sicily, where he appears to have died during the same, or the succeeding, year. Jortin says of him, that "he was not so good a scholar, but he might be as good a saint as Jerome, for any thing that we know to the contrary." And Mosheim observes, that "he would have obtained a very honourable place among the Latin writers of this century, had it not been his misfortune to have had the powerful and foul mouthed Jerome for his adversary." But this is not the testimony of persons without the pale of the Catholic church only, since Dupin acknowledges that, "though very ill used by St. Jerome, he was one of the ablest men of his time. Perhaps he had not so much learning as that father, but his temper was better and less violent." His style is neat and even, and sufficiently pure in point of Latinity. In his commentaries on Scripture, he explains his text in an elegant and natural way, chiefly adhering to the literal sense, without entangling himself in allegories. In his character of a translator from the Greek into Latin, he cannot be vindicated from the charge of having taken a very unwarrantable licence with his originals, by adding, leaving out, and altering what he thought fit; though he is so far honest, as to own that he has used such liberties. His original works, besides the pieces in controversy with Jerome, already noticed, consist of "De Benedictionibus Judæ et reliquorum XI. Patriarcharum, Lib. II.;" "Commentariorum in Hoseam, Lib. III. cum præfatione in xii. minores Prophetas;" "Comment. in Prophetas Joel, et Amos;" "Expositio Symboli, ad Laurentium Episcopum;" "Historiæ Ecclesiasticæ, Lib. II.," added by him to his version of Eusebius, and continuing the history of the church to the death of the Emperor Theodosius; and he is by some thought to have been the

author, but by others only the translator from some lost work, of the "Vitæ Patrum," which constitute the second and third books of Rosweide's collection. As for the "Comment. in Davidis Psalmos LXXV.," they were either not written by him, or must have been egregiously interpolated. For the dates when these respective works were first printed, and their different editions, we refer to Cave. The whole of them, excepting his apologies for Origen, and declaration to Anastasius, were published in a folio volume at Paris, in the year 1580. He translated from the Greek into Latin, "The Works of Josephus;" "Eusebius's Ecclesiastical History," reduced into nine books; "The Ten Books of the Recognitions of St. Clement of Rome;" "The Epistle to James, the Brother of our Lord;" "The Book of Anatolius concerning Easter;" "Origen's Book of Principles," as we have seen, 17 of his "Homilies" on Genesis, 12 on Exodus, 16 on Leviticus, 28 on Numbers, 26 on Joshua, 9 on Judges, &c.; "The Sentences of Xystus, or Sextus, a Pythagorean Philosopher," falsely attributed to Pope Sixtus II.; and some pieces by St. Basil and St. Gregory Nazianzen. *Cave's Hist. Lit. Vol. I. sub sec. Arian. Dupin. Moreri. Mosheim's Hist. Eccl. sæc. iv. par. ii. cap. ii. § x. Jortin's Remarks on Eccl. Hist. book ii. part ii.—M.*

RUFINUS, minister of state to the Emperors Theodosius and Arcadius, was a native of Elusa, now Eause, in the Gallic province of Novempopulonia, the modern Armagnac. He was brought up to the profession of law, and being possessed of a bold and ready elocution, with much address, and an advantageous person, he attracted notice at the court of Constantinople, and about 390 was raised by Theodosius to the post of master of the offices. In 392 he was nominated to the consulship, with Arcadius for his colleague; and during the same year was entrusted with the important post of prefect of the East. He disguised his ambition and other vices under the mask of piety, by which he secured the confidence of the religious Emperor, and obtained the friendship of Ambrose and other dignified ecclesiastics. Having built a palace at Chalcedon with a sumptuous church, he assembled the most illustrious bishops of the East to assist at its dedication, taking that occasion to receive the rite of baptism, which in that age was often deferred to a late period. Cruel and vindictive by nature, he stimulated his master to command the shocking massacre of Thessalonica; he procured the disgrace and

exile of the brave general Promotus, who had chastised his insolence by a blow; and he effected the ruin of the prefect Tatianus, and the execution of his son Proculus, in order to make way for his own prefecture of the East. He even carried his vengeance against the latter victims so far as to degrade their native country, Lycia, from the rank of a Roman province. After the death of Theodosius in 395, Rufinus succeeded to absolute authority over the eastern empire in the name of the feeble Arcadius; and he made use of his power for the gratification of his passions, especially that of avarice. He gave a remarkable instance of his arbitrary and violent conduct in his treatment of Lucian, who had purchased his favour, and the office of Count of the East. This person, whose administration is said to have been exemplary, affronted the Emperor's uncle by the refusal of an unjust request. On the complaint of Arcadius to Rufinus, the latter, without acquainting any one with his design, set off for Antioch, and performing the journey with great celerity, entered that capital at the dead of night, and commanded the unfortunate prefect to be dragged before him. Without attending to the proofs of his innocence, he caused Lucian in his presence to be so severely scourged with leather thongs armed with lead, that he soon after expired.

In the meantime, however, his own fall was preparing. As a means of securing his authority, and even of raising himself to a partnership in the empire, he had planned the marriage of his daughter to the Emperor. But the great chamberlain Eutropius, with the other court eunuchs, discovering that Arcadius had no desire for the union, and wishing to set up an Empress of their own nomination, contrived to place in his view Eudoxia, the beautiful daughter of the Frank Bauto. He became enamoured at the sight; and Rufinus, after his return, was mortified by the Emperor's marriage with his daughter's rival. This disappointment, and the fear of losing the power he possessed, inspired him, it is said, with the most criminal designs, and he is charged with plotting the destruction of his sovereign, and with inviting the Huns and Goths to invade the empire, in order to create general confusion. The famous Stilicho was at this time omnipotent in the western empire as minister of the young Honorius, brother to Arcadius; and claiming, from the appointment of Theodosius, the guardianship of both his sons, he prepared to march into the East in order to assert his authority there. At the



head of the armies of both parts of the empire, he had crossed the Alps, and was near Thessalonica, when Rufinus, dreading his approach, procured an order from Arcadius for the eastern forces to separate from Stilicho and march to Constantinople. The general did not venture to disobey, and placed them under the command of Gainas the Goth, with whom he had concerted his plan. The army arrived before the capital of the East in November 395, and the Emperor, with Rufinus, advanced to meet it. The minister is said to have expected that his partisans would take that opportunity of proclaiming him Emperor, and had prepared the purple robe, diadem, and donative for the occasion. By the direction of Gainas, however, the wings wheeling round enclosed their victim, and upon a signal, a soldier advancing plunged his sword into his breast. He fell, and was immediately dispatched; and his head, fixed upon a pole, was borne in triumph through the streets of Constantinople. Rufinus is said not to have been unpractised in elegant literature; yet a poet has been the bitterest foe to his memory; for Claudian has made him the subject of two books of invective, probably for the purpose of exalting his enemy Stilicho by the contrast. *Univers. Hist. Gibbon.* — A.

RUFUS, THE EPHESIAN, an eminent physician of antiquity, is said by Suidas to have lived in the time of Trajan, but Haller remarks that this must be a mistake, since he is quoted by Andromachus the physician of Nero. He appears to have been distinguished in all the branches of medicine, and he was the author of numerous works in the Greek language, most of which have perished. His principal remain is a treatise in three books on "The Greek Names of different Parts of the Body," addressed to his son. It is written in a clear and simple style, and consists of short anatomical descriptions and remarks annexed to the names, affording some valuable information respecting the state of anatomical knowledge at that period. There is also extant of his a "Treatise of the Diseases of the Kidneys and Bladder;" and a "Fragment concerning purgative Medicines." The first-mentioned work of Rufus was published under the title of "Appellationes Partium Corporis humani," at Paris in 1554, and has been several times reprinted, together with his other remains. The last edition is that of W. Clinch, Gr. and Lat. 4to., 1724. *Halleri Bibl. Anat. Botan. & Med. Eloy Dict.* — A.

RUFUS, SEXTUS, a person of consular dig-

nity, who lived in the fourth century, wrote an epitome of Roman history, entitled "De consulari et imperiali Dignitate atque Accessione Romani imperii," which he dedicated to Valentinian II. about A.D. 390. This work was extant in a very corrupt state, when Cuspinian gave a corrected edition of it by the collation of various MSS., and illustrated it with notes. The best edition is that of Cellarius, *Halsz*, 1698. Volaterranus says that the name of this author was Festus Rufus. There is a work "De Regionibus Urbis Romæ," annexed to that of Publ. Victor on the same subject, which is attributed to a Sextus Rufus who lived in the time of Diocletian, and who therefore must have been a different person from the preceding. *Vossii Hist. Lat. Bibliogr. Dict.* — A.

RUGMAN, JONAS JONÆ, a learned Iceland-er, was born in 1636, and received his early education at the school of Holum. He afterwards set out for Copenhagen, in order that he might enter himself at the university; but as Denmark and Sweden were at that time engaged in war, he was made prisoner on the way, in 1658, and carried to Gottenborg, where a Swedish gentleman, named Brahe, took him under his protection, and placed him at Wissenborg school, whence he was sent to the Academy of Upsal with a pension from the King. Here he attracted the notice of Oluf Verelius, the celebrated Swedish historian and antiquary, who soon after the conclusion of peace sent him to Copenhagen, and thence to Iceland, for the purpose of collecting old manuscripts, a great number of which he brought to Sweden. In 1665 he went again to Copenhagen, and brought back with him a transcript of Oluf Trygvesen's history, "Ex codice Wormiano Membranaceo." When the College of Antiquities was established at Upsal, in 1667, he became an adjunct, and died in 1679, in the 43d year of his age. He was author of the following works: "Klaugu-grat, hoc est Threnodia de Morte Comitum Magni Gabrielis de la Gardie, carmine Drot-Kuætt, id est heroico, Lingua veteri Gothica, quæ est Islandica," *Upsal*, 1664, 4to.; "Fragmenta quædam Legum veterum collecta ex diversis Scriptoribus et Historiis, Lingua eadem," *Ib.*, 1667, 8vo.; "Versio Svetica Historiæ Veteris Islandicæ Lingua scriptæ de Regibus Norvagarum, quæ vulgo Konunga-Sagur nuncupantur," *Wisniburgi*, 1670, fol.; "Monosyllaba Islandicæ," *Upsal*, 1676, 8vo.; "Hliod Grein, ars Poetica veterum Scaldorum, auctore

Særrone Sturæ onis I lando, versione Latina brevique indice illustrata;" "Historia Olavi Tryggonis, Regis Norvegicæ, Lingua veteri Gothica, per Oddum Monachum circa Annum Christi 1116 conscripta, in hodiernum idioma Sveonum versa;" "Hava Mal, Gnomæ sive Sententiæ morales Regis Odini, qui vixit ante natum Christum, translatae in Latinum, cum Notis Philologicis;" "Ligara Liod, Satyra Lingua Islandica composita per Gudmundum Erlandi, cum Versione Svetica." *Forsog til et Lexicon over Danske, Norske og Islandske lærde mænd af Jens Worm.*—J.

RUHNKEN, DAVID, an eminent critic, was born in 1723 at Stolp in Pomerania, of parents in a reputable situation in life. After a school education, followed by the more enlarged instruction of the Frederician college at Königsberg, he went at the age of 18 to the University of Wittemberg, where he attended the lectures of Ritter on jurisprudence and history, and those of Berger on Roman eloquence and antiquities, and also paid attention to mathematics, dialectics, and philosophy. Though his parents were desirous that he should conclude his studies with a course of theology, to which profession they had destined him, the ardour which he had imbibed for philological enquiries induced him to repair to Leyden, where the learned Hemsterhuys was then in the height of reputation. Ruhnken was at that time possessed of many qualities calculated to render him acceptable at a seat of liberal education. He had a pleasant companionable disposition, was an adept in manly sports and exercises, and besides a great proficiency in literary studies, had acquired the practice of drawing and music. He particularly attached himself to Hemsterhuys, who procured him some private pupils, and was very desirous of settling him in that country. This settlement was likewise Ruhnken's own wish, on account of the select society and the philosophical liberty for which Holland was at that period peculiarly distinguished. In 1749, the sixth year of his residence at Leyden, he first made himself known as a critic by a Latin epistle to the celebrated Valckenauer on Homer's Hymns, and Hesiod; which was followed in 1751 by another to Ernesti on Callimachus and Apollonius Rhodius. Both of these displayed consummate skill in the Greek language, with great compass of erudition and elegance of taste. At this time, by the advice of Hemsterhuys, he renewed his study of jurisprudence in order to qualify himself for a professorship, those of polite literature being

pre-occupied; and in 1752 he edited some Greek commentaries upon a part of the Code and Digest, with a Latin version, and learned notes. He next edited "Timæi Lexicon Vocum Platoniarum," a piece which gave full scope to that grammatical criticism in which he particularly excelled. Brunck said of this publication, "This, in the whole circle of Greek literature, is both the shortest and most learned work."

Ruhnken, who had now passed ten years at Leyden, in which he had refused some offers of German professorships, visited Paris in 1755, where he remained a year, most assiduously occupied in copying and collating MSS. in the public libraries. After his return, in 1757, on the recommendation of Hemsterhuys, and in the light of his assistant, he was appointed reader of Greek in the University, on which occasion he pronounced an eloquent oration, "De Græcia Artium et Doctrinarum Inventrice." After filling this post four years, on the death of Oudendorp, in 1761, he succeeded to the chair of history and eloquence, delivering for his inaugural speech an oration, "De Doctore Umbratico." By this appellation he meant to characterise the man of letters who confines himself to the *shade* of his own school, surrounded by admiring scholars, and shunning the commerce of the world at large; and the picture he drew was so graphically delineated, that it gave offence to certain pedagogues who supposed it to be designed as a portraiture of themselves. About this time he refused a chair at Gottingen, and recommended Heyne to it. In his 41st year he ventured to marry a very handsome young woman of 18, by whom he had two daughters; but the comfort of this alliance was within a few years in great measure destroyed, by an apoplectic attack which deprived his wife of sight and speech, though it did not affect her life, for she survived him.

He seems hitherto to have lived in a social unshackled manner, enjoying the company of his friends, and participating in all common amusements. Marriage necessarily made some change in this respect, but he still pursued with ardour one species of diversion, a taste for which is not usual among scholars. This was hunting, or rather coursing, a sport of which he was a great master, few surpassing him in the breed of his greyhounds (to which he gave Greek names), or in agility in leaping over the watery ditches so frequent about Leyden. This pastime he continued almost to the last year of his life, and he thought it enabled him

to resume his studies with peculiar spirit and effect. He was rector academice in 1767, and on quitting his office he pronounced a very elegant eulogy on Hemsterhuys, who had died in the preceding year, and was succeeded by Valckenaer. In that year he edited Rutilius Lupus, with Aquila Romanus, and Jul. Rufinianus, "*De Figuris sententiarum*." In 1774, he was made librarian to the University, in which station he took great pains in making additions to the stock of valuable books. His other publications were an excellent dissertation "*De Vita et Scriptis Longini*," 1776; an edition of "*Velleius Paterculus*," 1779; of "*Homer's Hymns*," 1780 and 1782; an edition of his two "*Critical Epistles*," with large additions, 1782; a preface to Oudendorp's "*Apulæi Metamorphoses*," 1786, which stands prominent among learned pieces of the kind; a much enlarged edition of his "*Timæi Lexicon*," in 1789; and an edition of the "*Works of Muretus*" in the same year. He afterwards employed himself in an edition of the "*Scholiasta of Plato*," and an improved edition of "*Scheller's Latin Dictionary*;" but the troubles of the time, in which he participated, were unfavourable to literary undertakings. He preserved his health to an advanced age, till at length he became subject to catarrhal and dropsical complaints, under which he sunk in May 1798, in the 76th year of his age.

Ruhnken was a true man of letters, careless of fortune, and placing all his glory in philosophical acquirements, which he seemed to regard as the highest species of knowledge. He, with others of the same school, despised theological studies, and discouraged them in all promising young men. A very tenacious memory had stored his mind with a vast mass of critical matter, especially of the grammatical kind, which he applied with great clearness and sagacity. He was one of the most correct Grecians of his age; and was surpassed by none in the purity and elegance of his Latinity, both in speaking and writing. He left little property; except a library rich in valuable printed books and manuscripts, which, with all his memoranda, were purchased by the states of Holland for the University of Leyden, upon the condition of annuities for life to his widow and daughters. *Wytttenbach Vita D. Ruhnkenii*. — A.

RUINART, THIERRY, a learned French writer in ecclesiastical antiquities towards the close of the 17th and at the commencement of the 18th century, was born at Rheims, in the

year 1657. When very young he took the habit among the Benedictine monks of the congregation of St. Maur, and, after going through the usual courses of philosophy and divinity in the abbey of St. Peter at Meaux, devoted his chief attention to the study of the sacred Scriptures, the fathers, and the ancient ecclesiastical writers. These branches of learning he cultivated with so much ardour and success, that he won the esteem and confidence of Father Mabillon, who, in 1682, selected him from a number of studious ecclesiastics who were proposed to his choice, to be his assistant in his learned labours. How well he profited in the school of so able a master he shewed in the year 1689, by publishing at Paris, "*Acta primorum Martyrum sincera et selecta, collecta et edita cum Notis*," &c., in 4to.; with a learned preface, in which he undertakes to refute the hypothesis of Dodwell, "*De paucitate Martyrum*," which may be seen among his "*Dissertationes Cyprianicæ*." This work was afterwards reprinted several times in folio, with considerable additions. The greater part of the new matter which was introduced into the Dutch edition of 1713, was taken from the author's collections, in which, it is said, he had been assisted by Father Placide Porcheron. A French version of this edition, by the Abbé Drouet de Maupertuy, made its appearance in 1708, in two vols. 8vo. Father Ruinart's next publication was an improved edition, in 1694, of "*Victoris Vitensis Historia Persecutionis Vandalicæ*," in 4to., of which Father Chiflet, a Jesuit, had given an edition in 1664, and Father Labbé before either of them, in his "*Nov. Bibl. MSS. Lib.*" Our author's edition, however, is rendered much more valuable than either of the preceding, not only by the learned and judicious notes with which he has accompanied it, and some curious documents relating to the ecclesiastical history of Africa, made public for the first time, but by an historical commentary, which completes such parts of the original work as have reached modern times in an imperfect state. In the year 1699, he published a new and greatly esteemed edition, now become exceedingly scarce, of the following work: "*S. Gregorii Turgonensis Episcopi, Opera Omnia, necnon Fredegarii Scholastici Epitome et Chronicon, cum suis Continuatoribus et aliis antiquis Monumentis*," in folio. Father Ruinart's next appearance as an editor was in conjunction with Father Mabillon, in the year 1700, when they published "*Acta Sanct. Ord. Benedicti*, &c., Sæc. VI.," in 2 vols. folio. Two years

afterwards, our industrious monk published in French, "An Apology for the Mission of St. Maur in France," endeavouring to prove that he was the disciple of St. Benedict, who is spoken of in the dialogues attributed to Pope Gregory I.; which piece he translated into Latin, and inserted it at the end of the 1st volume of the "Annales Ordinis S. Benedicti," by Father Mabillon. His next piece was a Latin dissertation, entitled, "Ecclesia Parisiensis Vindicata," printed in 1706, designed to refute a criticism of Father Germon the Jesuit. Three years afterwards, out of respect to the memory of his friend and master, as well as to gratify the wishes of the literary world, he published "A Sketch of the Life of Father Mabillon," in 12mo. At the same time much of his attention was taken up by the new edition which he gave to the public, in 1709, of Mabillon's grand work "De Re Diplomatica," with additions from the author's papers and his own enquiries, as well as an ample preface. He had now also given the last corrections to the 5th vol. of the "Annales," which that father had completed a little before his death, and also to the last volume of his "Acta Sanctorum Ord. Bened.," both of which were ready for the press. Father Ruinar's next employment was to search for such documents as were necessary for the continuation of the Benedictine history. With this view he took a journey into Champagne, to examine the repositories of manuscripts in the churches and abbeys of that province; but on his return from that excursion he was seized with a fever, of which he died at the abbey of Hautvilliers, in 1709, in the 53d year of his age. His works afford abundant evidence that he was possessed of solid learning, a spirit of deep research, and sound critical skill; and, like the labours of his great master, are recommended by their accuracy, perspicuity, and neatness of style. The author was not more respected for his learning, than he was esteemed for his humility, modesty, and piety. From his manuscripts Father Vincent Thuillier published, in 1723, together with some of the smaller remains of Father Mabillon, making in all 3 vols. 4to., a long "Life of Pope Urban II.," in Latin; "An Account of a Journey into Alsace and Lorraine in the Year 1696," in Latin; and a long "Dissertation on the *pallium* of Archbishops, its Use and Origin," also in the Latin language. *Moreri. Nove. Dict. Hist.* — M.

RUMPH, GEORGE-EVILARD, a naturalist, born at Hanau in 1637, was brought up to

physic, and became a member of the academy *Naturæ Curiosorum*. He engaged in commerce, and resided long at Amboyna, where his talents and integrity raised him to the post of counsellor to the Dutch East India Company. The natural history of those parts occupied much of his attention, especially in the classes of plants and testaceous animals, and he made large collections of objects in both of these. He first published his observations in the "Miscellanea Naturæ Curiosorum," and in the meantime was preparing for the press his large works on plants and the testacea. Though he had the misfortune to lose his sight at a comparatively early period, and in 1687 lost by a fire all his papers and dried plants, yet his great botanical work was prepared for the press in 1690. It did not, however, appear during his life, which terminated in 1706. His "Thesaurus imaginum Piscium, Testaceorum, Cochlearum, Concharum, Conchyliorum, et Mineralium," was printed at Leyden in 1711, fol.; a second edition, of which the plates are inferior, appeared at the Hague in 1732. His "Herbarium Amboinense" began to be edited at Amsterdam by J. Burmann in 1741, and was completed in 1755, in 7 vols. fol., including an "Auctuarium" by Burmann himself, who also added notes and a Linnean index. This is a vast collection, containing many new species not in the *Hortus Malabaricus*. The history of the trees and plants is tolerably full, including the economical and medical uses, but without the minute distinctions of the flowers requisite in modern botany. Rumph composed a Political History of Amboyna, which has not been made public, but a copy of it is preserved in the island, and another in the records of the East India Company at Amsterdam. Some letters of his on Indian affairs are found in Valentyn's "Commercium Literarium," 1704. *Halleri Bibl. Botan. Eloy Dict. Hist. Med.* — A.

RUNIUS, JOHN, one of the most celebrated of the Swedish poets, was born in West Gothland in 1679. He received the rudiments of his education at Skara, where he gave early proofs of his genius, and made so much progress in Greek literature, as to be able to compose verses in that language with care and correctness. In 1700 he went to Upsal; and, after completing his studies, was appointed by Count Stromberg to be his secretary. He died at Stockholm of a consumption, in 1713, after he had completed the thirty-fourth year of his age. At eighteen he wrote Swedish verses which displayed great beauty, and afterwards



The Illustrious & High-borne Prince Rupert, Count Palatine of y^e Rhine &c. Knight of the most noble Order of the Garter, & Generall of the Horse to his Maj^{ty} King Charles. A 1643.

produced a variety of pieces on different subjects, which added to his poetical fame. He wrote with so much care, and his versification is so smooth and pleasing to the ear, that he is accounted by the Swedes one of the most successful of their poets. Some of his poems are said to be excellent; but many of them bear evident marks of carelessness and haste, for he experienced the common lot of genius, having being doomed throughout life to struggle with all the ills of poverty; and his distresses would have pressed much heavier upon him, had he not been frequently relieved by the bounty of his patron Count Stromberg. His poems, which he began to collect in his lifetime, when he found that they were in general request, were published after his death under the title of "Dudaim," *Stockholm*, 1714, in two parts, 4to. The first contains Sacred Poems, and the second Epithalamia, Epitaphs, and Congratulatory Odes. In 1733, both parts were reprinted with the addition of a third, containing pieces on different subjects, not before published, among which were several ingenious poems written in Latin, Greek, French, and German. *Gezelii Biographiska Lexicon*.—J.

RUPERT, a learned and pious Benedictine abbot in the twelfth century, was a native of Flanders, and born in the territory of Ypres, in the year 1091. He embraced the monastic life at a very early age, in the abbey of St. Lawrence, near Liege, where his application to his studies was incessant, till he had made an extraordinary progress in all the literature of the times, and had acquired a knowledge of the Scriptures superior to that of most of his contemporaries. By his unrivalled merit in that community he secured the distinguished favour of the Abbot Berenger; but at the same time provoked the envy and ill offices of the indolent and ignorant monks. On this account Berenger, when he was sensible that he was near his end, recommended Rupert to the protection of Cuno, Abbot of Siegburg in Westphalia. Under his patronage, delivered, as we are informed by himself, from the persecutions of false brethren, our learned monk began to communicate to the world his commentaries on the sacred Scriptures, in the year 1117. By these and other productions of his pen, his reputation was raised so high, that Frederic Archbishop of Cologne, took him from the cloister, and made him abbot of the Benedictine monastery at Duyts, on the banks of the Rhine opposite to that city. Here he died in the year 1135, about the age of forty-four. He was

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one of the principal persons who contributed to introduce a new mode of commenting upon the Scriptures in this century. For, instead of following the example of the ancient fathers, who were accustomed to explain the text either literally or allegorically, or imitating the ecclesiastical authors between the eighth century and his own time, whose works of this kind consisted only of *Catena's*, or continued collections of explications and glosses from the writings of different fathers; he endeavoured to illustrate the Scriptures chiefly by the use of dialectics, discussing a variety of subtle questions relating to doctrinal points, and producing a great number of common places. It is also deserving of notice, that his opinion relating to the eucharist differed widely from the Catholic doctrine of more modern times, since he held, that though the real body and blood of Christ were present in that sacrament, yet the real substance of the bread and wine also remained in it. His works consist of "Commentarium de sanctissima Trinitate et operibus ejus, Lib. XLII." including his illustration of the Pentateuch, the books of Joshua, Judges, parts of the books of Kings and the Psalms, the prophecies of Isaiah, Jeremiah, Ezekiel, Daniel, Zechariah, and Malachy, the books of the Machabees, some parts of the four gospels, and other selected passages of Scripture; "Comment. in Cantica Canticorum, Lib. VII.;" "Comment. in Job," taken from the works of Gregory the Great; "Comment. in Ecclesiasten, Lib. V.;" "De Gloria et Honore Filii Hominis super Matthæum, Lib. XIII.;" "De Glorificatione Trinitatis, et processione Spiritus Sancti, Lib. IX.;" "Comment. in Evangelium S. Johannis, Lib. XIV.;" "Comment. in Apocalypsin, Lib. XII.;" "De Victoria Verbi Dei, Lib. XIII.;" "De divinis Officiis per Anni Circulum, Lib. XII.;" "De Meditatione Mortis, Lib. II.;" "Vita S. Hereberti Coloniensis Archiepiscopi," &c. Several of these works were published in separate forms; and the whole of them were collected together, and printed at Cologne, in 1553, at Antwerp, in 1565, 1577, 1598, and 1602, and lastly at Paris, in 1638, in 2 vols. folio. To the same author are ascribed, "Dialogorum inter Christianum et Judæum, Lib. III.," published by Father Gerberon at the end of St. Anselm's works, printed at Paris in 1675. *Cave's Hist. Lit. Vol. II. sub. sec. Wald. Valerii Andreae Bibl. Belg. Dupin. Moreni*.—M.

RUPERT, PRINCE, son of Frederic Elector Palatine of the Rhine, and Elizabeth, daughter of James I. King of England, was born in

1619. Being bred to arms, he accompanied in his 13th year the Prince of Orange to the siege of Rhinberg; and he so much distinguished himself for courage and conduct, that at the age of 18 he was entrusted with the command of a regiment of cavalry. He was taken prisoner in the following year by the Imperialists, who detained him two years. Having obtained his liberty, upon the ruin of the Palatine House in Germany he came to England with his brother Maurice in 1642, and offered his services to their cousin King Charles, between whom and the parliament war had just commenced. He was placed at the head of a body of horse, with which he immediately routed a party of Lord Essex's cavalry, and established his character for spirit and enterprize. At the subsequent fight of Edge-hill he commanded the right wing of the Royalists, with which he drove out of the field the opposed parliament horse; but by an incautious pursuit, the King's infantry were left exposed and suffered severely, so that the result was a drawn battle. In the next year he beat up the quarters of Essex's army in Oxfordshire; and proceeding into the west to join the Cornish Royalists, he undertook the siege of Bristol, which city he carried by assault. He was afterwards present at the battle of Newbury, where he broke the enemy's horse, but was repulsed in his charge on their foot. The King soon after conferred upon him the title of Duke of Cumberland. In 1644 he relieved Newark besieged by the Parliamentarians; after which, having collected a considerable force in Lancashire and Cheshire, he marched against the Earl of Manchester, then investing York, and made a junction with the Marquis of Newcastle. Contrary to the advice of that nobleman, he engaged the Parliament army in a pitched battle at Marston-Moor, and placed himself in the right wing. He was there opposed by Cromwell, at the head of his well-disciplined enthusiasts, and in the conflict Rupert's cavalry was put to the rout. The final issue was a defeat of the royalists, which was the commencement of the misfortunes that thenceforth attended the King's arms. In this action the courage of the Prince was not to be called in question, but his precipitation, and want of attention to the Marquis of Newcastle, were much censured. He redeemed his character by some spirited services between that period and the fatal battle of Naseby, of which his ardent temper rendered him the principal promoter on the royal part. On that day he commanded in the right

wing; and by the impetuosity of his charge he defeated the Parliament's left, under the command of Ireton; but committing his usual fault of pursuing inconsiderately, the battle was lost before he could return to restore it. After this event, he withdrew towards the west, and threw himself into Bristol. That important place thus garrisoned was expected to make a vigorous defence; but as if the Prince had lost his courage by being cooped up, he did not wait a close attack, but surrendered the city to Fairfax, Sept. 1645. The King was so indignant at this hasty capitulation, that he recalled all Rupert's commissions, and sent him a passport to go beyond sea.

When a part of the English navy, in 1648, went over to Charles II., it was placed under the command of Prince Rupert, who attempted, but in vain, the relief of some maritime towns and fortresses attacked by the republicans. He then carried on a kind of predatory war, by which the English trade in the western seas was so much annoyed, that Blake was sent with a squadron in pursuit of him. He took shelter in Kinsale, whence he escaped to the coast of Portugal, where, through the favour of the King, he was protected from his pursuer. He, however, lost great part of his fleet on the coast of Spain, and with the remainder sailed to the West India islands, where for some time he supported himself by making prizes of English and Spanish vessels. His brother, Prince Maurice, who commanded a separate squadron, being shipwrecked among the islands, Rupert sailed to France, where he disposed of his ships and prizes, and joined Charles at the French court. Between that period and the Restoration he occupied himself with those studies which afterwards rendered him celebrated in the annals of science and art.

Returning to England with the King, he was admitted to the privy council; and when hostilities were resolved upon against the Dutch in 1664, he was sent to sea and captured a number of their merchant ships. In the following year he commanded a squadron in the grand fleet under the Duke of York, and assisted in the defeat of Opdam off the Texel. In 1666 he commanded, with the Duke of Albemarle, against De Ruyter and Tromp in the Channel; when, being detached with his squadron to prevent the junction of the French (then allies of the Dutch), his absence brought Albemarle into imminent danger in the first days of the memorable engagement in the beginning of June. He returned, however, in

time to rescue him by incredible efforts of valour, and they withdrew together to the English coast. Being soon refitted, they put to sea again in July, and another fierce engagement ensued, in which the English had the advantage. During the rest of the year Rupert maintained a superiority in the Channel. On the renewal of the Dutch war in 1673, the French being at that time in alliance with the English, Prince Rupert was appointed admiral of the English fleet, having under him Sir Edward Spragge and the Earl of Ossory. Two indecisive actions ensued in May and June; and Rupert, whose bravery could not be doubted, was suspected of being disinclined to the favourite political schemes of assisting the French to ruin the Dutch, and of augmenting the royal authority at home. On his part, he complained that he was ill supplied with necessary articles by the admiralty, which was under the controul of the Duke of York. In the following August, however, an engagement took place off the Texel, in which the two maritime rivals displayed all the obstinate valour that had rendered their former contests so memorable in naval history. Prince Rupert was personally opposed to De Ruyter, and by prodigious exertions he disengaged his squadron from numerous assailants, and came to the relief of that of Spragge, which had suffered greatly, and had lost its brave commander. The French division kept aloof, and victory was left dubious. This was the close of his warlike services. In the domestic politics of Charles the Second's reign, he joined the party of those who were most attached to the Protestant religion and a free constitution, and his name appears first in the list of the privy-council nominated at the suggestion of Sir W. Temple in 1678. He does not seem, however, to have engaged deeply in public affairs, and chemistry and the arts occupied his chief attention. When in retirement at Brussels before the Restoration, he is said, by observing a centinel clearing the rust from his musket, to have conceived the invention of mezzotinto, which he communicated to a painter in his service; and their united experiments produced an instrument by means of which they were enabled to execute the prints denominated by that appellation, and in which the ground is all black, and the figures are made by scraping. He also made some etchings, and drew designs with a pen. As a chemist his name is preserved in those curious glass drops called Prince Rupert's, which have the property of

flying into minute particles the instant a piece is broken off from the shank. He was likewise an able mathematician; and was probably skilled in architecture, since he is said to have contributed to the beautifying of Windsor Castle. Prince Rupert died, unmarried, in 1682, and was interred in Henry VII.'s chapel. He is described by Count Hamilton as of large size, with hard features and an ungraceful manner, harsh and rough when displeased, yet polite to excess on ordinary occasions. By long residence in this country he was become entirely English in his tastes and sentiments. *Histor. Dict. Hume. Walpole's Anecd. — A.*

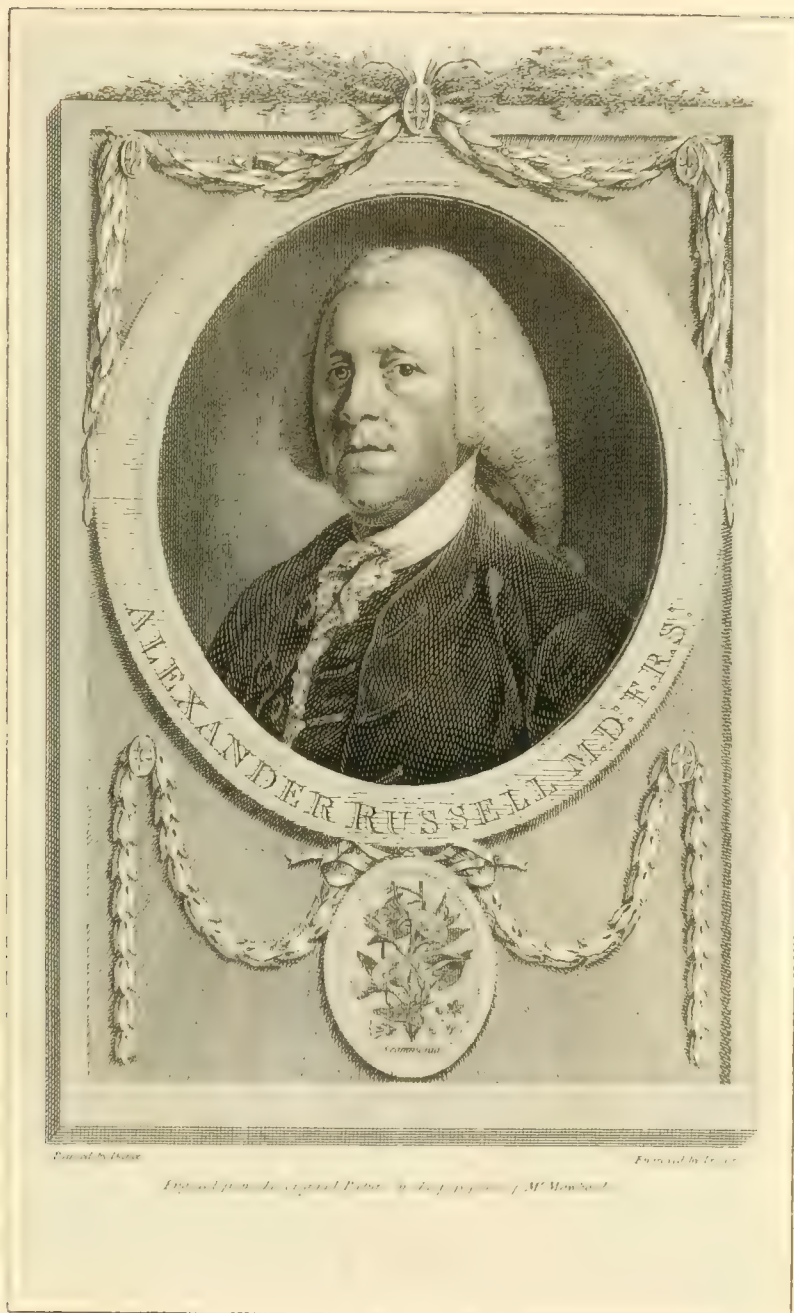
RUSHWORTH, JOHN, an useful collector of historical matter, was born about 1607, in the county of Northumberland. His parents were natives of Yorkshire, of good families, and he was nearly related to the Fairfaxes. He was for some time a student in the University of Oxford, which he quitted without matriculation, and entering at Lincoln's-inn, remained there till he was called to the bar. He was, however, more attached to politics than to law, and at an early period made it his practice to attend parliament, the star-chamber, and other courts, when any extraordinary business was transacting, and take notes in short-hand of what he saw and heard. His attachments were to the Parliamentary and Presbyterian parties, and in 1640 he was admitted clerk-assistant to Mr. Elsynge, clerk of the House of Commons. He was much confided in by the House, and during the King's residence at York was employed to convey to him its addresses and messages, on which occasions he sometimes rode from London to that city in 24 hours. For these services he received various presents, and was recommended by the House to a place in the excise. He took the covenant in 1643; and his relation Sir Thomas Fairfax, when made general of the Parliamentary forces, appointed Rushworth to be his secretary. In this situation he neglected his opportunities of making a fortune, but was zealous in performing his duties, public and private. In 1649 he attended Fairfax to Oxford, where he was created M. A. as a member of Queen's-college. When Fairfax resigned his commission, Rushworth took up his residence in Lincoln's-inn; and he was one of the commissioners nominated by the House of Commons in 1652 to reform abuses in the common law. At this time he was closely engaged in the compilation of his *Historical Collections*, of which the first part

appeared in 1649, dedicated to Richard Cromwell, Protector. He was then a member of parliament, having been elected representative for Berwick-upon-Tweed in 1658. He was chosen for the same place in 1660, and was appointed one of the clerks of the new council of state. After the Restoration, he endeavoured to ingratiate himself with Charles II., by presenting to him several of the books of the privy-council during the former reign, which he had preserved from destruction; and for this service he received His Majesty's thanks, but nothing more. Sir Orlando Bridgman, keeper of the great seal, made him his secretary in 1667; and he was again elected representative for Berwick in the parliaments of 1678-9 and 1679, and the subsequent one at Oxford. After the dissolution of the latter, having, from carelessness in his private affairs, become necessitous, he lived in great obscurity in Westminster, still assiduously occupied with his Collections, of which he published the second part in 1680. He was at length arrested for debt, and committed to the King's-bench prison, in which he was suffered to languish for the last six years of his life. His misfortunes threw him into a habit of drinking, which impaired his memory and understanding previously to his decease, which happened in 1690, at the age of 83. He had several daughters of respectable characters, one of whom was married to Sir Francis Vane.

Rushworth's "Historical Collections of private Passages of State, weighty Matters in Law, remarkable Proceedings in Parliament, &c." commence in the reign of King James, A. D. 1618, and were brought down in his first and second parts, published in his lifetime, to 1640. The third and fourth parts, printed from his MSS., extend to the death of Charles I. in 1648-9. The whole was reprinted uniformly in 7 vols. fol., in 1721. This is a very laborious compilation, and highly useful in historical enquiries relative to that period. That there should be many errors and omissions in pieces taken down from speech in short-hand, or copied from inaccurate papers, is not extraordinary; but the author has undergone the more serious charge of purposely making alterations and omissions with the view of serving his party. It is certain that his first part was submitted to the revision of Cromwell, who, not having time himself to examine it, put it into the hands of Whitelock, where it underwent various alterations. Rushworth himself professes great fidelity and impartiality in his work, and gives himself as an example that a

man may be of a *party*, yet not *partid*; and his authority has always stood high among those of similar sentiments. On the other hand, Dr. Nalson, a writer employed by Charles II. to publish a collection of the public transactions during the preceding reign, has made a formal attack upon the credit of Rushworth; and the authors of the "Parliamentary History of England" have taken the pains to frame a long list of his mistakes, which is copied in the Biographia Britannica. They however attribute them rather to the negligence and ignorance of transcribers, than to wilful misrepresentation. Yet it can hardly be supposed that the part which he presented to Oliver Cromwell, and dedicated to Richard, could be entirely free from disguise. *Biogr. Britan.*—A.

RUSSEL, ALEXANDER, a physician and topographical writer, was a native of Edinburgh, in which city his father was a person of eminence in the law. After a grammatical education at the high-school, he was placed with a medical practitioner of that place; and from the year 1732 he began to attend the medical lectures of the University. He went to London in 1735, soon after which he visited Turkey; and in 1740 he settled at Aleppo, as physician to the English factory. In that capital of Syria he passed many years, making himself acquainted with the language and customs of the natives, and by his prudent and humane conduct ingratiating himself with all ranks and sects to such a degree, that no European appears to have been more generally respected and confided in. He was an intimate friend of the pashaw, who not only consulted him professionally, but took his advice about matters of police, and was often induced by him to relax the rigour of criminal justice. After his return to England in 1755 he published the result of his observations in the East, in a work entitled "The Natural History of Aleppo," 4to., 1756, which, in point of authority and valuable information, stands high among books of a similar class. It is particularly valuable for its observations on the plague, which destructive pestilence he studied with great attention, both there, and at several lazarettos which he visited on his journey home. His accurate knowledge on this topic caused him to be consulted by the privy-council in 1757, when an alarm prevailed respecting the importation of the plague from Portugal; and he drew up, by desire of the council, a plan of prevention. In 1759 he was chosen physician to St. Thomas's hospital;





LORD RUSSELL.

From a portrait in the collection of the Earl of Halifax at

and thenceforth he continued to practise in the metropolis to his death in 1769, with the reputation of a man of great worth and ability. He was a member of the Royal Society, and of the London Medical Society, to both which bodies he made several valuable communications. His account of the Scammony plant, and the preparation of its juice, is contained in the first volume of the Medical Observ. and Inquiries. He was also the introducer of the elegant Arbutus Andrachne into Great Britain. A new and much enlarged edition of his History of Aleppo has been published since his death, by his brother, who succeeded him as physician to the factory there. *Dr. Fothergil's Essay on the Character of Dr. A. Russell.*—A.

RUSSELL, LORD WILLIAM, a distinguished patriot and martyr to the cause of liberty, was the third son of William the first Duke of Bedford, by a daughter of the Earl of Somerset. He was born about 1641, and was brought up in those principles of liberty of which his father was an asserter, though to a degree not inconsistent with the English constitution. Being in the fervour of youth at the time of the Restoration, he joined in the gaieties of the court; till his marriage in 1667 with Rachel, second daughter and co-heiress of the Earl of Southampton (then widow of Lord Vaughan), reclaimed him from any irregularities into which he had fallen, and he thenceforth maintained a wholly unblemished character. He represented the county of Bedford in the parliament which was dissolved in January 1678-9, and continued to be a member in the three subsequent ones of that reign, highly regarded for his patriotism and independence, and considered as one of the heads of the Whig party. A political intrigue of this period has brought an imputation upon his memory, from which different methods have been taken to clear it. Charles II., one of the most profligate of public characters, had been exasperated against the court of France by the withdrawing, on account of the marriage of the Duke of York's daughter to the Prince of Orange, of that pension which he had hitherto been mean enough to receive, and he appeared really desirous of joining the continental confederacy against Lewis. A French war being always popular in England, the parliament voted a large supply of men and money for the purpose. The patriots, however, knowing that Charles was not to be trusted, and full of alarms respecting popery and arbitrary power, were very unwilling to give him the disposal of an army, which might as probably be employed

against the liberties of the country, as against France. In this point, therefore, their wishes coincided with those of Lewis, in raising an opposition to the measures of the court; and by means of a M. de Rouvigny, who was a relation of Lady Russell, they intrigued with Barillon, the French ambassador in England. From that minister's private dispatches, Sir John Dalrymple copied and published in his "Memoirs of Great Britain" his negotiations on this head, and also a list of a number of eminent members of parliament whom he had actually bribed. This latter circumstance will be considered hereafter under the article of Algernon-Sydney, since it does not concern Lord Russell, who, and Lord Hollis, are said by Barillon to have been the only persons refusing to accept of money. That, however, he did take part in this secret intrigue, can scarcely be doubted; and his upright intentions alone must be appealed to in justification of a step confessedly of a suspicious kind, and hardly consistent with correct policy.

When, in 1679, the King found it expedient to ingratiate himself with the Whigs by the appointment of a new privy-council, of which Lord Shaftesbury was president, Lord Russell was made one of the members. They soon, however, found that they were not possessed of the King's confidence, who engaged in some important measures without their concurrence, among which was the recall of the Duke of York; several of them therefore resigned, and Russell was among the number. Though his temper was mild and moderate, his sense of the danger to the Protestant religion from a Popish successor induced him to take a decisive part in the attempts for the exclusion of the Duke of York. In June 1680, he went publicly to Westminster-hall, and at the court of King's-bench presented the Duke as a recusant; and in the November following he carried up the exclusion bill to the House of Lords at the head of above 200 members of the House of Commons. The lead he took in this matter, as it was highly displeasing to the court, so it exerted a great influence upon the public; he "being (says Sir William Temple) a person in general repute of an honest worthy gentleman, without tricks or private ambition, who was known to venture as great a stake as any subject of England." Charles dissolved the parliament; and thenceforth resolved to govern without one. Arbitrary principles were openly avowed by the loyalists, and the cause of liberty, civil and religious, was brought into imminent hazard. This state of affairs inspired

desperate councils into some of the Whig leaders, and a conspiracy was formed for an insurrection, conducted by a council consisting of the Duke of Monmouth, Lords Russell, Essex, and Howard, Algernon Sydney, and Hampden, who were to act in concert with the Duke of Argyle and the Scotch malcontents. Among these leaders different designs prevailed; but it is admitted that Russell had no other views than to procure the exclusion of the Duke of York, and the redress of grievances. While these schemes were ripening, a subaltern plot was laid by some inferior conspirators, which consisted of a plan for assassinating the King on his return from Newmarket, at a lone farm called the Rye-house, which has given name to this plot. Although it stood quite apart from the great scheme of an insurrection, yet its detection was the means of bringing the other to light, and orders were issued for the apprehension of those engaged in it. Lord Russell was in consequence committed to the Tower; and after some of the Rye-house conspirators had been condemned and executed, and the nation was fully impressed with horror of a plot supposed to be connected throughout with a design of assassination, he was brought to his trial in July 1683. Pains were taken to pack a jury of zealous loyalists; and in the indictment the culprit was charged with the treasonable purpose of killing the King, which was made an inference from his being engaged in a plan of insurrection. Notwithstanding this and other irregularities in his trial, which caused it after the Revolution to be stigmatised as illegal and murderous, such was the temper of the times, that the jury, with little deliberation, brought him in guilty. Such a victim was too desirable to the court, and too agreeable to the vindictive feelings of the Duke of York, for him to expect the royal mercy; and though his father, whose only son he now was, offered a large sum to the Duchess of Portsmouth for his life, and his excellent wife, the daughter of a distinguished loyalist, implored forgiveness in the most pathetic manner, his doom was irrevocable, and he obtained remission only of the more ignominious part of his sentence. Nothing can be more opposite than the sentiments usually suggested by divines to persons under condemnation, and the proud feelings of a man suffering unjustly in a cause his conscience approves; and uncommon pains seem to have been taken to humble the spirit of Lord Russell to that of a confessing criminal. He was attended by Tillotson and Burnet,

who, though both afterwards favourers of the Revolution, now thought it their duty to urge upon him strongly an acquiescence in the doctrine of non-resistance. This point, however, he was too firm and honest to concede, though a declaration to that purpose offered the only chance of a pardon. It might be wished that he had not been induced to write a petitionary letter to the Duke of York, promising to forbear all future opposition to him should his life be spared. His letter to the King, not to be delivered, indeed, till after his execution, is submissive but not abject. It is probable that some of the steps he took were rather in compliance with the solicitations of his friends, than from his own love of life; for he refused the generous offer of Lord Cavendish to favour his escape by changing cloaths with him in prison; and declined the Duke of Monmouth's proposal of surrendering himself (he was then in concealment) should Lord Russell think it might contribute to his safety. Conjugal affection was the feeling that clung closest to his heart; and when he had taken his last farewell of his wife, he said, "The bitterness of death is now past!" He suffered on the block with a decent composure, and delivered to the sheriffs a paper in which he asserted his innocence of the crime with which he was charged, and gave a public warning of the impending dangers of Popery, which were so well justified in the event, that it is surprising Hume should regard him as a man blinded by party zeal. He was beheaded in Lincoln's-Inn-fields, on July 21st, 1683, being then about 42 years of age, and has left a memory honoured by all lovers of virtue and their country. To his character for probity, sincerity, and private worth, even the enemies to his public principles bear testimony. Of his understanding, Burnet says "that he was slow, and of little discourse, but had a true judgment when he considered things at his own leisure."

LADY RACHEL RUSSELL, the worthy partner of this excellent person, distinguished herself equally by the affectionate zeal with which she served her husband, and by the magnanimity with which she bore his loss, and the reverence she cherished for his memory. Upon his trial she accompanied him into court; and when he was refused a council, and permitted only to employ an amanuensis, she stood forth as that assistant, exciting the sympathy and admiration of all the spectators. After his death she wrote a touching letter to the King, asserting that the paper delivered by



LADY RACHEL RUSSELL

Painted by Sir J. W. Smith, Bart. at the House of Mr. Pelham

Engraved by J. Smith, del. and J. W. Smith, sculp.

him to the sheriff's was his own composition, and not dictated by any other person, as had been suspected. She spent the remainder of a long life in the exercise of pious and social duties, and died in 1723, at the age of 87. A collection of letters between her and her correspondents was published in 1773, 4to. *Biogr. Britan. Hume. Collin's Peerage.*—A.

RUTGERS, JOHN, an able critic and negotiator, was born of an ancient family at Dordrecht in 1589. He was educated for a time under Gerard J. Vossius, and in 1605 was sent to Leyden, where he resided with Dominic Baudius. Having completed his course in that university, he travelled into France, and took the degree of licentiate in law at Orleans. Whilst at Paris, he printed at the office of Rob. Stephens an edition of Horace with notes, 12mo., 1613, which was reprinted by Burmann at Leyden in 1699. On returning to Holland he accepted the invitation of the Swedish ambassador to accompany him to Sweden, where Gustavus Adolphus, in 1614, conferred upon him the title of his counsellor. He was subsequently employed three times as envoy from that prince to Holland upon important affairs, in which he acquitted himself so much to the King's satisfaction, that he was publicly ennobled by him in 1619. He afterwards visited in the same quality Bohemia, several German courts, and Denmark; and finally resided at the Hague as minister from Gustavus to the republic, where he died in 1625, at the early age of 36. Rutgersius published "*Variae Lectiones, Lib. VI.*," 4to., 1618; and after his death, Nicholas Heinsius published his Latin poems, in conjunction with his own, 12mo., 1666: they are pure and elegant. *Moreri.*—A.

RUTHERFORTH, THOMAS, a divine of the church of England, and an ingenious philosopher in the 18th century, was born at Papworth-Everhard in Cambridgeshire, of which parish his father was rector, on the 13th of October 1712. After he had laid the requisite foundation of grammar-learning, he was entered of St. John's-college in the University of Cambridge, where he took his degrees in arts at the statuteable periods, and was elected Fellow of the college. Afterwards he was appointed Regius professor of divinity in the University, and was created doctor in that faculty. He was chosen a Fellow of the Royal Society, and had also the honour of being appointed chaplain to His Royal Highness the Prince of Wales. The preferments which he obtained in the church were, the rectory of Barley in Hert-

fordshire, that of Shenfield in Essex, and the archdeaconry of the last-mentioned county. He died on the 5th of October 1771, when he had nearly completed the 59th year of his age. The writer of his epitaph informs us, that "he was eminent no less for his piety and integrity, than his extensive learning; and filled every public station in which he was placed with general approbation. In private life, his behaviour was truly amiable. He was esteemed, beloved, and honoured by his family and friends; and his death was sincerely lamented by all who had ever heard of his well deserved character." He was the author of "*Ordo Institutionum Physicarum*," 1743, 4to.; "*An Essay on the Nature and Obligations of Virtue*," 1744, 8vo., chiefly intended to refute the principles of Lord Shaftesbury's school respecting the foundation of virtue; "*A System of natural Philosophy, being a Course of Lectures in Mechanics, Optics, Hydrostatics, and Astronomy, read in St. John's-college, Cambridge*," in 2 large volumes 4to., which has been deservedly held in estimation; "*A Letter to Dr. Middleton, in defence of Bishop Sherlock's Discourse on Prophecy*," 1750, 8vo.; "*A Discourse on the Credibility of Miracles*," 1751, 8vo.; "*Institutes of Natural Law*," 1754, in two volumes 8vo.; "*A Letter to Dr. Kennicott*," 1761, 8vo., which shews the author to have been in the number of those few learned men who entertained the groundless apprehension that the discoveries made by the collation of Hebrew manuscripts would afford cause of triumph to unbelievers; "*A second Letter*" to the same, 1762, 8vo., in reply to his answer to the former; "*A Vindication of the Right of Protestant Churches to require the Clergy to subscribe to an established Confession of Faith and Doctrines, in a Charge delivered at a Visitation, July 1766*," 8vo.; "*A Defence*" of that charge, published in the same year; "*A Letter to Archdeacon Blackburne*" on the same subject, 1767, 8vo.; "*Four Charges to the Clergy of Essex*," delivered at different periods from 1753 to 1763, and printed together in the last-mentioned year, in 8vo.; "*A Sermon preached before the House of Commons, on January 30, 1746*," and "*Two Sermons preached before the University of Cambridge, May 29. and June 11. 1747.*" Dr. Rutherford communicated to the society of literary and philosophical gentlemen at Spalding, a curious correction of Plutarch's description of the instrument used to renew the vestal fire, as relating to the triangle with which the instrument was formed. It was nothing else, it

seems, than a concave speculum, the principal focus of which, that collected the rays, was not in the center of concavity, but at the distance of half a diameter from its surface. That some of the ancients thought otherwise, appears from prop. 31. of Euclid's "Catoptics." *Hutton's Math. Dict. Monthly Rev. Gent. Magaz.*—M.

RUTILIUS NUMATIANUS, CLAUDIUS, a Latin poet, was the son of a Gaul of high rank, probably a native of Toulouse. Rutilius rose to high employments at the Roman court, was a military tribune, master of the offices, prefect pratorio, and about the year 414 was prefect of Rome. The empire in his time was overrun by the Visigoths under the dreaded Alaric and his successors; and Rutilius, for the purpose of succouring his distressed native country, took a journey from Rome to Gaul, of which he wrote a description in elegiac verse. It consisted of two books, of which, the greater part of the latter is lost. Nothing more is known of his history. The work gives a favourable impression of the writer, who was a Pagan; and though he has undergone censure from the ecclesiastical writers for the reflexions he has made on the monks on the island of Capraria (see Gibbon, ch. 29.), and on the Jewish sabbath as a commemoration "lassati Dei," yet they will scarcely offend a rational Christian. His verse is more elegant than the common standard of his age, and though the subject does not admit of much poetry, he displays taste and ingenuity.

The "Itinerarium" of Rutilius, of which the MS. was discovered in 1494 at a monastery in Bobbio, has been several times published. The best editions are those of Castalio, *Roma*, 4to., 1582, and the Variorum, *Amst.* 8vo., 1687. It is contained in Burmann's "Poetæ minores," and in Maittaire's "Corpus Poetarum." *Vossii Hist. Lat. Moreri. Bibliogr. Dict.*—A.

RUYSBROECK, JOHN DE, a famous Flemish mystical writer in the 14th century, was born at the village whence he took his surname, situated between Brussels and Hall, in the year 1293. He was placed for education under the instructions of a canon to whom he was related; but at the age of fifteen, when he had made but a small progress in grammar-learning, he renounced the study of all human wisdom, for that of spiritual knowledge, and for divine contemplation. Having been admitted to priest's orders, he became at first curate and next rector of the church of

St. Gedula at Brussels. Afterwards he retired into the forest of Soignies, and at Groendal, two leagues from Brussels, founded a monastery for canons-regular of the order of St. Augustine, in which he filled the post of prior. The last office which he held was that of reformer of the order throughout the Low-Countries. Before he quitted Brussels he had published some pieces in mystical divinity, which were much esteemed by persons of the same spiritual taste; but those of his writings which they considered to abound in the most sublime thoughts, which, as they tell us, "ravished to admiration, and even almost to extacy, the most excellent professors in divinity, who owned that they could not comprehend them," appear to have been produced at Groendal. Of his fanatical turn of mind we may form some idea, from the answer which he gave to Gerard Magnus, who excepted against some singular notions and expressions in his books. "Be perfectly assured," said he, "that I never inserted a single word in my writings without being inspired by the Holy Ghost; and in a certain singular and most delightful presence of the most Holy Trinity." It is said, that when he was about to compose any work, he was accustomed to retire alone into the most unfrequented part of the forest, where he waited in the deepest silence expecting inspiration from above; and that whenever he imagined communications were made to him, he wrote them down, to serve as materials for the works which he drew up and digested after his return to his monastery. He died in the year 1381, at the great age of eighty-eight. His works were originally written in the Flemish language, and were some of them translated into Latin by William Jordan, a contemporary and of the same order with the author. Afterwards the whole of them were translated into that language, by Laurence Surius. They consist of "Regnum Amantium Deum, sive Summa Vitæ Spiritualis;" "De Nuptiis spiritualibus, Lib. III.;" "De Calculo, sive de Perfectione Filiorum Dei;" "De Quatuor Tentationibus;" "De Fide et Judicio;" "De VII. Seris sive Custodiis;" "Liber Apologeticus, sive Retractationis, de Unione amantis Animæ cum Deo;" "De Tabernaculo spirituali Moysis;" "Speculum Salutis æternæ," &c. Various editions of them have been published at different places, in a collective form, of which the most esteemed is that of Cologne, in 1609, in 4to. *Valerii Andreae Bibl. Belg. Bayle. Moreri.*—M.

RUYSCH, FREDERIC, an eminent anato-

mist, was born in 1638 at the Hague, where his father resided as secretary to the States-general. He was first placed with an apothecary, and afterwards studied at Leyden, where his preceptor in anatomy was Van Hoorne. Nature, rather than books, was the great object of his attention, and he carried his enquiries into all the classes of natural productions. He took the degree of M. D. at Franeker, and then settled at his native place, where he married. Having learned the art of anatomical injection from Swammerdam, he became the most distinguished practitioner of it in his time, and formed a collection of preparations which was visited by all persons of curiosity. His reputation caused him, in 1665, to be invited to a professorship of anatomy in Amsterdam, and that capital was thenceforth his residence during life. With his office as professor, he united the practice of physic, and was appointed inspector of the bodies of those who were killed in private quarrels, and the examiner and instructor of midwives. He kept secret his processes of injection, which he carried to such a degree of perfection as almost to renew the appearance of life in the subjects on which he operated. The Czar Peter in his visit to Holland took great delight in the museum of Ruysch, and often spent much time in his dissecting room, partaking of the frugal dinner of the anatomist. He purchased his collection, which he sent to Russia; and Ruysch, though then in years, set about forming a new one. Haller speaks of him in the following terms: "He employed wonderful patience, with the assistance of his daughters, in rendering all his preparations elegant and beautiful, being equally skilled in the methods of softening, hardening, filling, and drying. He loved to preserve them all as objects for show, whence he scarcely ever displayed any part in conjunction with the rest of the body. He was the first who prepared cellular membranes distended by inflation; and the first and almost the only one who exhibited injected bodies preserved in air with their natural colour. He first discovered the art of hardening the brain; and although Lieberkuhn despised the mummies of Ruysch, it would be an ungrateful return for his long labours to neglect the many valuable things either dispersed through his works, or deducible from his experiments, and which Boerhaave chiefly employed as the foundations of his vascular theory. He was, moreover, a candid man, who did not refuse to confess his own mistakes." The cabinet of Ruysch was set off with all the nicety and ornamental taste

belonging to his country. Plants disposed in nosegays, and shells arranged in figures, were mixed with skeletons of animals and anatomical preparations, and suitable inscriptions from the Latin poets were placed at proper intervals. The whole was a spectacle of equal entertainment and instruction. He had been made professor of botany as well as of anatomy; and he carried his skill in preparation into that science also, employing maceration and other contrivances to display the vessels and skeletons of various vegetable substances. By his museum and his writings he rendered his name celebrated throughout Europe, and obtained various literary honours, being made a member of the Academy Naturæ Curiosorum, the Royal Society of London, and the Academies of Sciences of Petersburg and Paris. He passed a long life with no other confinement from disease than that occasioned by a broken thigh three years before his death; and he continued sound in body and mind to his 93d year, when he was carried off by a fever in 1731.

Of the writings of Ruysch, the first and one of the most valuable was his "*Dilucidatio Valvularum in Vasis Lymphaticis et Lacteis*," 12mo., 1665: by this work a complete confutation was given to Bilsius, who had denied the existence of valves in those vessels. Some anatomical observations were subjoined, relative to varieties in the vessels and viscera. His other publications were "*Observationum Anatomico-chirurgicarum Centuria*," 4to., 1691, to which was added a Catalogue of the Rarities in his Museum: this collection contains several valuable observations in surgery and midwifery, which have been translated into French and English; "*Responsio ad Godof. Bidloi Vindicias*," 4to., 1697: Ruysch had been attacked by Bidloo, a less industrious but more learned man, and this is his reply; it contains 16 epistles of his disciples with his answers. In 1701 he began to publish his "*Thesauri Anatomici*" in Latin and Dutch, of which, to the year 1715, he successively printed ten parts, in 4to.; and he interposed a work called "*Thesaurus Animalium*," with figures, 1710. He then published "*Adversariorum Anatomico-medico-chirurgicarum, Part III.*," from 1717 to 1723; and in 1722 he published "*De Fabrica Glandularum in Corpore humano, Epistola responsoria ad H. Boerhaave*," in which he ably defended his opinion concerning the vascular nature of the glands, against that of their follicular structure adopted by Boerhaave. This industrious writer was the author of some smaller pieces which it is not necessary to enu-

merate. A collection of his "Opera omnia Anatomico-medico-chirurgica" was published at Amsterdam in 5 vols. 4to., 1737. After his death, his anatomical preparations were sold by auction: a part of them was purchased by the King of Poland, and sent to Wittemberg.

His son HENRY, who was a doctor of physic, and well versed in anatomy and natural history, died before his father in 1727. He was the author of a work entitled "Theatrum universale omnium Animalium," &c., *Amst.* 2 vols. fol., 1718, which passes for an improved edition of Johnston's "Historia Naturalis," but is so much augmented as to be rather a new composition. *Eloges De Fontenelle. Halleri Bibl. Anat. m. & Chirurg. Eloy.* — A.

RUYSDAAL, JACOB, a landscape-painter of great excellence, was born at Haarlem in 1636. He was brought up to physic and surgery, and is said to have advanced so far as to perform surgical operations with credit; but his inclination led him to painting, with no other master, as far as is known, than nature. This he studied with the greatest assiduity and success, so that no master has surpassed him in the reality of the scenery which he has represented, and in the choice of which he has displayed great taste and elegance. He particularly delighted in landscapes connected with water, such as the banks of rivers, mill-pools, cascades, and the like, shaded with depth of wood, the trees of which he touched with singular delicacy, expressing the different kinds with appropriate leafing. His water is remarkably pellucid, and finely contrasted by the foam of cataracts. The tone of his colouring is natural and agreeable, his lights and shades are skilfully disposed, his distances well preserved, and all parts of his works are touched with a master-hand, except his figures, in which he was conscious of defect, and therefore often procured them from another hand. Many of his scenes are the manifest product of his native country; but others, in which he paints hilly ground and torrents, must have been derived from a different face of nature. It has therefore been supposed that he, with his friend Nicholas Berghem, visited Italy: but of this there is no proof. Ruysdaal resided chiefly at Amsterdam, living in the state of celibacy, that he might be the better able to support an aged father. He returned to Haarlem before his death, which happened in 1681. His works are met with in the principal cabinets, and are highly valued. Several of his landscapes have been engraved; and he himself

executed some engravings of views near Amsterdam. *D'Argenville. Pilkington.* — A.

RUYTER, MICHAEL-ADRIAN DE, a celebrated Dutch admiral, born at Flushing, in 1607, was the son of a burgher in that place. He entered the navy in the capacity of a cabin-boy at eleven years of age, and rose through all the inferior commands to the rank of captain, in which he distinguished himself both among his countrymen and foreigners. It is asserted that he assisted in repelling the attack of the Irish insurgents upon Dublin, though the circumstance does not appear in our histories. Much of his early service passed in the West Indies, to which he is said to have made eight voyages, and two to Brazil. In 1641 he was sent to the assistance of the Portuguese, who had now thrown off the yoke of Spain, on which occasion he was raised to the rank of rear-admiral. His conduct obtained the applause of the King of Portugal; and he afterwards distinguished himself on the Barbary coast, entering the road of Salée in a single ship, although five Algerine corsairs disputed the passage. When, in 1652, war broke out between the English republic and the Dutch, Tromp having been disgraced, De Ruyter was appointed to the command of a separate squadron for the purpose of conveying home a rich fleet of merchant-men. He fell in with the English Admiral Ayscough, with whom he had an engagement off Plymouth in August which lasted two days, and terminated so far to the advantage of the Dutch, that he brought his convoy safe into port. In the following October, De Ruyter and De Witte had an action with Blake and Ayscough on the Flemish coast which was severely contested; but De Ruyter, deserted by some of his captains, found it advisable to retreat to his own coast, the loss being nearly equal on both sides. Tromp being then restored to the chief command, De Ruyter commanded a squadron under him in the battle of December 10th, off Folkstone, in which Blake was obliged to take shelter in the Thames. De Ruyter also distinguished himself in the terrible battle of three days, fought in February 1653, between Tromp and Blake near the mouth of the channel, and, in which, though the English claimed the victory, the Dutch lost no honour. In June, Tromp and De Ruyter engaged Monk and Dean off Nieupoort; and, after a battle of two days, in which the two Dutch admirals successively rescued each other from imminent danger, the Dutch confessed their inferiority by retiring behind their own sand-banks. Their com-



manders thence sent warm remonstrances to the States concerning the necessity of a reinforcement; and at length they were enabled in August to attack the English under Monk and Lawson, near Scheveling. In this final battle between the two republics, Tromp terminated a life of glory; and though De Ruyter, who commanded the left squadron, opposed to that of Lawson, made every effort to restore the day, returning to the combat after he had been obliged to shift his flag to a frigate; yet he was at length compelled to withdraw his shattered ships to the Meuse.

The peace with England which was concluded in the following year gave a respite to this desperate service of the Dutch naval commanders, and De Ruyter was sent to cruise in the Mediterranean. He was recalled to reinforce Opdam, who was lying before Dantzic to prevent the Swedes from laying siege to that town; and this service being effected, he returned to his station. The Dutch trade was at this time much molested by French privateers, and the vigorous conduct of De Ruyter in seizing two of these vessels had nearly involved the two powers in hostilities. The firmness of the States, however, brought about an accommodation upon equitable terms in 1657, and the admiral received an honourable testimony of the approbation of his government. A dispute with Portugal soon followed, and De Ruyter took several ships of that country at the mouth of the Tagus, and made some prizes from the Brazil fleet, till want of provisions obliged him to return to Holland. War having recommenced between the Swedes and Danes in 1658, De Ruyter was sent with a squadron to join Wassenauer who was lying off the Danish coast. In November 1659 Wassenauer having returned home, De Ruyter was left in the command; and making a descent with a body of soldiers in the isle of Funen, he defeated the Swedes, and forced them to surrender at discretion in Nyborg, whither they had retired. He then wintered at Copenhagen, where the King of Denmark ennobled him for his good services. In 1662 he was sent with a strong squadron to curb the insolence of the Barbary states who had exercised their habitual piracy upon the Dutch shipping. He first brought the Tunisians to submission; after which, the Algerines, though unwillingly, were induced to make apologies, and give security for their future amicable conduct.

At the commencement of the disputes between Charles II. and the United Provinces, De Ruyter had a command on the coast of

Africa, where he recovered the forts which had been taken from the Dutch by the English, and made prizes of some merchant ships. After the defeat of the fleet of Opdam by the Duke of York, in 1665, De Ruyter returned, and was raised to the rank of Lieutenant-admiral-general of the Dutch navy. In the parties into which Holland was at this time unhappily divided, De Ruyter was considered as attached to the strict republican cause, while the younger Tromp, his rival, was a partisan of the House of Orange; they were, however, sent to sea together. The first service of De Ruyter was to convoy home a fleet of merchantmen which, having taken refuge in the port of Bergen, were dishonourably and unsuccessfully attacked in that neutral harbour by the English. In June 1666 the great fleets of the two maritime powers met in the Downs; the Dutch commanded by De Ruyter, with Tromp and other admirals, the English by Prince Rupert, and Monk, now Duke of Albemarle. As the French had then a fleet at sea in alliance with the Dutch, Prince Rupert went to keep it in check, which deduction rendered Albemarle inferior to the enemy. In the three day's fight which ensued the Dutch had therefore the advantage, though the valour of the English rendered the contest very severe. Both De Ruyter and Tromp were obliged several times to shift their flags; and the latter, having borne down to the centre of the English, was reduced to the utmost extremity, when he was nobly rescued by his rival and political foe. The return of Rupert on the fourth day caused the action to be renewed with great fury; and in the end the English withdrew to their harbours, having undoubtedly been the principal sufferers in this memorable and bloody engagement. They had 11 ships taken, and an equal number burnt and sunk, whereas the Dutch had only seven destroyed and none taken.

It was not long before both parties had repaired their losses, and were again at sea. In August Albemarle and Rupert fell in, near the coast of Essex, with De Ruyter and Tromp, who were inferior to them in numbers. In the ensuing action Tromp, eagerly pursuing a defeated division of the English fleet, left De Ruyter alone to contend with the main body of the enemy, one of the Dutch divisions having already been defeated by its antagonists. De Ruyter long sustained the utmost efforts of the foe, but was at length obliged to retreat, exclaiming how wretched he was that not one bullet of so many thousands would free him from the disgrace. He gained, however, ad-

ditional glory by the good order in which he drew off his shattered ships, and in no action were his skill and courage more distinguished. He again put to sea in September, and came in sight of Prince Rupert's fleet; but as they were about to engage, a storm parted them; and De Ruyter afterwards falling sick of a fever, he returned to port.

The year 1667 was memorable for the disgrace which the reign of Charles II. incurred by the triumphant entrance of the Dutch into the Thames. De Ruyter was the admiral on this occasion, under whose orders a light squadron commanded by Van Gend ascended the Medway. De Ruyter himself was present when Upnor-castle was demolished, and some large ships were burnt at Chatham; yet it is affirmed that he had opposed the expedition as too hazardous. The peace which soon after followed gave some repose to this veteran, till the unprincipled alliance between Charles II. and Louis XIV. for the ruin of the Dutch republic, again called him to the defence of his country. With a fleet of 91 sail, in June 1672, De Ruyter attacked the combined English and French fleets of 130 sail commanded by the Duke of York, Lord Sandwich, and Count d'Estrees, in Solebay; and after a combat which he represented as the most obstinate in which he had ever been engaged, night parted the adversaries, each claiming the victory. Lord Sandwich and Van Gend both lost their lives, and other losses were nearly equal; but De Ruyter kept the sea, and safely convoyed home a large fleet of merchantmen. The French kept aloof and suffered little.

During the popular fury against the opposers of the House of Orange, which proved fatal to the De Wittes, De Ruyter, as one of that party, was attacked in the streets of Amsterdam, but escaped without injury. When William was made stadtholder, the services of this great admiral were too important to be foregone through a party difference; and in 1673 he was sent to sea with a strong fleet in quest of the combined English and French, who were on the Dutch coast under the command of Rupert and d'Estrees. An indecisive engagement ensued on June 7th, in which De Ruyter disengaged Tromp, with whom he was now reconciled, from the French squadron which had surrounded him. The battle was partially renewed on the 14th; and on August 21st a more severe engagement took place near the Helder, in which an English and two Dutch admirals were killed, and both parties

claimed the victory. Rupert, however, returned to his own coast, and De Ruyter received the thanks of the stadtholder for his conduct. Peace with England soon after followed, and never since have the two nations contested the empire of the sea with such mighty force, and so determined a spirit. France was now fast rising to be a maritime power, and Holland in alliance with Spain had to contend with her for the superiority. De Ruyter, in 1674, made a fruitless expedition to the French Caribbee islands. In the beginning of 1676 he was sent with a fleet to Sicily, which had been encouraged by the French to revolt from the Spaniards. He fell in with the French fleet under the Duke de Vivonne, and an action ensued which lasted the whole day with no decisive advantage to either side. De Ruyter repaired to Leghorn to refit, and then, forming a junction with the Spanish fleet, they proceeded towards Messina. The French came out to meet them, led by the celebrated Du Quesne, and a second battle took place on April 21st. The Spaniards kept at a cautious distance, but De Ruyter rushed to the centre, broke the French line, and was in the act of chasing, when a cannon shot wounded his left heel and right leg. A fever supervened, which, within a week, put a period to his life in the port of Syracuse, at the age of 69, deeply regretted by his own country, and admired by all Europe. The King of Spain had some days before conferred upon him the title of Duke and a pension. His antagonist Du Quesne wept his death as that of a noble and worthy enemy; and Sir William Temple in his memoirs has recorded him as the greatest admiral of his time, and the most faithful of subjects to his state. His remains were magnificently interred at Amsterdam at the public expence, and a superb monument was erected to his memory. He had been thrice married, and left one son and several daughters. *Moreri. Univers. Hist. Hist. de la Hollande. — A.*

RYCKE, THEODORE DE, a learned critic, born at Arnheim in 1640, was first an advocate at the Hague, and then professor of history at the University of Leyden. In 1681 he delivered an oration "De Gigantibus," which, with a dissertation "De primis Italix Colonis et Ænææ adventu," he added to an edition of Stephanus Byzantinus and Scymnus Chius, *Lugd. B.* 1684. He also gave a valuable edition of Tacitus, with notes and illustrations, in 1687, 2 vols. 12mo. He died in 1690. *Moreri. Saxii Onomast. — A.*

RYCQUIUS, Justus, a man of letters and antiquarian, born at Ghent in 1587, was educated at Douay, whence he travelled to Italy, and was for some years librarian to Count Lodovico Sahero. Returning to the Low-Countries, he was made a canon of Ghent, and resided some time at Louvain. He revisited Italy in 1624, and was appointed by Urban VIII. to the chair of eloquence in the University of Bologna, where he died in 1627. He published a number of Latin poems and other works, but is chiefly known by his treatise "*De Capitolio Romano*," 1617, 4to., containing a curious description of the works of art, ancient and modern, preserved in that relic of antiquity. This performance obtained for him the title of a Roman citizen. It was reprinted at Leyden by James Gronovius, in 1696, with figures and notes. *Moreri. Saxii Onom.* — A.

RYER, ANDREW DU, sieur de Malezais, born at Marcigni in Burgundy, was gentleman in ordinary of the King's bedchamber, and Knight of the Holy Sepulchre. He resided a considerable time at Constantinople in the King's service, and was consul for the French nation in Egypt, from which opportunities he derived a knowledge of the Arabic, Turkish, and other Oriental languages. He died in France about the middle of the 17th century. Du Ryer published a "*Turkish Grammar*," 1636, 4to.; a "*French Translation of the Koran*," 1647, 12mo.; and another of the "*Gulistan*" of Saadi, 1634, 8vo. His version of the Koran is not regarded as faithful, and he is said to have mixed the reveries of Mahometan commentators with the original text. *Bayle. Nouv. Dict. Hist.* — A.

RYER, PETER DU, a copious dramatic and miscellaneous writer, was born of a good family at Paris in 1605. He procured a place of secretary to the King in 1626, but the indigence consequent upon an imprudent marriage obliged him to sell it, and he afterwards served in the same quality Cæsar Duke of Vendome. In order to support his family he employed a very ready pen in prose and verse, and produced a great number of translations, for which he was paid at a crown a sheet, and which, of course, bear all the marks of haste. He composed 19 pieces for the theatre, which were successful at the time of their appearance. Two or three of his tragedies obtained the applause of maturer criticism. His "*Alcyonée*" so much delighted Queen Christina, that she heard it read three times in one day. His "*Scevole*" still gives pleasure on the stage.

Du Ryer was received into the French Academy in 1646. His life seems to have been a perpetual struggle with penury; but a short time before his death he obtained the brevet of historiographer royal, with a pension. He died in 1658. *Moreri. Nouv. Dict. Hist.* — A.

RYMER, THOMAS, a critic and antiquary, was a native, probably, of Yorkshire, as he received his early education at the school of Northallerton. He was afterwards a student in the University of Cambridge, upon quitting which he entered at Gray's Inn. He seems first to have made himself known as a poet and critic. In 1678 he published "*Edgar, a Tragedy*;" and he was the author of a work entitled "*A View of the Tragedies of the last Age*," in which he exercised great severity against several of our early dramatic writers, not excepting Shakespear. Some manuscript remarks on this work by Dryden are given in Johnson's life of that poet, in which the critic is treated with considerable respect, though some of his opinions are confuted. Rymer seems in his critical capacity to have displayed much learning and a good share of plain sense, but without any of that fancy and feeling which are essential in estimating works of true genius; and his own dramatic composition is spoken of as of a very inferior fabric. It is as an historical antiquary that his name is alone entitled to commemoration. He had probably made himself conspicuous by some publications in that quality, when, in 1692, he was appointed to succeed Shadwell in the post of historiographer to King William. He meritoriously employed the opportunity afforded him by this office, in making a collection of public treaties and compacts, which he began to publish in 1704 under the title of "*Fœdera, Conventiones, et cujuscunque generis Acta publica inter Reges Angliæ et alios Principes ab An. 1101 ad nostra usque tempora*," of which he completed 15 vols. folio, and five more were afterwards added by Robert Sanderson. It was reprinted at the Hague in 1739 in ten vols. folio, and was abridged in French by Rapin in Le Clerc's "*Bibliothèque*." Although confused and ill digested, this is a publication of great value, and fundamental to the accurate knowledge of English history. Rymer died in 1713. Some specimens of his poetry are published in the first volume of Mr. Nichols's "*Select Collection of Miscellany-Poems*." *New Biogr. Dict. Saxii Onomast.* — A.

S.

SA, or SAA, EMANUEL, a learned Portuguese Jesuit in the 17th century, was born at the town of Villa de Conde in the province of Entre Minho e Duero, in the year 1530. Being sent to the University of Coimbra at 15 years of age, he became a member of the newly formed society of Jesus; in which he distinguished himself by his studious diligence and rapid proficiency in all the branches of learning. On account of the superiority of his talents and acquirements, he was selected, when very young, to teach philosophy in that university; and soon afterwards he was removed to fill the philosophical chair at Gandia in Valentia. While he retained this post, he also attended in the capacity of private tutor on Francis Borgia, Duke of Gandia. In the year 1557, he was called to Rome, and appointed interpreter of the sacred writings and professor of divinity in the seminary belonging to his order. Here he commenced preacher, and for many years attracted crowded audiences by his pulpit oratory. By Pope Pius V. he was employed in superintending, conjointly with Peter Parra, another Jesuit, a new edition of the Bible. Afterwards he was sent to regulate the seminaries at Loretto, Milan, Genoa, and other principal cities in Italy, where he was as much admired and followed as a preacher as he had been at Rome. By his exertions, however, his health became so much injured, that he was obliged to decline all public engagements, and to retire to Arona in the diocese of Milan, where he died in 1596, in the 66th year of his age. He was the author of "Scholia in Quatuor Evangelia," 1596, 4to., consisting of short, but learned and ingenious, notes on the four Gospels, partly original and partly selected from the labours of preceding commentators; "Notationes in totam Sacram Scripturam, quibus tum omnes ferè Loci difficiles, tum variae ex

Hebræo, Chaldæo, et Græco, Lectiones explicantur," published after his death, in 1598, 4to., and of the same character with his former work; and "Aphorismi Confessariorum ex Doctorum Sententiis collecti," 1595, 12mo., which, though so small a work, is said to have employed much of his attention during the long term of forty years. It has undergone numerous impressions at Venice, Cologne, Antwerp, Paris, Lyons, &c., and is held in much estimation by Catholic casuists. *Antonii Bibl. Script. Hispan. Sotwellii Bibl. Script. Soc. Jesu. Moveri.*—M.

SAADIAS-GAON, or **SAADIAS THE EXCELLENT**, a learned and celebrated rabbi, who flourished in the 10th century, was a native of the city of Pithom, or *Al Fiumi* in Egypt, where he appears to have been born about the year 892. Having acquired a high reputation for learning and abilities, in the year 927 he was sent for by David the son of Zachai, the Prince of the captivity, to preside over the academical institution at Sora near Babylon, which, owing to the dissensions between that Prince and the chiefs of the academies, was threatened with dissolution. In these circumstances he undertook its management, and laboured for two years with great success in raising its character. One of the first objects of his care after entering upon his presidency, was to explode the doctrine of the transmigration of souls, which had obtained very generally, not only among the Persians and Arabs, but even among the Jews. He had already made considerable progress in it, when he was sent for by the Prince of the captivity to subscribe to a new regulation, which appeared to him to be repugnant to the Jewish laws, and for that reason he firmly refused to give it the sanction of his signature. This refusal so exasperated David, that at first he sent his son to our rabbi,

threatening to have his head broken if he persisted in not signing; which menace his scholars resented, by raising a tumult against the prince, in which he received from them some severe blows. Hence a breach arose between David and Saadiah, and the academy soon became divided into two parties, in which that of Saadiah so far prevailed, that David was deposed from his dignity, and his brother Joseph appointed in his room. It was not long, however, before David got himself restored, and Saadiah was obliged to flee, and seek out for a place of safe retreat. He remained in concealment seven years, during which time he composed the greatest part of the books which were published in his name. Afterwards he found means to be reconciled to David, and was restored to his chair at Sora, which he occupied peaceably and with great success till his death in 942, when he was about 50 years of age. He was the author of a work, entitled, "*Sepher Heamunah*," or a treatise concerning the Jewish articles of faith, in ten chapters, which was translated from the original Arabic into Hebrew, by Rabbi Jehuda Ben Samuel Aben Tibbon, and was printed at Constantinople in 1562, 4to., and since that at Verona, Amsterdam, and other places; "A Commentary on the Book *Jezira*," which was printed with other commentaries on that book at Mantua in 1592, 4to.; an Arabic translation of the whole Old Testament, of which the Pentateuch is still extant, and may be seen both in Le Jay's and Walton's Polyglots, accompanied with the Latin Version of Gabriel Sionita; "A Commentary on the Song of Songs," in Hebrew, printed at Prague in 1609, 4to.; "A Commentary on Daniel," in Hebrew, inserted in the great rabbinical Bibles of Venice and Basil; "A Commentary on Job," in Arabic, the manuscript of which is in the Bodleian library at Oxford; "A Commentary upon the Jewish Liturgy," in Arabic, preserved in manuscript in the same repository; and other pieces on grammar, &c. of which some account may be seen in *Wolffii Bibl. Hebræa. Moreri. Modern Un. Hist. Vol. XI. ch. xxxix.*—M.

SABATEI-SEVI, a famous pretended Messiah of the Jews in the 17th century, was the son of a broker to the English factory at Smyrna, where he was born in the year 1726. He received as good an education as his native place afforded, and made a considerable progress in various branches of learning. With the scriptures he became intimately conversant, and from the study of

the prophecies was either led to believe, or, from the superstitious credulity of the Jewish populace was encouraged to pretend, that he was selected by God to be that redeemer of Israel who had been expected for so many ages. Whether he was a fanatic, or an impostor, or as his subsequent history may perhaps lead us to surmise, a compound of both characters, he possessed qualifications which were highly favourable to his pretensions, being of a personable figure, and endowed with persuasive powers of eloquence. He began to preach in the fields about Smyrna, and excited only the derision of the Turks, while many of the lower orders of his nation became his admiring and zealous disciples. To impress their minds with a high idea of his chastity, at twenty-four years of age he married a young Jewess, whom he soon afterwards divorced without having cohabited with her; and he then married a second, with whom he lived in abstinence from the connubial enjoyments. He now began to boast of miraculous powers; and one day, either influenced by the deceptions of an heated imagination, or, confident that he had sufficient authority to impose upon his disciples, he asked them whether they had not seen him carried through the air? upbraiding those of them with blindness who would not confess that they had witnessed such a vision. At length the heads of the synagogue at Smyrna, alarmed at his pretensions, cited him before them, and condemned him to banishment. He then went to Thessalonica, Athens, and other cities in Greece, and according to some accounts to Constantinople; from all which places he was expelled by the influence of the Rabbis. Afterwards he went to Jerusalem, where his learning and abilities secured him an honourable reception, and he gained many disciples. At their request he departed on a journey to Egypt, that he might collect the alms of their brethren. On his coming to Gaza, he met with a Jew called Nathan Levi, who was a man of no little weight with his countrymen, as he had married the daughter of a very rich merchant. This man entered thoroughly into Sabatei's designs, announcing him to be the Messiah, and assuming to himself the character of the Prophet Elias, who was to be his fore-runner. In this character he assembled the Jews at Jerusalem, whom he persuaded to abolish the fast celebrated in the month of June, since sorrow was not suitable to the feast of the Messiah, who was raised up by God in the person of Sabatei-Sevi. In the

mean time the latter was preaching repentance to the Jews at Gaza, whence his fame spread far and near, and attracted multitudes of that nation to attend on his ministry, of whom the great majority became proselytes to his cause.

Having returned to Jerusalem, Sabatei was received by the infatuated Jewish populace with cries of joy; and they were so tumultuous in their expressions of their attachment to him, that they aroused the jealousy of the Turks, whom the Rabbis were compelled to appease by presents of large sums of money. Obligated to quit Jerusalem, Sabatei withdrew to Smyrna, where, by his pathetic sermons, he daily increased the number of his adherents. Soon afterwards, in consequence of a plan concerted between him and his Prophet Nathan, the latter sent a solemn deputation of four persons in the character of ambassadors to Sabatei, who saluted him in the public synagogue as the Messiah. This embassy completed the infatuation of the populace, and even imposed upon some of the Jewish doctors, on account of the credit in which Nathan was held. It is true that the more judicious of them endeavoured to oppose the popular frenzy, and condemned Sabatei as an impostor, who ought to be put to death; but the voice of the multitude was in his favour, and proclaimed him King of the Hebrews. In his character of prophet, Nathan went so far as to declare, that within twelve months Sabatei should appear before the Sultan, take the crown from his head, lead him in chains as a captive, and be acknowledged monarch of the whole universe; and that the holy temple should descend from heaven, a complete and glorious edifice, in which the chosen people were to offer sacrifices till the end of the world. Sabatei now found his authority so predominant with his nation, that he ordered the name of the Ottoman Emperor to be omitted in their public prayers, and his own to be substituted in the room of it; and he assumed the title of *King of Kings*, while he gave to his brother Joseph-Sevi that of *King of Judah*. He also directed letters to be written to the Jews in all parts of Europe and Africa, announcing his pretensions, and calling upon them to unite in supporting the kingdom of their Messiah. Astonishing was the impression which his claims made on the credulous Jews in all parts of the world; and astonishing were the sacrifices, mortifications, and other extravagances committed by them in his cause. Many abandoned all their occupations and employments, flattering themselves that they should not stand

in want of any thing under the triumphant government of the hope of Israel. They believed the most improbable stories concerning him. Some invested miracles in his favour, and others swore to the truth of them, while almost all believed them, and were ready to tear in pieces those who had not so much faith as themselves. At length, on the approach of the time when Nathan's prophecy was to be accomplished, Sabatei took shipping for Constantinople, in the year 1666, that he might receive in that city the solemn homage of his principal subjects. However, on the arrival of the vessel at the destined port, the grand visier, by the Sultan's orders, caused Sabatei to be arrested and committed prisoner to one of the castles of the Dardanells. Finding that no orders were issued for putting him to death, the Jews persuaded themselves that the Sultan had not power over his life; and, flocking to the place of his confinement, enriched the governor with the presents which they made for permission to visit their King, and lay their wealth at his feet. As their frenzy daily increased, the Sultan Mahomet ordered him to be brought to Adrianople, where his court then was, that he might himself examine the man who had wrought up the enthusiasm of his nation to so high a pitch. No pen can describe the confidence of the Jews on this occasion, in asserting the power of their pretended Messiah, and the wonders which he would perform; but the Sultan soon put his pretensions to a test which immediately detected their fallacy. For, after demanding a miracle from Sabatei in proof of his mission, Mahomet put it to this issue, that he should be stripped naked for his archers to shoot at him, promising, in case the arrows did not pierce his body, that he himself would acknowledge him to be the Messiah. This was a very fair proposal; but Sabatei chose rather to confess himself an impostor, and embrace the Mahometan religion, than stand the trial. Afterwards, information having been brought to the Sultan that he assisted secretly at the festivals of the Jews, an order was issued for his imprisonment in the castle of Dulcigno, on the confines of Albania, where he died in 1576, when about 50 years of age. As a striking proof of the extent to which enthusiasts can carry their credulity, it is related, that even his own confession of his being an impostor had no effect upon the minds of great numbers of his devoted followers; and that when they saw him wear the Turkish habit after the change of his religion, they affirmed that it was only his



*Instruxit Cunas Amen, tibi laurea Romæ
Concessa est, tumulos Idria mœsta dedit.*

B. 6. h.

shadow which appeared in that dress, but that his body was taken up into heaven, there to reside till the time appointed for the accomplishment of the wonders of the Messiah's kingdom was come. *Basnage's Hist. of the Jews*, b. vii. ch. xxiii. *Modern Univ. Hist.* Vol. X. ch. xxxviii. sect. xxi. *Moreri. Nouv. Dict. Hist.* — M.

SABATIER, PETER, a learned French Benedictine monk of the congregation of St. Maur, concerning whose personal history we have only this brief information, that he was born at Poitiers in 1682, and died at Rheims in 1742, about the age of sixty. He spent twenty years of his life in preparing for the press a valuable edition of all the Latin versions of the sacred books, collected together, and united in one point of view. It consists of three volumes folio, the two first comprehending the Old, and the third the New Testament. Father Sabatier, however, lived only to print the first volume; and his place of editor of the others was filled by Father Charles de la Rue, a learned member of the same community. This edition is entitled, "*Bibliorum Sacrorum Latinæ Versiones Antiquæ, seu Vetus Italica, Opera et Studio Petri Sabatier.*" Remis. 1743. *Nouv. Dict. Hist. Bibl. et Crit.* — M.

SABELLICUS, an Italian historian and philologist, whose proper name was MARCANTONIO COCCIO, was born about 1436 of a reputable family at Vicovaro in the Campagna of Rome. He studied under different masters at Rome, and finally under Pomponio Leto, who admitted him into his academy, in which he obtained the name of Sabellicus, as being a native of the ancient country of the Sabines. In 1475 he accepted an invitation to the professorship of eloquence at Udine. He there employed himself in researches into the antiquities of the province of Friuli, the fruits of which were given to the public in a work "*De Vetustate Aquilejæ*, Lib. VI." About the year 1484 he removed to Venice, where he taught the belles-lettres, till the plague obliged him to remove to Verona. In that city, in the space of 15 months, he wrote in Latin 32 books of the History of Venice, which he printed on his return to that capital in 1487. This work was so much approved by the republic, that an annual pension was assigned to the author, who displayed his gratitude by writing a description of Venice, a dialogue concerning its magistrates, and two poems in praise of the republic. The care of the library of St. Mark, founded by Cardinal Bessarion, was committed

to him, and he continued to pursue his studies with great assiduity, as appeared by the number of works of various kinds which issued from his pen. Of these the most voluminous was a History of the World, from the creation to the year 1503, entitled, "*Rhapsodiæ Historiarum Enneades*," in 63 books. Sabellicus founded an academy in Venice, and appears to have enjoyed a high reputation among the learned of his time. He was a man of dissolute morals, and died of a lingering illness, the consequence of his irregularities, in 1506.

Of this writer's numerous works his Venetian history is best known, having been several times printed, and admitted into the great collection of the historians of Venice. It, however, both in style and matter, bears strong marks of the haste with which it was composed, and by no means stands among the best productions of that age. His general history of the world, though highly applauded at the time, displays little judgment or accuracy. As a philologist he gave notes upon Pliny the Elder, Livy, Valerius-Maximus, and Catullus, which have been preserved in Gruter's "*Thesaurus*;" and he wrote a variety of other pieces in Latin, both prose and verse, now sunk in oblivion. *Moreri. Tiraboschi.* — A.

SABELLIUS, who is classed by the Catholic fathers among the heresiarchs of the third century, appears to have been a native of Ptolemais, the capital of the province of Pentapolis in Lybia. The earliest notice which we find of his having maintained any peculiar tenets, is in a letter of Dionysius, Bishop of Alexandria, addressed to Xistus, Bishop of Rome, in the year 257, or 258; by which we can ascertain that he was a contemporary of Dionysius, and that he probably published the writings which the latter undertook to answer, about the year 255, or 256. Whether Sabellius was himself a bishop, or presbyter, we are not expressly told by any of the ancients; but it appears most likely, from the language in which they incidentally speak of him, and from his having been so distinguished a person that those who concurred with him in opinion were called after him *Sabellians*, that he filled such an office in the church. His principles appear to have been very popular, and to have spread rapidly not only throughout Africa, but in the East, and at Rome, till the anathemas of councils, and the persecutions excited by the intolerant zeal of those who assumed to themselves the title of the orthodox, diminished the number of their adherents. In order to understand what were the distinguishing opinions

maintained by Sabellius, it is necessary to compare what is said on the subject by some of the most celebrated ancient ecclesiastical writers. Epiphanius tells us, "that excepting a few things only, Sabellius agreed with the Noetians: that Sabellius and his followers teach that the same is Father, Son, and Holy Ghost; so that there are only three denominations in one hypostasis (or subsistence) or, as in man, body, soul, and spirit." St. Basil represents Sabellius and the Sabellians as teaching "the Father, Son, and Spirit, to be three persons in one hypostasis." Theodoret's account of Sabellius is, "that he taught the Father, and the Son, and the Holy Spirit to be one hypostasis, and one person with three names; that he speaks of the same sometimes as Father, sometimes as Son, and sometimes as Holy Ghost; and says, that in the Old Testament he delivered the law as Father, and in the New dwelt among men (or was incarnate) as the Son, and descended on the apostles as the Holy Spirit." Damascenus says, "the Sabellians agree with Noetus, except that they do not say the Father suffered. They speak of the Word brought forth, and again resumed." This obscure language, applied to the sentiment of the Sabellians concerning the Word, the learned Beausobre illustrates in the following manner: "The Word never proceeds out of the Father but as our reason proceeds, as I may say, out of us, when it makes known by words and commands what are our thoughts and our desires. So the word, which was in Christ Jesus, is only a declarative word, which manifested to Jesus the knowledge of salvation, and an operative word, which conferred upon him miraculous power. It is only an operation of the deity, a full effusion of the divine wisdom and power in the soul of our Lord." By comparing together the preceding quotations from the ancients, accompanied with this illustration of that from Damascenus, it will appear probable that Sabellius, like Noetus, believed in one divine person only, the God and Father of all, whose energies communicated to the man Jesus constituted him the Son of God; and that he considered the term Holy Ghost, or Holy Spirit, to signify the operations of the Deity in Christ, the apostles, and others endowed with miraculous gifts, for the salvation of men. We may therefore be warranted in concluding, that he was properly speaking an Unitarian. This conclusion is supported by an intimation of Epiphanius, that the Sabellians embraced their distinguishing opinion out of a dread of polytheism; for, as

he says, when they met with other Christians, especially such as were unlearned, they would put this shrewd question to them: "Well, good friends, what doctrine shall we maintain? shall we acknowledge one god, or three gods?" It is remarkable, as Dr. Priestley observes, that though the sentiments of Sabellius "generally prevailed, at least in Africa, there was no council called on his account, no examination of his opinions, nor any public censure of them; when a preceding Bishop of Alexandria had called a council for the purpose of condemning Origen. It does not appear that any application whatever was ever made to Sabellius himself by any Christian bishop or writer. All that we hear of, as written against his opinions, is a letter of Dionysius of Alexandria, addressed to Xistus, Bishop of Rome, Ammon, Bishop of Berenice, and four books addressed to Dionysius, another Bishop of Rome. It is perhaps no less remarkable that, notwithstanding the blasphemous opinions, as they are commonly called, of which the Trinitarians accused Sabellius, no immorality appears to have been laid to his charge. It may therefore be safely inferred that his moral character and conduct were unexceptionable. And since no public censure was passed upon him, it may also be inferred, either that his opinions were not considered as very obnoxious, or that his friends were so many, that his enemies had no prospect of success in any measures that they might take against him." *Eusebii Hist. Eccl. Lib. vii. cap. vi. & xxvi. Theodoret. Harv. Fab. Lib. ii. cap. ix. Epiphani Her. lxii. N. 1 & 2. Basilii Epist. lxiiv. Damascen. de Her. Num. lxiiv. Beausobre Hist. de Manich. Liv. iii. ch. vi. § ix. Lardner's Cred. Part ii. Vol. IV. ch. xliii. § vii. — M.*

SABINUS, JULIUS, a Gaulish noble, remarkable for his adventures, was a native of the district of the Lingones, the modern Langres. Vain of his rank and wealth, and of a supposed descent from Julius Cæsar, who, when in Gaul, was said to have had an intrigue with his great-grandmother, in the tumultuous state of the Roman empire during the contest between Vespasian and Vitellius, A.D. 70, he caused himself to be proclaimed Cæsar, and led a band of his countrymen into the territory of the Sequani. They were opposed and routed by these allies of the Romans, and Sabinus fled to a villa of his own, where he adopted the following scheme to save himself from a pursuit:—Giving out that he meant to avoid a public punishment by a voluntary death, he assembled his domestics, and after thanking

them for their services, he dismissed them all except two faithful freedmen, who were entrusted with his secret. Then, having withdrawn into a subterraneous cavern, the entrance of which was known only to them, he set fire to the house, which was totally consumed, serving, as was supposed, for a funeral pile to his remains.

Sabinus had a wife, Eponina, the object of his tenderest affection, which was equally returned on her part. Believing his death real, she had passed three days in inconsolable grief, and without food, intending to follow him to the tomb, when one of the freedmen was sent by his master to acquaint her with his life and concealment. She continued to keep up the appearance of mourning, and in the mean time paid him occasional visits in his cave. At length she brought him secretly to her place of residence, and for some time kept him concealed in her house. The hazard of discovery, however, induced him again to take refuge in his cave, and Eponina continued during nine years to visit him undiscovered. She even bore twins to her husband, and nursed them in this dark retreat. But her frequent absences from home could not fail of awakening suspicion, and being closely watched, she was detected entering the cavern, which was thus discovered. Sabinus was dragged out, loaded with chains, and with his wife and two children was taken to Rome and brought before Vespasian. Unmoved by the tears and entreaties of Eponina, and by the narrative of her faithful affection and of the extraordinary adventures of the unfortunate pair, he ordered the execution of Sabinus. His wife spiritedly reproached the Emperor with his cruelty, and bore her loss with the same firmness which she had shewn in performing her conjugal and maternal duties. *Taciti Hist. Plutarch.*—A.

SABINUS, GEORGE, a German man of letters, was born in 1503 in the Marche of Brandenburg. His family name was Schalter, which, according to the custom of the time, he changed for a Latin appellation. At the age of 15 he was sent to Wittenberg, where he lodged in the house of Melancthon, who paid particular attention to his instruction. By the advice of that learned man he cultivated his taste for Latin poetry, and at the age of 20 he published a poem entitled "*Res Gestæ Cæsarum Germanicorum*," which gave him a great reputation among the scholars of Germany, and procured him the patronage of several of its princes. He then visited Italy, where he attracted the notice of Bomplan-

tarenî, and other men of eminence. After his return he was nominated by the elector of Brandenburg professor of belles-lettres at Frankfort on the Oder, and afterwards rector of the new University of Königsberg. He married for his first wife a daughter of his preceptor Melancthon. The elector at length raised him to the post of a counsellor, and employed him in various embassies and negotiations, in which he displayed equal eloquence and political skill. In 1540 he was ennobled by the Emperor Charles V. at the diet of Ratisbon. As he was on a journey to Italy on public business, he was attacked by a fever, which obliged him to return to Frankfort, where he died in 1560. Though his youth had been irregular, he was distinguished at a mature age for virtue and solid piety. His collection of Latin poems was first published at Leipzig in 1558, 8vo. and an enlarged edition of them was given in 1597: they are in considerable esteem. Sabinus also published some Latin letters, and a preceptive work on the art of writing verse in imitation of the ancients, which was long a manual for students. *Thuanî Hist. Moreri.*—A.

SACCHETTI, FRANCO, a poet and novelist, was born at Florence about 1335, of the noble family of the *Benci*. After passing his youth in commercial affairs, he rose through different gradations of office in his republic to the posts of governor of Bibiena and San Miniato, podestat of Faenza, and commander of the Florentine troops in Romagna. During his travels and employments he had become acquainted with many persons of rank, and petty sovereigns, in the Italian states, with whom he held an epistolary correspondence, and who greatly esteemed him on account of his extensive knowledge and various accomplishments. Retiring at length from public business, as well on account of bodily infirmities, as the dissensions of his country, he spent his latter years at Florence, amusing himself with literary composition. He died some time after the year 1400. Sacchetti was regarded as one of the principal Italian poets of his time, and he was the author of a great number of pieces in different kinds of verse, of which there have been printed only some lines following the *Bella Mano* of Giusto de Conti. He also collected, from the stories he had heard, and the adventures he had witnessed, a number of tales, or "*Novelle*," of which 258, remaining in M.S. in the Laurentian library, were printed at Florence in 1725. These, though not equal to those of Boccaccio,

are pleasing from their natural and simple style of narration. They are reckoned among the authorities for purity of language. *Morevi. Tiraboschi.*—A.

SACCHI, ANDREA, also called **ANDREUCIO**, an eminent painter, was born at Rome in 1594 (another account says in 1599). He imbibed the rudiments of his art under his father, and then became the disciple of Albano, with whom he spent several years in assiduous study. By frequent designing after antiques and the works of Raphael and other great masters, he came to surpass his master in the style and correctness of his drawing, while he possessed his excellencies of sweetness of touch and truth of colouring. He was particularly distinguished for his paintings in fresco, in which manner he was judged to have no superior. He rose to high reputation in his native city, and was employed by several cardinals in the decoration of their palaces. A great emulation subsisted between him and his contemporary Pietro da Cortona, which stimulated them both to the highest exertions. Sacchi, though fond of society and agreeable in conversation, had a jealousy with respect to his art which led him to be a severe critic, and lost him the friendship of his fellow artists. At a mature age he visited Lombardy and Venice, and passed much time in the study of Correggio and other distinguished colourists, but without greatly improving his own style of colouring, which remained somewhat cold, though sweet and harmonious. He died at Rome, after suffering long from the gout, in 1668, according to most authors, in 1661 according to D'Argenville.

The characteristics of Sacchi are purity and correctness of taste and execution, elegance, natural expression and elevation of idea, without great force or fancy. His pictures satisfy the judgment, if they do not excite extraordinary admiration. The principal of them are in the churches and palaces of Rome. Among these, that of St. Romuald in the church of the Camalduli, and an allegorical piece representing Divine Wisdom in the Barberini palace, are mentioned as first-rate compositions. He was a thorough master of perspective; and executed some fine works with numerous figures and architectural decorations. Several of his performances have been engraved. *D'Argenville. Pilkington.*—A.

SACCHINI, ANTONMARIA, an eminent musical composer, was born at Naples in 1735. He was brought up from childhood to the profession of music, and studied at Naples under

the celebrated Durante, with whom he acquired great skill in the violin. He visited different capitals in Italy, distinguishing himself as a composer of operas; and at Venice he was placed at the head of a Conservatorio. In that city he first began to compose church-music, in which he was equally successful. His reputation extending to Germany, he was favourably received at some of the courts of that country, particularly at those of Brunswick and Wirtemberg. In 1772 he came to England, where he passed 11 years, highly admired by the best judges of music, and assiduously engaged in composing some of his finest operas. He remained in England (says Dr. Burney) too long for his fame and fortune; the first was injured by cabals and the number of his works; the second by inactivity and want of economy. He visited Paris in the summer of 1781, and finally settled there in 1784, being received in that capital with transport, and obtaining a pension from the Queen, and the theatrical pension. He died at Paris in 1786, and was honoured with a public funeral.

The musical style of Sacchini is characterised by elegance, purity, and correctness, with much invention and ingenuity, combined with taste and judgment. Dr. Burney thus speaks of it: "This composer had a taste so exquisite, and so totally free from pedantry, that he was frequently new without effort; never thinking of himself, or his fame for any particular excellence, but totally occupied with the ideas of the poet, and the propriety, consistency, and effect of the whole drama. His accompaniments, though always rich and ingenious, never call off attention from the voice." Though he composed many comic as well as serious operas, his natural disposition was tender and melancholy, and he excelled most in expression of that kind. The private character of Sacchini was marked by sensibility, generosity, and beneficence, which last qualities he carried to a degree injurious to his fortune. He was never married, but supported a sister, whom he made his heiress. *Burney's Hist. of Music. Nouv. Dict. Hist.*—A.

SACCHINI, FRANCIS, a learned jesuit and the continuator of Father Orlandin's Grand History of his Order, was born in the diocese of Perugia in Italy, in the year 1570. He commenced his noviciate in the society at an early age, and for many years filled with reputation the rhetorical chair in their college at Rome. Afterwards his abilities recommended him to the office of secretary to the General Mutio Viteleschi during seven years. He died



SACCHINI

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in 1625, at the age of 55. He was the author of the continuation of the history above-mentioned, in 4 vols. folio, entitled, "*Historia Societatis Jesu, Pars Secunda, sive Lainius*," 1620; "*Hist. S. J. Pars Tertia, sive Borgia*," 1649; "*Hist. S. J. Pars Quarta, sive Everardus*," 1652; "*Hist. S. J. Pars Quinta, sive Claudius*," 1661, the three last, as appears from their dates, not being printed till several years after his death; "*De Vita et Rebus gestis Patris Petri Canisii de Societate Jesu, Lib. III.*," 1614, 4to.; "*Vita B. Stanislai Kostkæ, Soc. Jes.*," 1612, 12mo., in Italian as well as Latin; "*Libellus de Ratione Libros cum Profectu legendi*," together with "*Oratio de vitanda Librorum Moribus noxiorum Lectione*," 1614, 12mo.; "*Epistola de Utilitate bene legendi ad Mensam*," 1621, 12mo.; "*Modus utiliter Studendi*," "*Orationes*," &c. *Sotvelli Bibl. Script. Soc. Jesu. Memor.* — M.

SACKVILLE, THOMAS, Lord Buckhurst and Earl of Dorset, an accomplished nobleman, one of the earliest cultivators of English poetry, was the son of Sir Richard Sackville of Buckhurst in the parish of Withiam, Sussex. According to his age stated by Dr. Abbot in his funeral sermon, he was born in 1536; but Mr. Warton affirms this date to be evidently inaccurate, and says that his birth should be placed at least six years earlier. He appears to have had a domestic education till his being entered (as is conjectured) at Hart-hall, Oxford; whence he removed to Cambridge, at which University he took the degree of M. A. He distinguished himself at both these seminaries for his performances in Latin and English poetry, nor did he desert the muses when he removed to the Inner Temple. He studied the law so far as to be called to the bar, but without any intention of practising it, for he was born to the expectation of an ample patrimony. He was a representative in parliament for Westmorland in the fourth and fifth years of Queen Mary; and about that time, in 1557, he formed the plan of a poem intended to comprehend a view of all the illustrious but unfortunate characters of English history from the conquest, by way of moral example, under the title of the "*Mirror of Magistrates*." Of this work he finished a poetical preface, termed an "*Induction*," and one legend, on the life of Henry Stafford, Duke of Buckingham: the rest of the design was committed to other hands. In 1561 his tragedy of "*Gorboduc*" was exhibited in the Inner Temple hall, and afterwards before Queen Elizabeth

at Whitehall, with great applause. This piece, the poetical merits of which will be hereafter considered, was well calculated to ingratiate the writer with his sovereign, on account of the maxims of high loyalty which he put into the mouth of the good counsellor, Eubulus, who condemns resistance to Kings upon any account whatsoever.

Mr. Sackville married about 1557 a lady who was his kinswoman, and with whom he passed the whole of his after-life. He was a member in the two first parliaments of Elizabeth, for Sussex and for Bucks, after which he travelled abroad. The cause of his absence was probably an embarrassment in his circumstances, for he appears to have been much inclined to profusion in his youth. At the time of his father's death, in 1566, he was a prisoner in Rome, but on what account, we are not informed. He soon obtained his liberation, and on his return entered into the possession of a large inheritance. In the following year he was knighted, and raised to the peerage by the title of Baron of Buckhurst. Being one of the most splendid of that order in character and accomplishments, he was selected by the Queen, in 1570, as the head of a complimentary embassy to Charles IX. of France on account of his marriage, on which occasion he indulged his taste for magnificence to the injury of his fortune. He was afterwards joined in several important commissions; and in 1587 he was sent ambassador to the States of the United Provinces for the purpose of enquiring into their complaints against the Earl of Leicester. His report of the matter was so displeasing to that potent favourite, that he influenced the Queen, on Lord Buckhurst's return, to confine him above nine months to his house; and it was not till Leicester's death that he was restored to his liberty. "So obsequious (says his chaplain Abbot) was he to this command, that in all the time he never would endure, openly or secretly, by day or night, to see either wife or child;" but this was an age in which the greatest and proudest of the English nobility vied with each other in a romantic submission to a female sovereign. The Queen, now freed from an over-ruling influence, testified her returning favour to Lord Buckhurst by conferring upon him, in 1589, the order of the Garter, and by interfering openly to procure for him, in 1591, the chancellorship of the University of Oxford, in opposition to the Earl of Essex, whom, though a new favourite, she occasionally wished to humiliate. When residing for a

time at Oxford in his capacity of chancellor, the Queen honoured him with a visit of several days, and was splendidly entertained.

In 1598 Lord Buckhurst was joined with the treasurer Burleigh in negotiations for a peace with Spain; and when the States-General, taking the alarm, sent over deputies to renew their own treaty with England, he was appointed to confer with them, and signed a new treaty on terms very advantageous to his mistress. Elizabeth now thought it time to bestow upon him some substantial reward for his services; and upon the death of Burleigh, she nominated him to the vacant post of Lord High-treasurer, in 1599. In this situation he was instrumental in discovering and defeating the dangerous projects of the Earl of Essex; and at the trial of that unfortunate nobleman, he sat as high-steward, in which office he conducted himself with prudence and humanity. It appears that he did not attach himself to any of the factions by which the court was divided in that reign, but stood solely upon the good graces of his sovereign, who continued as long as she lived to display her confidence in him by employing him in the management of various important affairs. On the accession of King James his post of treasurer was confirmed to him for life; and in 1604 he was created Earl of Dorset. He attended to the business of his office and other state-affairs till his death, which happened suddenly at the council-table in April 1608, at the age, according to Dr. Abbot, of 72, but probably nearer that of 80.

Although the Earl of Dorset scarcely ranks among the more eminent statesmen of Elizabeth's reign, yet he appears to have filled the offices entrusted to him with great credit, and for public and private worth and integrity to have been surpassed by none of his time. He was a good speaker, and a better writer, composing most of his official papers himself; for his refined taste inspired him with disgust at the barbarism of secretaries. As a poet he deserves great praise for having brought English heroic verse almost to a state of perfection, and for having given the first specimen of regular tragedy in blank verse. The "Induction" to the "Mirrour of Magistrates" contains an imaginary descent to the infernal regions, under the guidance of Sorrow, introductory to the stories afterwards told by the persons themselves whose misfortunes are the subject of the Mirrour. It is written in stanzas, of lines in heroic measure, the versification of which is for the most part as pure and regular as that of any modern, while the strength of description,

and the force of imagination displayed in inventing allegorical characters, are scarcely surpassed by Spenser. His tragedy of "Gorboduc," or, as it was entitled when printed in 1571, "The Tragidie of Ferrex and Porrex," is a bloody tale from English history, composed without attention to dramatic rules, and with little interest or pathos, but with considerable force of poetical conception and moral sentiment, and in pure and perspicuous language, free from the turgidity that afterwards so much infected the English theatre. Sackville is supposed to have been assisted in this play by Thomas Norton, to whom the three first acts were ascribed; but Mr. Warton, from internal evidence, is led to doubt the fact, Norton's avowed poetry being of an inferior quality to that of Gorboduc, which is throughout uniform in style. Perhaps the planning of the acts only was his part. This tragedy has been several times printed, the last edition being undertaken by Spence in 1736, at the suggestion of Pope, who was desirous of again bringing it into notice; but the attempt was attended with little success. This nobleman also prefixed a Latin epistle to Clarke's Latin translation of Castiglione's "Courtier," printed in 1571. *Biogr. Brit. Collins's Peerage. Warton's Hist. of Poetry.* — A.

SACROBOSCO, JOHN DE, an eminent mathematician in the 13th century, is claimed for a countryman by writers of the English, Scotch, and Irish nations. According to Leland and Pitts, he was born at Halifax in Yorkshire, whence they derive his surname; the former rendering it in the Saxon idiom, *Haligwalde*, or *Halifax*, and the latter in English, *Holywood*. According to Stainhurst, he was a native of Holywood, near Dublin; but according to Dempster and Mackenzie, of Nithsdale in Scotland. His English biographers state, that he appears to have received his academical education at Oxford. Mackenzie, on the contrary, informs us, that, after finishing his studies, he took holy orders, and became a canon-regular of the order of St. Augustine, in the famous monastery of Holywood in Nithsdale. They all agree, however, in asserting, that he spent the greatest part of his life at Paris; where, says Mackenzie, he was admitted a member of the university in the year 1221, under the syndics of the Scotch nation. In this seminary he distinguished himself by his proficiency in polite literature and philosophy; and more particularly, by the ardour and success with which he cultivated the mathematical sciences. Being elected

professor of the mathematics, he discharged the duties of that appointment with very high reputation for many years, and was justly considered to be the ablest mathematician of his time. He died in 1256, as appears from the inscription on his monument in the cloisters belonging to that branch of the Trinitarians called Mathurins, at Paris. He was the author of a treatise "*De Sphæra Mundi*," which has been frequently printed, and illustrated with the commentaries of Christopher Clavius, Peter Valerian, Elias Venetus, Peter Nonius, and other learned mathematicians; "*De Anni Ratione, seu de Computo Ecclesiastico*," also frequently printed, both in a separate form, and with the former in an 8vo. volume; "*De Algorismo*," printed at Paris in 1498, with "*Comment. Petri Cirvilli Hisp.*;" "*De Astrolabis*;" "*Breviarium Juris*," &c. *Lelandi Comment. de Script. Britan. Cap. cccxxvi. Pitsæus de Illust. Angliæ Script. sub an. 1256. Hutton's Math. Dict. — M.*

SACY, LOUIS DE, an advocate and an estimable man of letters, was born at Paris in 1654. He was brought up to the bar, at which he appeared with distinction, as well for the eloquence and soundness of his pleadings, as for the probity of his conduct, and the polish and amenity of his manners. Attached to literature by inclination, he employed his leisure in composing works, of which the first that appeared was a "*Translation of Pliny's Epistles*," 1699, 1701. This was very well received by the public, and obtained him a seat in the French academy in 1701. This version, says D'Alembert, is "as agreeable to read as the original, and at the same time less fatiguing, because the translator, while he enters into all Pliny's refinement of thought, expresses it with more simplicity; so that the author's wit appears with more advantage by being freed from the studied dress which too often impairs its beauty in the Latin." M. de Sacy prefixed to his work an elegant life of Pliny the Younger, and he followed it with a translation of his "*Panegyric of Trajan*." The reputation and amiable qualities of this writer gave him admission into a select society of which the celebrated Marquise de Lambert was the centre, and he became her most intimate and confidential friend. It was in the bosom of this society that he composed his "*Traité de l'Amitié*," a work which displayed the influence of friendship upon his own pure and elegant mind, though, according to D'Alembert, it is neither sufficiently tender for the

votaries of sensibility, nor profound enough for philosophers; it was dedicated to Madame de Lambert. Soon after, he published a "*Traité de la Gloire*;" and in these compositions, as well as in the collection of his "*Factums*" or pleadings, which, with some other pieces, he published some time before his death in 2 vols. 4to., he had obviously in view the imitation of the great Roman orator, whom, indeed, he followed with very distant steps. He could not, however, be surpassed, in the generous manner in which he exercised his profession. The president Montesquieu, who succeeded him in the academy, said of him, "All who wanted his assistance became his friends. At the close of every day he found scarcely any other recompence than the consciousness of some additional good actions; and growing continually less rich but much more disinterested, he left to his children only the honour of having had so respectable a father." M. de Sacy died at Paris in 1727, at the age of 73. His style as a writer is pure and elegant, his thoughts are refined, and his sentiments elevated, but he is charged with being too fond of epigrammatic turns and antitheses. *Moreri. D'Alembert Hist. Acad. Nouv. Dict. Hist. — A.*

SADOC, a famous Jewish doctor in the third century B. C., and principal founder of the sect who after him were called Sadducees, was the disciple of Antigonus Sochæus, president of the Sanhedrim about 260 years before the birth of our Saviour. That great doctor, offended at the corruptions of the law of Moses which began to take place soon after the termination of the prophetic age, by the introduction of the traditional law, which chiefly respected ceremonies, fastings, and other practices distinct from the moral duties of life; and more particularly reprobating the pretensions which were made to meritorious works of supererogation, by means of which men hoped to entitle themselves to extraordinary temporal rewards; strenuously maintained and taught, that men ought to serve God, not in a servile manner, either through fear of punishment or hope of reward, but from a pure and disinterested principle of piety. This refined doctrine, which he opposed only to the expectation of temporal rewards and punishments, was misinterpreted by his followers, who extended it to the rewards and punishments of a future life. Such was the construction which was put upon it by Sadoc and Baithosus, two of his disciples, who, after his death, taught that no future state of

rewards or punishments was to be expected, and, consequently, that there would be no resurrection of the dead. Hence arose, about two hundred years before Christ, the sect of the Baithosæi, or Sadducees. These appellations appear at first to have been used promiscuously; but by degrees the former fell into disuse, and the sect was known only by the latter name. For the history of this sect we refer to Josephus, as quoted below, to Basnage's "History of the Jews," book ii. ch. vii. or to the "Ancient Universal History," vol. x. book ii. ch. xi. We shall present our readers, however, with the summary of their distinguishing opinions which is drawn up by Enfield. "The chief heads of the Sadducæan tenets were these: all laws and traditions, not comprehended in the written law, are to be rejected as merely human inventions. Neither angels nor spirits have a distinct existence, separate from their corporal vestment. The soul of man, therefore, does not remain after this life, but expires with the body. There will be no resurrection of the dead, nor any rewards of punishments after this life. Man is not subjected to irresistible fate, but has the framing of his condition chiefly in his own power. Polygamy ought not to be practised. It has been asserted, that the Sadducees only received, as of sacred authority, the five books of Moses. But the contrary clearly appears from their controversy with the Pharisees, in which the latter appeal to the prophets, and other sacred writings, as well as the law, which they could not have done with any propriety or effect, had not the Sadducees admitted their authority. To this we may add, that had this been the case, it is very improbable that such heresy would have passed without censure. The Sadducees are sometimes ranked with the Epicureans; but improperly: for though they agreed with them in denying the doctrine of a future state, they differed from them essentially in their ideas of God and Providence. Whilst the Epicureans admitted no supreme intelligent ruler of the world, and supposed the gods wholly unconcerned in human affairs, the Sadducees acknowledged the existence of the one true God, the Jehovah of the Jews, and admitted his universal providence, only rejecting the notion of an absolute and uncontrollable influence over the volitions and actions of men: they admitted, too, the reasonableness and obligation of religious worship. Their denial of a future state of rewards and punishments may perhaps be in part ascribed to their belief in

the homogeneous nature of man; for Josephus expressly says, that they took away the distinct and permanent nature of the soul. This was, probably, the chief ground of their opposition to Christianity, whose distinguishing doctrine is that of a resurrection from the dead." *Josephi Antiq. lib. xiii. cap. xviii. lib. xviii. cap. ii. Bel. Jud. lib. ii. cap. xii. Lightfoot's Talmudical Exercitations upon Acts xxiii. 8. Enfield's Hist. Phil. Vol. II. b. iv. ch. i. Jennings's Jewish Antiq. Vol. I. b. i. ch. xi. — M.*

SADOLETO, JACOPO, a celebrated cardinal, born at Modena in 1477, was the son of Giovanni Sadoletto, an eminent jurist. He studied at Ferrara, where one of his masters was the learned Niccolo Leonicensi. Polite literature and philosophy were the favourite objects of his attention; and his father, who had designed to bring him up to his own profession, suffered him to follow his inclinations. Repairing to Rome in the time of Alexander VI., he found a munificent patron in Cardinal Oliviero Caraffa, and an excellent preceptor in Scipione Carteromaco, under whom he made a great progress in elegant literature. He distinguished himself so much by his Latin style, that Leo X., almost as soon as he was raised to the pontificate, nominated him and Bembo his secretaries. His services in this capacity were so much approved, that Leo conferred upon him the bishopric of Carpentras in 1517; and is said to have been obliged to lay his commands upon him in order to induce him to accept this promotion. The succeeding pontificate of Adrian was less favourable to Ciceronian scholars; and Sadoletto had the additional mortification of being calumniated as having falsified a brief. He therefore retired in 1523 to his see, to the great regret of all lovers of polished writing and manners in the Roman court. Clement VII. recalled him to his former post, and manifested the greatest regard for him. That pope did not, however, pay the deference to his prudent counsels which might have averted the impending dangers, of which Sadoletto was so well aware, that he obtained permission to retire to his bishopric only twenty days before the sack of Rome. In that terrible catastrophe he lost all the property which he had left in the capital, and it was the eventual cause of the dispersion of a rare and valuable library which he had collected. This was put on board a ship for France, and had arrived on the coast, when the plague breaking out among the passengers, the ship was not suffered to enter a port. The books of Sadoletto, therefore, with the rest of the cargo, were



transported to some distant country, and lost to their owner. At Carpentras he employed himself in pastoral cares, and obtained no less honour as an exemplary prelate, than he had done as one of the most elegant scholars of the age. He repressed the extortion of the Jewish usurers, relieved the necessities of the poor, provided for the liberal education of the youth, and was very vigilant in preventing the spread of the new opinions in his diocese, though he always treated the persons of the reformers with lenity. He was highly esteemed by Francis I., who made great offers to draw him to his court; but he thought it his duty to obey the call of Paul III., who, in 1536, created him a member of the congregation of reform, and elevated him to the cardinalate. He gave advice freely to that pontiff, who held him in great esteem, and took him to Nice in 1558, when he had a conference with Charles V. and Francis I. It was still the Cardinal's principal desire to reside at his see, and employ himself in pastoral duties and the cultivation of letters; and he was permitted to indulge this laudable inclination till 1542, when the Pope summoned him to Rome, and appointed him his legate to the King of France, for the purpose of negotiating a peace between that monarch and the Emperor. He succeeded in disposing the mind of the French King to an accommodation, but insuperable obstacles were raised on the part of Charles. Sadoletto returned to Rome, and assisted in the frequent congregations held previously to the convocation of the council of Trent, till his death in 1547. He was interred without pomp, according to his own direction, in the church of St. Peter ad Vincula, and his funeral eulogy was pronounced by Cardinal Caraffa.

Few men of the age have left a more thoroughly estimable character than Cardinal Sadolet. His disinterestedness was shewn by his refusal of any other benefice than the humble bishopric of Carpentras, though pluralities were never more common among the dignitaries of the church. His temper was mild, with great sensibility and elevation of soul; and he united solid piety and fervent zeal, with freedom from superstition and christian charity. His address to the senate and people of Geneva, who had begun to throw off the papal yoke, is a model of episcopal eloquence and paternal mildness. It was answered by Calvin. In his youth he obtained a high rank among those Italians who, at this period, cultivated polite literature with a success that has rendered them a kind of second classics. His

prose style in Latin was formed upon an exclusive imitation of Cicero's, and his verse upon an equally close imitation of Virgil's; of both of which great authors the phraseology was freely copied by Sadolet, as well as by his contemporaries. Having a more serious turn than Bembo and some others, he never disgraced his pen by indecent levities, but always preserved a gravity becoming his station. Of his Latin poetry the most admired pieces are that entitled Curtius, and that upon the statue of Laocoon. Among his miscellaneous works in prose, his treatise "*De Liberis instituendis*" contains many valuable precepts and just observations on moral and literary education; and his two books "*De Laudibus Philosophiæ*" happily imitate not only the style, but the manner of thinking of Cicero. Some "Discourses," and 17 books of "Epistles," belong to this class of his writings. Of his various theological works the most celebrated is his "*Commentary on St. Paul's Epistle to the Romans*," published about 1535, and for which he had the misfortune to be involved in an ecclesiastical censure. He was supposed to have deviated from the opinions of St. Augustin respecting grace, and to have approached the heresy of the Semi-Pelagians; and through the interference of the Master of the Sacred Palace his work underwent a prohibition. Some propositions were also selected from it by the faculty of theology at Paris, and were sent to the author for explanation. He suffered much uneasiness from these attacks; but at length, by some alterations and elucidations, accompanied with profound submission to the authority of the church, the work was declared catholic, and its perusal was permitted. Sadolet was a correspondent of most of the eminent writers and scholars of the time, among whom were Erasmus and Melancthon. His works were published collectively at Verona in 3 vols. 4to., 1740. *Moreri. Tiraboschi.* — A.

SAËMUND, SIGFUSSON, a celebrated Icelandic writer, according to the account given in his life by Arnas Magnæus, and prefixed to the *Edda rythmica* published by the Magnæan commission, was born in 1054, 1056, or 1057. His father Sigfus was a priest. He travelled at a very early period into foreign parts, in order to improve himself in knowledge, and for a long time none of his countrymen knew what had become of him. At length John Ogmundsen, who was afterwards Bishop of Holum, when on a tour to Rome, found him at Paris, and carried him back with him to Iceland. After his return, he entered into holy orders,

and resided at his paternal estate Odde, where he established a school. He contributed, with Bishop Gissur and Marcus Langmand, to induce the Icelanders to pay tithes to the clergy, was consulted by Bishops Thorlac and Ketel in regard to the formation of their ecclesiastical laws, and died in 1133. When Saemund was seventy years of age, he wrote a history of Norway, from the time of Harold Haarfager to that of Magnus the Good. Of this work nothing now remains but a dry catalogue of names, which was converted into something like verse by an anonymous writer, and continued down to King Sverrer, with a dedication to Saemund's grandson John Loptson, on whom high encomiums are bestowed. Saemund's fame can receive no addition from this Northern Chronicle, since it does not now exist; and his reputation can be as little benefited by the so called "Annales Odenses," or annals which take their name from the place where he resided; since Arnas Magnæus in his life of Sæmund, Halldem Einarsen in his *Historia Litteraria Islandica*, and Suhm in the preface to his critical history, have shewn that they do not belong to him. But Saemund is generally allowed the merit of having collected the poetical Edda, by which means he preserved these curious and valuable remains of the ancient Scandinavian mythology, poetry, and morality, from being lost. Yet though this honour is ascribed to Saemund, Arnas Magnæus, in the before mentioned biography, has placed all the circumstances relating to that subject in such a light, that it remains highly problematical whether he has the least title to it.

Brynyolf Svendsen, Bishop of Skalholt, about the year 1639, discovered the poetical Edda, thirty-five in number, and styled them, on the faith of tradition, the Edda Saemundi. After this, Resenius, in 1665, published *Voluspæ* and *Havamal*; a few extracts of some other poems were given in Bartholin's *Antiquities*, and these were the only specimens of Edda poetry with which the learned in Europe were acquainted till Thorkelin, then Sandvig, and at last the Magnæan commission, communicated to the public a great many more of them. The first volume of the edition published by the commission appeared in 1787. Among those who superintended the learned school at Odde, after Saemund's death, was his grandson, already mentioned, John Loptson, who in his time was one of the richest and most respectable men in the country. An original copy of a poem written in praise of him on parchment, and called "Flatœbogen," is

still preserved in the King's library, at Copenhagen. This poem was published by Erichsen in 1787. *Historisk-statistisk Skildring af Tilsanden i Danmark og Norge i Ældre og nyere Tider ved Rasmus Nyerup Professor i Litterairhistorien og Bibliothekar ved Kjøbenhavns Universitet.*—J.

SAGE, ALAIN-RENÉ LE, a celebrated French writer of romance and comedy, was born about 1677 at Ruys in Britany. He came early to the metropolis, apparently with no other views than those of a writer by profession, and first made himself known by a paraphrastic version of the Greek letters of Aristænetes. Having learned the Spanish language and studied its writers, he made its novels or romances the foundation of several works of the same class, and introduced the scenery and manners of Spain into others. He began with "Guzman d'Alfarache," the adventures in which are chiefly low and comic. He rose to a higher style in "Le Bachelier de Salamanque;" and at length produced his "Avantures de Gil Blas de Santillane," perhaps the most popular novel that has appeared in Europe. Its pictures of manners and characters are extremely lively and amusing; and though its moral is not of the purest and most elevated kind, it contains many instructive lessons of conduct, and displays much knowledge of real life. It is from this work that the author derives the greatest share of fame; though his "Diable Boiteux," which is rather an unconnected series of characters and stories than a proper novel, has also acquired a merited popularity from its amusive variety and satirical touches. Le Sage also wrote "Nouvelles Avantures de Don Quichotte," and a novel entitled "Estavanne, ou le Garçon de bonne Humeur;" and he gave a translation of Boiardo's "Orlando Innamorato." His dramatic performances were chiefly in the walk of low comedy. His "Crispin rival de son Maître," and "Turcaret," are said to contain humorous scenes worthy of Moliere. He was married, and had several children, one of whom appeared as an actor at the French theatre under the name of Montmenil. Another son was a canon at Boulogne, with whom his father with his family resided at the time of his death in 1747. Le Sage was of a mild and companionable disposition, and so entertaining in conversation, that he was always surrounded in coffee-houses with an audience eager to listen to his sallies and anecdotes. His works shew him to have thought freely; he is however said to have been exact in performing

the duties of religion. He wrote with facility, taste, and purity, and his *Gil Blas* is reckoned one of the best instructors in the French language. *Morevi. Nouv. Dict. Hist.* — A.

SAGITTARIUS, GASPARD, a learned German, and very voluminous writer, especially in history and antiquities, was the son of a Lutheran minister of the same name, and was born at Lunenburg in 1643. He studied at Lubeck and Altenburg, and afterwards visited several of the German universities and travelled to Denmark. He took the degree of doctor in philosophy at Jena, and in 1674 was made professor of history in the University of Hall, and historian to the Duke of Saxony. He passed his life in the duties of his office, in writing and travelling, and died in 1694. The catalogue of his works, mostly written in the Latin language, comprizes between 60 and 70 publications, relative to theology, classical antiquities and criticism, and German history, biography, and topography. They are replete with learned research, though local and limited in their objects. Among the most valuable are "The Antiquities of the Kingdom of Thuringia," and a "History of the Marquisses and Electors of Brandenburg." *Morevi. Saxii Onomast.* — A.

SAGREDO, GIOVANNI, a noble Venetian, is known as a writer of history. He was a procurator of St. Mark, and in 1675 was elected doge; but finding the election not agreeable to the people, he voluntarily resigned his office. He was employed as ambassador to various European courts; and in 1691 was proveditor-general of the Levant seas. Sagredo published at Venice, in 1677, a history of the Ottoman empire under the title of "*Memorie Istoriche de' Monarchi Ottomani*," 4to., commencing with the year 1300, and brought down to 1644. It is written in a concise style, after the manner of Tacitus, interspersed with political reflexions, and bears the character of impartiality and exactness. It was translated into French by Laurent, and printed at Paris in 6 vols. 12mo., 1724. Sagredo wrote a continuation of his work, relative to the war of Candia, which has remained in manuscript. *Morevi.* — A.

SAINCTES, CLAUDE DE, when latinized, *Sanctetius*, a learned French prelate and celebrated controversialist in the 16th century, was born in the province of Perche, in the year 1525. At the age of fifteen he was admitted a canon-regular in the abbey of St. Cheron near Chartres, where his love of study recommended him to the notice of the Cardinal de

Lorrain, who placed him in the college of Navarre at Paris. In this seminary he went through his courses of belles-lettres, philosophy, and divinity, with great applause, and particularly distinguished himself by the abilities which he displayed as a disputant. Having entered into priest's orders, and received the degree of doctor of divinity from the faculty of the Sorbonne in 1555, he was soon afterwards presented to the benefice of Belleville-le-Comte in the diocese of Chartres; and in 1561, he was made principal of the college of Boissy at Paris. In the course of that year, on the recommendation of his patron Cardinal de Lorrain, Queen Catharine de Medici employed him as a champion for the Catholic cause in the famous conference at Poissy. The manner in which he acquitted himself gave such satisfaction to his party, that he was selected by King Charles IX. to be one of the twelve French doctors who were sent to attend the council of Trent. After his return to Paris, he was repeatedly called upon to hold disputations with Calvinist ministers, and to display his erudition and ingenuity in attacks upon them through the press. The services which he rendered to the Catholic church against the Protestants were considered to be so meritorious, that in 1575 King Henry III. made him Bishop of Evreux. His zeal against heretics was equalled only by the fury with which he supported the interests of the *League*, whose forces he introduced into his episcopal city. Being afterwards taken prisoner by the troops of Henry IV. his papers were examined, and were found to contain an attempt to justify the assassination of Henry III.; for which he was tried and condemned to be put to death as a traitor. However, in consequence of the intercession of the Cardinal de Bourbon, and some other prelates, his life was spared, and his sentence commuted for perpetual imprisonment. He died at the castle of Crevecœur in 1591, when about sixty-six years of age. The most considerable of his works are, a treatise in Latin "*On the Eucharist*," forming a large volume in folio, which was printed in 1576, and has been much used by subsequent writers on the Catholic side of the question; and an edition of a curious collection, entitled, "*Liturgiæ, sive Missæ Sanctorum Patrum: Jacobi Apostoli, et Fratris Domini, Basilii magni, Johannis Chrysostomi*," &c., 1560, 8vo., including several chapters of his own composition. Excepting "*The Acts of the Council of Rouen in 1581*," which he published in Latin and French, and

his own "Synodal Statutes," his other works are all controversial, as may be seen by the list of them in *Dupin. Moreri. Nouv. Dict. Hist.* — M.

SAINT EVREMOND, CHARLES DE MARQUETEL DE SAINT DENIS SEIGNEUR DE, a man of letters of temporary celebrity, was born of a noble family near Coutances in Normandy, in 1613. He studied the law at Paris, but quitted that pursuit to enter into the army, and served as a captain of infantry at the siege of Arras in 1640. By his courage and agreeable manners he ingratiated himself with the Prince of Condé, who made him a lieutenant of his guards, and he fought under him at Friburg and Nordlingen, at the latter of which he received a considerable wound. Having, however, imprudently exercised his talent for raillery at the expence of that prince, he lost his favour, and was deprived of his commission. He afterwards served in Catalonia, where he was made *maréchal de camp*. The friendship of M. Fouquet was of service to him in his domestic affairs; but his propensity to sarcasm drew upon him the displeasure of Cardinal Mazarin, and cost him three months imprisonment in the Bastille. In the war of the Fronde he attached himself to the royal party, and obtained promotion and a pension. A letter which he wrote to Marshal Créqui censuring the peace of the Pyrenees embroiled him with the ministry, and an order was issued for committing him again to the Bastille; but being apprized of it in time, he took refuge in England. He was well received at the gay court of Charles II. and passed all the remainder of his life in this country; for the solicitations of his friends for his recall were fruitless, till he thought it too late to change his abode. The Duchess of Mazarin, who had quarrelled with her husband, having quitted the court of France and finally settled in England, St. Evremond was one of the men of letters who formed a circle about her, and she was his particular patroness. He passed here a long epicurean kind of life, enjoying the pleasures of society, and of the table, to which he was much addicted, fond of the company of young people, and retaining his vivacity to a very late period. Though by no means a rigid moralist, he had the qualities of a man of honour, and was humane and generous. He continued to profess the Roman Catholic religion, but in his last illness declined the visits of priests. He died in 1703, at the age of 80, and was interred in Westminster abbey, where a monument was erected to his memory.

Saint Evremond was the author of a variety of works, which were much read a century ago. His prose writings are political, philosophical, and miscellaneous, and, without much depth or erudition, display good sense and penetration. The style is lively, but sometimes obscure and affected. His comedies are insipid, and his poetry consists of mere *vers de société*, which would have been little noticed had they not been first handed about in manuscript among persons of fashion. His works were published collectively at London in 3 vols. 4to., 1705, and at Paris in 10 vols. 12mo., 1740, and in 12 vols. 12mo., 1753. *Moreri. Nouv. Dict. Hist.* — A.

SAINT-FOIX, GERMAIN-FRANÇOIS POULAIN DE, a French dramatic and miscellaneous writer, was born of noble parents at Rennes in 1698. He was brought up to the military service, and entered early into the *Mousquetaires*, whence he removed to the cavalry. He had previously, however, imbibed a taste for letters, and especially for the theatre; and whilst yet a mere youth he composed two or three light pieces which were represented with success. When war with the Emperor broke out in 1733, Saint-Foix went with his regiment to Italy, where he was aide-de-camp to Marshal Broglio, and acquitted himself of that office with reputation. He solicited a troop in the cavalry, as due to his services; and not being able to obtain it, at the conclusion of the war he left the army in disgust, and purchased a post of master of the waters and forests. This he exercised from 1736 to 1740, when he finally fixed his residence in the capital.

Saint-Foix possessed in a high degree that fiery and headstrong disposition which is reckoned national to the Bretons, and he became involved in several quarrels which terminated in duels. He was impatient of contradiction, and therefore not very fit for the society of men of letters, who are usually not a little tenacious of their own opinions, and prone to dispute those of others. He was, however, upright and generous, and a modest estimator of his own talents; and he passed through his literary career with success and credit. The petulance of his temper scarcely appeared in his writings, which are in general elegant, delicate, and agreeable. From 1740 to 1761 he produced twenty comedies, which were all successful on the stage. Their character is peculiar: they turn for the most part upon the passion of love in a young and ingenious mind, ignorant of the nature of this







affection. They are natural and easy, but without much strength or variety of painting. The most applauded were "Les Graces," "L'Oracle," and "Le Sylph et les Hommes." Of his other writings were "Lettres Turques," a kind of imitation of the *Lettres Persanes* of Montesquieu, but much inferior in merit; "Essais Historiques sur Paris," an amusing mixture of manners and antiquities; and "Histoire de l'Ordre du Saint-Esprit," consisting of biographical anecdotes of the knights of the Holy-Ghost: this last work he composed in his quality of historiographer of the royal orders, a post conferred upon him in his old age. He died at Paris in 1776 at the age of 74. *Neurologie Fr. Nouv. Dict. Hist.—A.*

SAINT-GELAIS, OCTAVIAN DE, an early French writer, was born of a noble family at Cognac in 1466. He studied at Paris, and entered into the ecclesiastical order, but devoted himself more to poetry and galantry than to the duties of his profession. Through the favour of King Charles VIII., however, he was nominated by Pope Alexander VI. to the bishopric of Angoulême in 1494; and in 1497 he went to reside in his diocese, where he died in 1502. He was the author of various works in verse and prose, of which the most valuable to letters were his French translations of Virgil's *Eneid* and Ovid's *Epistles*. A translation of Terence's *Comedies* has also been attributed to him, but upon dubious authority. It is a remarkable trait of the times, that his full title, as the Reverend Father in God, Bishop of Angoulême, is prefixed to some of his amorous publications. *Moreri. Nouv. Dict. Hist.—A.*

SAINT-GELAIS, MELIN DE, a French poet, said to have been natural son of the preceding, was born in 1491. He studied at Poitiers and Padua, and obtained so much reputation by his Latin verses, that he was called the French Ovid. Francis I. conferred upon him the abbey of Reclus, and Henry II. made him his almoner and librarian. He was jealous of the rising fame of Ronsard, and is said purposely to have read a poem of his before the King so ill as to disgust him with it. The two poets, however, afterwards became good friends. Saint-Gelais died at Paris in 1559. He is said to have been the first introducer of the sonnet into French poetry, from the Italian; from which language also he translated the tragedy of *Sophonisba*. He excelled in epigram, and was much given to raillery, which gave rise to a kind of proverb, "Beware the pincers of Saint-Gelais." His

poems have been several times printed: the last edition was that of Paris in 1719. *Moreri. Nouv. Dict. Hist.—A.*

SAINT-JOHN, HENRY, LORD VISCOUNT BOLINGBROKE, a nobleman of great celebrity as well in the literary as the political world, was born in 1672 at Battersea in Surrey. His father was Sir Henry St. John, of the ancient family of that name. His mother was a daughter and coheirress of Robert Rich, Earl of Warwick. His early education seems to have been chiefly under the direction of his grandfather and grandmother, the latter of whom was daughter of St. John, Chief Justice under the republic, and was attached to the Presbyterian sect; but the impression he received from that circumstance was a rooted aversion to a party whose austerity was very uncongenial to his disposition. At a proper age he was sent to Eton school, and thence transferred to Christ-church college in Oxford, and at both of these seminaries he gave indications of extraordinary talents, though impeded in their exertions by a predominant love of pleasure. He appeared in the world with the advantages of a pleasing and dignified aspect, a graceful person, a winning address, a sparkling vivacity of manner and conversation accompanied with singular acuteness and penetration, and uncommon powers of memory. For some years, however, he principally distinguished himself in the societies of the gay and dissolute, though there was no period in which he did not devote some hours to the acquisition of knowledge and the cultivation of literature. He was the friend and protector of Dryden in his declining years, and prefixed a copy of encomiastic verses to his translation of Virgil printed in 1697.

About the close of that century Mr. St. John married the daughter and coheirress of Sir Henry Winchescomb of Berkshire; and in 1700 he entered the House of Commons as representative for Wotton-Basset, a family borough. He joined the tory party, and attached himself to Harley (afterwards Earl of Oxford), who in this parliament was chosen speaker. His abilities appeared so conspicuous, that in 1704 he was made secretary at war, which post he held during the most triumphant period of the Duke of Marlborough's successes. When Harley was deprived of the seals in 1707, St. John resigned his post; and upon the restoration of the former to power in 1710, St. John was appointed secretary of state. About this time he wrote a letter in the periodical tory paper called the *Examiner*, which

gained him great fame as a party writer. He sat in the new parliament as knight for the county of Berks, and on him devolved a great part of the burthen of negotiating and defending the treaty of Utrecht. His services were rewarded by being created, in 1712, Baron St. John and Viscount Bolingbroke; but considering the difficulties of the times, he himself represents this elevation as being "dragged into the House of Lords in such a manner as to make his promotion a punishment, not a reward, as he was there left to defend the treaties alone." At this time, ambition and conscious abilities appear to have rendered him dissatisfied with holding a subaltern station under Harley, to whom he was, in fact, much superior in point of talents; and animosities began to prevail between these two statesmen, which terminated, on Bolingbroke's side, in thorough aversion. "I abhorred (says he) Oxford to that degree that I could not bear to be joined with him in any case." (*Letter to Sir W. Wyndham.*) Soon after the accession of George I. the seals of office were taken from him, and his papers were secured. Conceiving that these measures were preparatory to his impeachment, he withdrew privately to France in March 1715. Application was immediately made to him on the part of the Pretender to engage in his service; but this for the present he declined, and withdrew into Dauphiné. At length, an emissary having been sent over to him from the Jacobite party in England, he accepted the seals of secretary of state to the Pretender, with which he returned to Paris. That in this step he was principally moved by resentment and disappointed ambition cannot be doubted, when it is considered that he had no hereditary prejudices in favour of the exiled family, and that, according to his own assertion, he had formerly promoted the succession of the house of Hanover. A bill of attainder against him soon followed, founded upon six articles of impeachment sent up from the Commons, chiefly relative to his conduct in the treaty of Utrecht. In the meantime he presently found cause to repent of his new engagement, since nothing could be worse planned or more weakly conducted than the attempt of that year to restore the Stuarts, and his good sense and education led him to be equally ashamed of his Prince and his associates in office. The return of the Pretender from Scotland was soon followed by the discharge of Bolingbroke from his post of secretary, and that, by articles of impeachment; so that he had the singular fortune of

having been in the same office under a real and a mock sovereign, and having been dismissed in both instances with the same tokens of displeasure.

It was now Lord Bolingbroke's great object to obtain a restoration to his own country; and, through the mediation of the Earl of Stair, the English ambassador at Paris, he procured a promise of pardon from the King under certain conditions. Philosophy having at this time superseded politics in his mind, he wrote "*Reflections upon Exile*," a work in which he endeavoured to suggest topics of consolation to himself upon the ground of unmerited sufferings. He also vindicated himself from the charges brought against him by the Pretender's adherents; and he drew up a "*Letter to Sir William Wyndham*," in which he defended his whole conduct with respect to the tory party, and gave so striking a picture of the absurdity of the Jacobite counsels abroad, and of the bigotry of their Prince, as must have had a great effect in detaching the respectable English tories from that cause. This letter was not printed till after his death. Having become a widower, he married for his second wife the Marchioness de Villette, a niece of Madame Maintenon, a lady of great merit, with whom he enjoyed every domestic satisfaction. He remained in France till 1723, when, having obtained from His Majesty a full pardon, he returned to England. Two years afterwards, an act of parliament restored him to his family inheritance, which by his attainder he had forfeited; and he then purchased an estate at Dawley near Uxbridge, where he occupied himself in rural cares and amusements, like a man cured of ambition and all worldly passions. One of Pope's letters to Swift gives a pleasing picture of their noble friend in his retirement; and he himself thus addresses the Dean: "I am in my farm, and here I shoot strong and tenacious roots: I have caught hold of the earth, to use the gardener's phrase; and neither my enemies nor my friends will find it an easy matter to transplant me again." But in this, Lord Bolingbroke either deceived himself or wished to deceive others; for pride and disappointment still rankled in his breast. He had not been able to procure a restoration to his seat in the House of Lords; and conceiving the minister, Walpole, to have been the cause of this mortification, he disclaimed all past obligations to him, and entered into a career of active opposition as a writer. In various papers in the *Craftsman*, as well as in separate pamphlets, he attacked

the ministry with great boldness and vigour, interposing, however, speculations upon philosophical and metaphysical subjects. This political warfare he carried on for ten years, when, disagreeing with Pulteney and other oppositionists, whom he charged, justly enough, with private views, he again, in 1735, withdrew to France. Having now, as it appears, really given up any expectation of once more acting a part on the theatre of public affairs, he devoted his time and pen to general topics, and drew up "Letters on the Study and Use of History," a "Letter on the true Use of Retirement and Study," and other works of a speculative kind. His father, who had been created Viscount St. John during his son's exile, dying in 1742, he returned and settled at the family seat at Battersea, where he passed the remainder of his life in dignified retirement, still occupied, with undiminished powers, in what he, doubtless, thought useful instruction to his countrymen and mankind. His last work published during his life, was "Letters on the Spirit of Patriotism, and the Idea of a Patriot King," 1749; at which period the prospect of the succession of a Prince indebted to no party for his crown, seemed to him a proper opportunity to inculcate the royal lesson of governing upon pure patriotic principles. He died at Battersea in November 1751, at the age of 79, and was interred in the church of that place. His second wife died some years before him, and he had no issue by either marriage.

The political character of Lord Bolingbroke is sufficiently elucidated by the history of his life. It was manifestly that of a confident and ambitious man, who could ill brook a superior, and was little scrupulous in the pursuit of power or the gratification of resentment. As a conspicuous figure in the literary annals of his time, he demands a more particular consideration. It is agreed that among the prose writers of his age (indeed, of any age of English literature,) scarcely any one can be found who has united more excellencies of style; his elegance, perspicuity, and strength being accompanied with that graceful ease which is rarely to be met with in those who have not been conversant with business and the world. When he appears as the correspondent of Swift and Pope amidst a constellation of wits, he is distinguished by a polished freedom and air of good company which constitute the perfection of epistolary writing; and in his more elaborate compositions he is equally free from the marks of effort or con-

straint. "Whatever subject (says Lord Chesterfield) he either speaks or writes upon, he adorns with the most splendid eloquence; not a studied or laboured eloquence, but a flowing happiness of diction, which is become so habitual to him, that even his most familiar conversations would bear the press without the least correction as to method or style."

Letters to his Son. With respect to the matter of his writings, those on political subjects are in great measure of temporary interest, and tinged with his own particular views; but the Letters on History, and those on Patriotism, are of more general import. In the opinion of some critics, however, they are rather superficial and declamatory than solid and profound. As a philosophical moralist his sentiments are displayed with great brilliancy in Pope's "Essay on Man," of which celebrated poem the plan and design are avowedly his, and some of the finest illustrations, which are most admired in their poetical dress, have been found sketched by him in prose. To Pope he was, indeed, for many years, the "guide, philosopher, and friend," the object of his highest admiration and warmest attachment; nor is there a more finished passage in all that poet's works than the encomiastic address to this nobleman which concludes the Essay. Bolingbroke, however, was more directly exhibited to the public in the characters of an ethical and theological writer, in his posthumous works. By his will he had left all his manuscripts to David Mallet, who, in 1753 and 1754, published "The Works of the late Right Hon. Henry St. John Viscount Bolingbroke, complete in 5 vols. 4to." Of these volumes a considerable part was occupied by "Letters or Essays addressed to Alexander Pope, Esq. on Religion and Philosophy." In them he appeared as a declared theist and oppugner of divine revelation; and in so formidable a light were his attacks upon the religion of his country viewed, that the grand jury of Westminster made a formal presentment of them as tending "to the subversion of religion, government, and morality." It is not necessary here to enter into a particular survey of his opinions and reasonings, upon topics on which he is judged to have entered with more confidence than his extent of learning would warrant. He is charged, indeed, with being at least as dogmatical as those whose systems he attempts to overthrow; and, although in his censures of the abuse of authority in matters of religion and philosophy, and his exposures of ecclesiastical frauds and usur-

pations, he speaks the sentiments of many rational friends of revelation; the arrogance of his tone, and the unmeasured reproaches which he casts upon divines of all denominations, cannot but offend every candid reader. His writings met with more effectual and appropriate refutation than the presentment of a grand jury; and their effects on the public opinion seem to have been much less than either the friends or the enemies of revealed religion expected. *Biogr. Britan. Monthl. Rev.*—A.

SAINT-PAVIN, DENIS SANGUIN DE, a French poet of the 17th century, born at Paris, was the son of a president of inquests and a magistrate of the city. Having an early inclination to polite literature, he declined engaging in any active profession, and entered the church for the purpose of taking the abbacy of Livry, where he passed his time in a voluptuous and lettered retirement. He was a disciple of the poet Theophile, from whom he derived an Epicurean system of philosophy, the maxims of which he gave to the public in various poems, written in a light and easy manner, and possessing much merit in that class of compositions. His character was so well known, that Boileau in his first Satyr, enumerating things impossible, gives as an instance Saint-Pavin becoming a bigot. This implied attack upon his faith, however, he took so ill, that he repaid it by a severe epigram on the satyrist, ending with these lines,

S'il n'eut mal parlè de personne,
On n'eut jamais parlè de lui.

Boileau retaliated in another epigram, in which he took care not to be behind-hand in sarcasm; and poor St. Pavin has been consigned to posterity in his works with a contempt which, as a writer, he did not deserve. His poems, consisting of Sonnets, Epigrams, Rondeaux, and Epistles, have been several times printed. They are collected, with those of Charleval, in a volume 12mo., in 1759. He died at an advanced age in 1670, having in his last illness experienced a return of those religious sentiments, or rather, of those apprehensions, which he had kept at a distance during a long life. Guy Patin in one of his letters mentions that the rector of St. Nicholas refused to give absolution to St. Pavin till he had thrown his will into the fire, and left all his remaining property to pious uses: such is the advantage that the Roman Catholic religion seldom fails to take of libertines in their last moments! *Mereri. Siecle de Louis XIV. Nouv. Dict. Hist.*—A.

SAINT-PIERRE, CHARLES-IRENÉE CASTEL DE, a meritorious but singular writer on moral and political subjects, was born in 1658 of a noble family at Saint-Pierre in Normandy. He studied in the college of Caen, where he contracted an intimacy with the geometrician Varignon, whom he took with him to Paris, settling upon him an annuity out of his own moderate patrimony. Saint-Pierre was brought up to the church, and by his family interest obtained the place of first almoner to Madame, and an abbacy. No man, however, was less of a courtier, or more moderate in his views of advancement; and his great passion was to instruct and improve mankind by his writings. These were exclusively of the useful kind, and wholly destitute of eloquence and amenity; yet his speculations on philosophical grammar opened to him the doors of the French academy in 1695. He acquired a fund of political knowledge, which caused the Cardinal de Polignac to carry him with him to the conferences for the peace of Utrecht. The work of peace-making was one, indeed, in which he could participate with peculiar pleasure, for he was the determined enemy of war; and one of his favourite projects was the establishment of a kind of European diet which should ensure a perpetual peace. This plan he sent to Cardinal Fleury, who, though a pacific minister, was sufficiently aware of its practical difficulties, and told the author that he had forgotten one preliminary article, which was, the delegation of a company of missionaries to dispose the hearts of the Princes of Europe to submit to such a diet. Saint-Pierre was by character a projector, but all his schemes were turned to the promotion of the public good, though sometimes in whimsical instances. Thus he proposed plans of rendering useful, sermons, dukes and peers, bad books, romances, and catechisms. In all his works, however, he shows himself the foe of tyranny, intolerance, and oppression of every kind, and pleads the cause of the people with an energy and freedom that are highly honourable to his patriotism. He was one of the few in his time who saw clearly into the mischiefs of the splendid profusions and brilliant conquests of Louis XIV., and the only one who dared openly to express his sentiments. After the death of that monarch he published a work in which he treated his memory with so little respect, that the French Academy, which for so many years had been employed in heaping incense upon Louis, on the motion of Polignac, excluded the author

from his seat, Fontenelle alone giving a vote in his favour. The Regent would not suffer his place to be occupied by another, but his exclusion continued for life a signal example of the degradation sustained by letters from subserviency to a court! The Abbé also gave offence by writing against the celibacy of the clergy; but as he had established a character for free speaking, no particular notice was taken of this deviation from orthodoxy. He was highly respectable in private life; modest, unassuming, thoroughly upright and philanthropical in the truest sense. He even introduced into the French language the word *bienfaisance*, and his life was spent in practising its duties. He adopted several orphans, whom he educated to useful trades, not dependent on fashion; as he was of opinion that in the progressive melioration of mankind (in which he was a believer) every thing which had not utility for its basis would be obliterated. Being free from vanity, he was not mortified with the neglect and criticism his works experienced, as he hoped that his ideas would in the end make an impression, and effect was all he looked to. He did not shine in society, yet occasionally he said things that were remembered. His works, which amount to from 25 to 30 volumes, were little read when new, and are now so much forgotten, that it is not worth while to transcribe their titles. They contain (says D'Alembert) ideas sometimes singular, sometimes impracticable, sometimes trifling; and truths which, though not common at the time he wrote, are now become trite. One of the most important of his writings was a "Memorial on the Establishment of a proportional Taille," which greatly contributed to alleviate the tyranny of arbitrary taxation in France.

This truly worthy man died with perfect tranquillity in 1743, at the age of 85, esteemed by all the liberal, but still the object of courtly and ecclesiastical rancour. The Bishop of Mirepoix, preceptor to the royal children, obtained a prohibition to his successor in the academy from paying the usual tribute of praise to a deceased member; but such a slight can now only injure the memory of him who offered it. *Moreri. D'Alembert Eloques Académ. — A.*

SAINT-REAL, CÉSAR VICHARD DE, a miscellaneous writer of the 17th century, was born at Chambéry, where his father was a counsellor to the senate. He came at an early age to Paris, where the vivacity of his parts caused him to be well received. He lived for some time with the noted historian Varillas,

from whom he probably imbibed a taste for romancing, and who accused him of secreting some of his papers. In 1675 he returned to Chambéry, where he became acquainted with the Duchess of Mazarin, whom he accompanied to England. He remained there but a short time, and returning to Paris, passed many years in that capital as a man of letters, under the character of an abbé, without title or benefice. His works involved him in several literary disputes, one of which was with the celebrated Arnauld, who accused him of a propensity to socinianism. He had the foible of being extremely sensible to criticism, and was hot and impetuous in controversy, but otherwise was of an estimable character. He died at Chambéry in 1692. As a writer, the Abbé Saint Real is accounted to exhibit a lively imagination, depth and acuteness of thinking, and variety of knowledge, but not always guided by correct taste. Of his works, the best known are his Histories of the Conspiracy of Venice, and of Don Carlos, son of Philip II., both of them interesting pieces, but intermixed with fictitious circumstances to heighten the effect. The first has been made the groundwork of Otway's "Venice preserved." Several collections of the works of St. Real have been printed, some of which contain various pieces belonging to other writers. The latest edition is that of the Abbé Perau in 8 vols. 12mo., 1757. *Moreri. Nouv. Dict. Hist. — A.*

SAINT-SIMON, LOUIS DE ROYROI Duke of, a distinguished French nobleman, the son of a duke of the same title, was born in 1675. He entered young into the army, and served on various occasions from 1692 to the peace of 1697. His talents, however, were better adapted to civil employments; and he was appointed, in 1721, ambassador-extraordinary to the court of Spain for the purpose of demanding the Infanta in marriage for Louis XV. The Duke was much in the confidence of the Regent-duke of Orleans, who benefited by his prudent advice, whenever he had the resolution to follow it. He finally retired to his estate, where he maintained the character of an austere religionist, but charitable and beneficent; and in this retreat he died at an advanced age, almost forgotten by the world. Saint-Simon, having seen much of the most corrupt part of society and manners in the reign of Louis XIV. and the regency, had imbibed a bad opinion of mankind, which rendered him caustic and misanthropical, and prone to impute actions to the worst motives. He was also weakly prejudiced in favour of nobility, and thought

the most trifling circumstances connected with it matters of great importance. He was, however, fundamentally a man of principle, upright and veracious, and one who freely spoke his mind. All these qualities are manifest in the "Memoirs of the Reign of Louis XIV. and the Regency," which he composed in his retreat, and which have been published since his death. They consist of a great variety of anecdotes relative to persons and incidents, interspersed with portraits drawn with a strong but a dark pencil; the whole making a valuable addition to the secret history and biography of those times. His style is energetic, though often incorrect, obscure, and involved. Of this work a mutilated abridgment was first published in 3 vols. 8vo., 1788, followed in 1789 by a supplement in 4 vols. A complete edition was printed at Strasburg, in 13 vols. 8vo., 1791, with the addition of several original pieces for the purpose of elucidation or correction. *Nouv. Dict. Hist.*—A.

SAINT-YVES, CHARLES, an eminent oculist, was born in 1667 at La Viotte near Ro-croi. His family being dependents on Made-moiselle de Guise, that lady took care of the education of Charles and his elder brother at Paris, and entertained them in quality of her pages. At the age of 18 or 19 he took the resolution of adopting a monastic life, and entered at St. Lazare, where he made his profes-sion. As he manifested a disposition for medicine, he was employed in the apothecary's shop of the house, and in the meantime pur-sued his studies in physic and surgery. At length he was entrusted with the care of all the sick in the house, and was likewise con-sulted by others. He paid particular attention to disorders of the eyes, which he treated with so much success that his reputation as an ocu-list extended through the capital and provinces, and even spread to foreign countries. He was extremely charitable, giving his assistance and remedies gratis to all the poor who applied to him, and often contributing to their mainte-nance during the cure. In 1711 he left St. Lazare and settled in one of the suburbs of Paris, at which time he had so little consulted his own profit that he was obliged to borrow money to purchase furniture. He there con-tinued for many years closely occupied in prac-tice, by which, though highly disinterested, he accumulated a large fortune. He had taken a nephew to assist him, who, having quarreled with his housekeeper, an artful woman who had obtained an entire ascendancy over her

master, was discharged, and a young man named Leoffroy was taken in his room. This person took care to ingratiate himself with the housekeeper, whom, at length, he married; and St. Yves adopted him as his heir, and gave him his name. In 1722 he published a work entitled "Traité des Maladies des Yeux et de leurs Remedes," several times printed, and translated into various foreign languages. It is considered as one of the best compendiums of practice in this branch, and contains many valuable remarks. Some criticisms being made upon it in the *Mercure* by M. Mauchard, he published an answer to them in the following year. St. Yves died in 1733, having by his last will constituted Leoffroy and his wife his sole heirs. This bequest was the subject of a law-suit published in the "Causes celebres," by the issue of which the will was established.

SAINT-YVES THE YOUNGER, or the adopted, at least equalled, if he did not surpass, his pa-tron in celebrity as an oculist, and made him-self known in all the principal courts in Eu-rope. *Halleri Bibl. Chirurg. Eloy Dict.*—A.

SAINTE-ALDEGONDE, See MARNIX.

SAINTE-BEUVE, JAMES DE, a very famous French casuist in the 17th century, was born at Paris, in the year 1613. He was educated at the University in that city, and applied with such diligence and success to his studies, that he was permitted to take his degrees in arts before the usual age. By the exercises which he performed for his licentiate, his superior merits were displayed to great advantage, and he acquired a character for profound erudition. In 1638, at the age of twenty-five, he was hon-oured with the degree of doctor by the fa-culty of the Sorbonne. He was in the num-ber of those doctors who were chosen by an assembly of the clergy at Manté to draw up a system of moral theology. In 1643, upon a vacancy taking place in the royal professorship of divinity at the Sorbonne, he was appointed to that chair, and filled it with very great repu-tation during fourteen years. He had adopted the sentiments of St. Augustine respecting grace and predestination, and refused to sub-scribe the censure passed upon M. Arnauld. Persisting in this refusal, a lettre de cachet was issued, which deprived him of his profes-sorship in the year 1656, and he was also ex-pelled from the society of the Sorbonne. Af-terwards, however, he signed the *formulary*, and was chosen theologian to the French clergy, who assigned him an annual pension of a thousand livres. From this time he re-



GAVCHER dit SCEVOLE DE S^{te} MARTHE III. du nom Escuyer S^{te} de
 Mere sur Indre, Conseiller du Roy en Ses Conseils. Historiographe de France :
 Fils de Gaucher dit Scevole de S^{te} Marthe 2^e du nom S^{te} d'Estrepied, de Beaube,
 et aut^r lieux, President et Tresorier de France en la Generalite de Poitiers, et de Renee
 de la Haye, naquit a Loudun avec **LOUIS DE S^{te} MARTHE** son frere jumeau le
 20. Decemb. 1571. si semblables de corps, d'esprit, de pensées et d'inclinaçons, que
 toutes ces qualites naturelles les obligerent de passer toute leur vie ensemble dans
 une parfaite union, en la composition de l'Histoire Genealogiq^e de la Maison de France
 ouvrage qui leur a cousté 50. années de travail, qui a esté jugé tres-avantageux à la
 Couronne et reçu du public avec une approbation generale. Ils ont esté visités des premi
 personnes des Ordres du Royaume, consultés par les Princes du Sang et autres Eslogés
 p^r la grande connoissance qu'ils s'estoient acquis par l'Histoire, En fin la mort separa
 Scevole de Louis son frere le 7. Sept. 1650. Age de 78. ans. 8. mois 18. jours, et fut enterre
 à Paris en l'Egli. de S^{te} Severin, au même lieu que son Ayreul paternel.
 A Paris chez  Boyzeuin à la rue S^{te} Jacques proche la fontaine S^{te} Severin. Avec pri



SCÆVOLA^H SAMMARTANVS ANNO
ÆTATIS SVÆ 38 ANNO SALVT I 576

sided at Paris, almost as much secluded from personal intercourse with the world as if he had been buried in the remotest solitude, wholly occupied in devotion, reading, and resolving cases of conscience, and difficult questions relating to morality or ecclesiastical discipline: for he was consulted as an oracle by princes, magistrates, prelates, chapters, ecclesiastics of all orders, and private persons of all ranks. He died in 1677, when about 64 years of age. After his death, his brother *Jerome*, called the *Prior de Sainte-Beuve*, published his "Decisions of Cases of Conscience," in 3 vols. 4to., and also in 8vo., founded on Scripture, the traditions of the church, and the fathers, which are highly esteemed by the Catholics. The same editor published from his brother's papers, in 1686, a treatise "On Confirmation," and another "On extreme Unction," both in the Latin language. *Moreri. Nouv. Dict. Hist.—M.*

SAINTE-MARTHE, GAUCHER DE, or SCEVOLE (Latin, SAMMARTHANUS), a magistrate and man of letters, was born in 1536 at Poitou of a family distinguished for talents and merit. From early youth he cultivated literature with great success, making himself master of the learned languages, and exercising himself in poetry and oratory. He was well acquainted with history and law, and being not less qualified for business than study, he occupied several posts of importance under Henry III. and Henry IV., by both of whom he was highly esteemed for his integrity and patriotism. His courage and loyalty were conspicuous at the assembly of the states at Blois in 1588. He was intendant of the finances in the army of Britany in 1593, and in 1594 he brought Poitou to submit to the authority of Henry IV., whose interests he also defended with vigour in the assembly of notables at Rouen in 1597. He was rewarded by the offices of president and treasurer of France in the generality of Poitou; and after a life honourably spent in the service of his country and of letters, he died at Loudun in 1623, at the age of 87, regarded as the father of his native city, which he had saved from ruin in the civil wars.

The works of Scevole de Sainte Marthe are, a collection of eulogies entitled "Gallorum doctrina illustrium qui sua patrumque memoria floruerunt, Elogia," 1622, 8vo.; Latin poems, consisting of "Pædotrophia, seu de Puerorum Educatione," a didactic poem in three books, lyrics, elegies, epigrams, &c.; these have been very highly commended by several contemporary writers, and compared to the best pieces

of antiquity in their several kinds, but the praises appear to later critics somewhat exaggerated: also French poems, of inferior merit to the Latin.

His son *Abel* was also a Latin poet, and his compositions are joined with those of his father in a collection printed at Paris in 4to., 1632. *Baillet. Moreri. Nouv. Dict. Hist.—A.*

SAINTE-MARTHE, GAUCHER (SCEVOLE) DE, and LOUIS DE, twin-brothers, sons of the preceding Scevole, were born at Loudun in 1571. Their resemblance in body, mind, and studies, was remarkable. Both were kings' counsellors, and royal historiographers, and they wrote in concert works which have rendered their names celebrated. These are, "L'Histoire Genealogique de la Maison de France," 2 vols. fol., 1628, and 1647; the last edition, though the most ample and exact in point of history, wants the genealogy of the families descended from French princesses, which was intended for a third vol., but it never appeared; "Gallia Christiana," a history of the Gallican church, published in 1666, 4 vols. folio; "L'Histoire Genealogique de la Maison de Beavau," folio. Of these brothers, *Gaucher* was lord of Meré-sur-Indre, married and died at Paris in 1650; his sons were the publishers of Gallia Christiana. *Louis*, lord of Grelai, also married, but separating from his wife, embraced the ecclesiastical profession, and died in 1656. Both were interred in one tomb. *Moreri. Nouv. Dict. Hist.—A.*

SAINTE PALAYE, JEAN-BAPTISTE DE LA CURNE DE, a French man of letters, was born at Auxerre in 1679. He early devoted himself to researches into the language and antiquities of his country, by which he rendered himself so distinguished that he was received into the French Academy, and that of Inscriptions. He was aided in his labours by his twin-brother, M. de la Curne, who lived with him, and was his inseparable associate in studies, cares, and amusements. The brother died first, to the irreparable loss of St. Palaye, who, however, from a natural tranquillity of temper, was enabled to reach the age of 84, and at 80 wrote a copy of agreeable verses to a lady who had presented him with some embroidery. He died in 1781. He was the author of "Memoires sur l'Ancienne Chevalerie," 3 vols. 12mo., an ingenious performance, in which he investigates the origin of chivalry, and paints in lively colours the manners and customs of that institution. From his papers the Abbé Millot drew up "L'Histoire des Troubadours," 3 vols. 12mo. He left other

works in manuscript, which prove his great industry in literary and antiquarian enquiries. *Nouv. Dict. Hist.* — A.

SALA, ANGELO, a physician of the 17th century, distinguished himself as one of the first who pursued medical chemistry in a useful and rational manner. He was a native of Vicenza, and practised in his profession at various places. In 1609 he appears to have resided at Winterthur in Switzerland. He was afterwards at the Hague, and at Hamburg, and finally settled at Gustrow, as physician to the Duke of Mecklenburg, in which situation he was living in 1639. His works were published collectively at Frankfort, 4to., 1647, 1680, 1712, and at Rouen, 4to., 1650. Several of them relate to the analysis and preparation of medicines of the vegetable kingdom, in which he employed much experimental skill: of these are his "Essentiarum Vegetabilium anatome;" "Saccharologia;" "Tartarologia;" and "Opiologia," the latter of which has been translated into French and English. *Halleri Bibl. Bot. Tiraboschi. Eley Dict.* — A.

SALAHEDDIN YUSEF EBN AYUB, usually called SALADIN, a celebrated Sultan of Egypt and Syria, was born A.D. 1137 in the castle of Tectrit, of which his father, a Kurd soldier of fortune, was governor. In his youth he served under his father and his uncle Shiracouh, the latter of whom was sent by Sultan Noureddin into Egypt to assist the Fatimite Caliph Adhed against his Vizir Shawer. Saladin accompanied his uncle on this expedition; and on the death of Shiracouh in 1168 he was chosen to succeed him in the command of the Caliph's armies. Before this time he had been much addicted to wine and gaming; but he now entirely reformed his conduct, and thenceforth rigorously observed the precepts of the Koran, as became one whose greatest passion was to be regarded as the hero of his religion. Looking to Noureddin as the source of his authority, he followed his intentions in repressing the sect of Ali. In 1171 by his order he put an end to the dynasty of the Fatimite caliphs in Egypt. The death of Adhed happening at the same time, Saladin took possession of his treasures, and though nominally holding the country under the Caliph of Bagdat, and in subordination to Noureddin, he resolved to make himself independent of both. To this end he ingratiated himself with the Egyptians by a mild and prudent government; and in order to wean them from the doctrine of Ali, he established colleges or academies in which

the principles of the Sunnite theology were taught. Though he occasionally assisted Noureddin in his enterprizes against the Christians, he incurred the suspicion of that prince, who marched to the borders of Egypt with a large army in order to compel him to submission. A temporary accommodation, however, prevented hostilities between them; and the death of Noureddin in 1174 (see his article) removed the greatest obstacle to Saladin's ambitious projects. Though he acknowledged Al-Malek, the minor son of Noureddin, as the lawful heir to that prince, he took measures to seize his dominions, first under the pretence of protection, and then openly for himself. He reduced Damascus and several other places in Syria, and besieged Al-Malek in Aleppo, but without effect. He also endeavoured to expel the Franks from the maritime parts of Palestine, but was entirely defeated at Ascalon, with the destruction of almost his whole army. Al-Malek died in 1181; and Saladin, in 1183, became master of Aleppo by capitulation, so that he was now in full possession of Syria as well as of Egypt, to both which provinces his title as sultan had been confirmed by the Caliph Nasser. The great object both of his religious zeal and his politics was now to expel the Christians from Palestine and recover the city of Jerusalem. His ardour was further inflamed by the desire of vengeance. Arnaud de Chatillon, one of the Frank lords settled in that country, had not only committed great ravages on the Arabian border, but had attacked a caravan of pilgrims going to Mecca, massacring a number of them, and carrying the rest into captivity. As this act of hostility was an infraction of a convention between Saladin and the Christians, by which pilgrims were to pass unmolested, he vowed revenge upon the perpetrator. This threat he was enabled to make good by his victory in the famous battle on the plain of Tiberias in 1187, when Guy of Lusignan, the King of Jerusalem, together with Chatillon, the masters of the Templars and Hospitallers, and a number of knights, were made prisoners. The masters and knights were immediately massacred before the Sultan's tent, being regarded by him as professed assassins. Lusignan and Chatillon were brought into the tent, and the Sultan drank to the former and then presented the cup to him. Lusignan, after quenching his thirst, would have passed the cup to Chatillon; but the Sultan interposed, and after using very opprobrious language to the latter, and upbraiding him with his cruelty and breach of faith, told

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him that his life should be spared only upon the condition of turning Mussulman. Chastillon rejecting the terms, Saladin drew his scimeter and, cutting him down, ordered the guards to dispatch him. The King of Jerusalem manifesting great terror at this execution, the Sultan assured him he had nothing to fear for himself; and ordered him to be treated in a manner suitable to his dignity.

The fruits of this victory were the towns of Acre, Seïd, Barout, and several others on the coast, which either capitulated or were carried by storm. He then invested Jerusalem itself, and for a time refused all offers of capitulation, and expressed a resolution to take it by storm, as the Christians had done. At length, however, the preparations for a vigorous defence on the part of the besieged induced the Sultan to listen to terms, and it was agreed that the Christian inhabitants should evacuate the city, with liberty to carry off their effects, and that the Franks should pay a certain ransom per head, or remain slaves to the conqueror. Saladin entered the holy capital in great triumph, and fairly executed the conditions of the treaty. He thence proceeded to lay siege to Tyre, but the destruction of his fleet by the Franks rendered the attempt abortive. The intelligence of the loss of Jerusalem excited equal grief and consternation among the Christian powers, and the Emperor Frederic Barbarossa, the Kings of France and England, with several other princes, took the cross, and prepared armaments for the relief of the Holy Land. Succours arrived from various parts of Europe to the Christians in Tyre, by which they were enabled, in 1189, to undertake the recovery of Acre from the Mussulmans. This attempt recalled Saladin from the pursuit of other conquests; and for two years the fields of Acre were the theatre of some of the fiercest contests recorded by history between the Europeans and the Asiatics, the followers of Christ and Mahomet. In one of the first conflicts the Christians penetrated as far as the Sultan's tent, and made a great carnage. In another, Saladin threw into the city a considerable reinforcement. The death of the Emperor Frederic, who had arrived with an army in Asia, inspired the Mussulmans with hopes which were damped by the news of the approach of the Kings of England and France, Richard Cœur de Lion and Philip Augustus, at the head of a mighty host. Upon their arrival the siege was pushed with so much vigour that Acre, in 1191, surrendered to their united arms. Philip upon this event returned

to Europe: but Richard remained on the field of honour, and after having twice defeated Saladin, took Cæsarea and Jaffa, and spread alarm as far as Jerusalem. His romantic valour for a time eclipsed the glory of the Sultan, who, however, employed every resource of military skill and policy to check the progress of his antagonist. At length a truce was made between the two sovereigns, by the terms of which the coast from Jaffa to Tyre inclusively was ceded to the Christians, Ascalon was left demolished and unoccupied, and the rest of Palestine remained to the Sultan. The departure of Richard freed Saladin from his most formidable foe, but his death by disease in 1193 put a stop to all the other designs which his active ambition might have formed. This great prince died at Damascus at the age of 56, and the loss of their hero plunged his subjects of Syria and Egypt into deep mourning. He was, indeed, one of the most conspicuous characters of that period, and in many respects showed himself worthy of his high fortune. Though chargeable in the outset of life with those unjustifiable methods of obtaining power which the ambitious rarely scruple, and which might be excused from the consideration that he only usurped from usurpers, he employed his power with great regard to the good of his subjects, whose burthens he lightened, whilst he benefited them by a great number of useful works and establishments. In his private expences he was extremely moderate, being addicted to no luxurious indulgence, and affecting simplicity and frugality in his appearance and mode of living. At the same time he was magnificent in his donations, and was so little of a hoarder, that the whole contents of his treasury at his death were one gold coin and a few silver drachms. In religion he seems to have been a real fanatic, punctilious, narrow, and intolerant. The only study which he encouraged was the orthodox theology of his sect, and he looked with contempt or aversion upon polite literature and profane science. He was devoutly patient of injuries, and for an eastern monarch could not be called sanguinary. He was faithful to his engagements, and administered justice with diligence and impartiality. By his virtues he obtained the esteem even of his enemies; and indeed the moral comparison between him and most of the heroes of the crusade is much in his favour. A lasting proof of the terror which his name inspired in Christendom was given by the Saladin tenth, imposed by the authority of Pope Innocent III. on both clergy

and laity for the support of the holy war, and which became the foundation of the subsequent tenths upon ecclesiastical benefices levied or granted by the Roman see. Saladin left a family of 17 sons and one daughter, and was the founder of the dynasty of Ayoubites. *Mod. Univers. Hist. Marigny. Gibbon.*—A.

SALDEN, WILLIAM, a learned Dutch divine in the 17th century, was born at Utrecht, but in what year we are not informed. He was educated in the university of his native place, and diligently attended the lectures of those celebrated theological professors, Gisbert, Voet, and John Hoornbeck. After having finished his course of academical studies, he was admitted to the ministry, and in the year 1649 appointed to serve the church of Renswouden. From this place he was removed, in 1652, to the church of Cockingen in the diocese of Utrecht; which he quitted three years afterwards, for that of Enchuysen in West Friesland. In this place he resided nine years, and was then called to Delft, where he officiated as pastor to one of the churches for thirteen years. His last removal was to the Hague, where he exercised the ministerial functions till his death, in the year 1694. As a respectable testimony to his merits, he was admitted to the degree of doctor of divinity by the University of Utrecht, without making any application for that honour, or being called upon to perform the usual preliminary exercises. He was the author of an useful manual for preachers, entitled "*Concionator Sacer*," 1668, 12mo.; "*Otia Theologica*," 1684, in a large 4to. volume, containing exercitations on a variety of topics selected from the Old and New Testament, which reflect honour on his erudition, judgment, and critical acumen; "*De Libris, varioque eorum Usu et Abusu, Lib. II.*," 1688, 8vo., originally published, with a different title, under the assumed name of *Christianus Liberius*; and a variety of treatises in the Dutch language, of which a list may be seen in *Jasper Burmann's Trajectum Eruditum. Moreri. Nouv. Dict. Hist.*—M.

SALE, GEORGE, a learned English Oriental scholar and various writer in the 18th century, was one of those valuable members of the republic of letters, concerning whom it is greatly to be regretted that scarcely any notices have been transmitted to posterity. At least, if any particular information concerning him is still in existence, it has escaped our researches. He was a married man, and had a son, who was educated at New-college in the University of Oxford, of which he became

Fellow, and afterwards was elected to a fellowship in Winchester College. Our author was one of the founders and first committee of a society for *the encouragement of learning*, established in 1736, of which several noblemen, and some of the most eminent literary characters of the age were members. It may gratify some of our readers to be informed of the outlines of the plan of such a well intended institution. By their statutes, the committee were to meet every week, and such works as they should direct were to be printed at the expence, or by the assistance, of the society, who were to settle the price of books so printed; but the authors were to make over their property in the same, and their interest in the whole impressions to the treasurer, in trust for the society; or to give such further security for reimbursing the expences of printing and publishing, as should be judged proper by the committee; on repayment of which expences the security to be delivered up. The managers were to be 24 in number; eight of whom were to be changed every year, and not to be re-elected till after three years. No member of the society, as such, was to receive any profit or advantage from the same. Mr. Sale's services to this society were of very short duration, as he died in the month of October 1736.

Mr. Sale was one of the authors of the great "*General Dictionary*," and had a considerable share in that translation of the works of Bayle, which is incorporated with it. From a paper in the hand-writing of Mr. Swinton, one of the principal writers of the "*Universal History*," it appears that Mr. Sale contributed to that work the cosmogony, and a small part of the history immediately following the same. The most important of his productions, however, is "*The Koran*," commonly called the *Alcoran* of Mohammed, translated into English immediately from the original Arabic; with explanatory Notes, taken from the most approved Commentators. To which is prefixed a "*Preliminary Discourse*," 1734, 4to. This is a literal, and at the same time elegant, version of the sacred code of those numerous nations who follow the prophet of Mecca, enriched with notes abounding in entertainment as well as information. The preliminary discourse, which would prove an useful and interesting publication in a separate volume, is divided into eight sections, of which the following are the subjects: 1. of the Arabs before Mohammed; or, as they express it, in the *Time of Ignorance*; their History, Religion,

Learning, and Customs. 2. Of the State of Christianity, particularly of the Eastern Churches, and of Judaism at the Time of Mohammed's Appearance: and of the Methods taken by him for establishing his Religion, and the Circumstances which concurred thereto. 3. Of the Koran itself, the Peculiarities of that Book; the Manner of its being written and published, and the general Design of it. 4. Of the Doctrines and positive Precepts of the Koran, which relate to Faith and religious Duties. 5. Of certain negative Precepts in the Koran. 6. Of the Institutions of the Koran in civil Affairs. 7. Of the Months commanded by the Koran to be kept sacred; and of the setting apart of Friday for the especial Service of God. 8. Of the principal Sects among the Mohammedans; and of those who have pretended to prophecy among the Arabs, in or since the Time of Mohammed. *Gentleman's Magaz. for 1736 and 1781. Murphy's Life of Johnson.*—M.

SALIAN, or SALLIAN, JAMES, an eminent French Jesuit, who flourished in the 17th century, was born at Avignon, in the year 1557. He entered the society at the age of 21, and was selected by his superiors to teach, successively, the classics and belles-lettres, moral theology, and sacred literature, at different seminaries in the province of Lyons. Afterwards he held for some time the office of rector of the college of Besançon. The remainder of his life he spent at Paris, occupied with the direction of consciences, and the composition of the works mentioned below. He died of a stroke of apoplexy in 1649, when he had reached the 83d year of his age, universally respected for his piety, modesty, humility, and amiable manners. He published, "Annales Ecclesiastici Veteris Testamenti, ab Orbe condito usque ad Christi Domini Mortem," 1618-1624, in 6 vols. folio, abounding in learned researches; an "Epitome" of the preceding work, 1635, in folio; "Enchiridion Chronologicum sacræ et profanæ Historiæ," 1638, 12mo.; "De Timore Dei, Lib. IX," 1628, 4to.; "De Amore Dei, Lib. XVI," 1631, 4to.; and some pious treatises in the French language. *Serbelli Bibl. Script. Soc. Jes. Moreri. Nouv. Dict. Hist.*—M.

SALICETO, GUGLIELMO DE, a physician and surgeon of the 13th century, was a native of Placentia, and in holy orders. He appears to have resided for some time at Bologna, and finally to have received a public salary from Verona, where he died about 1277. This person was a learned and able practitioner for the time,

and left writings which for a long time were regarded as of high authority, though composed in the barbarous style of the age. He copies much from Albucasis and others of his predecessors, yet has many things which appear the result of his own experience. Some of his chirurgical observations are valuable, but he is charged with having relied too much upon ointments and plasters, and other topical applications. It is remarkable that he makes the distinction between the nerves destined to the voluntary, and to the vital or involuntary motions. He wrote both on medicine and on surgery. The first work, entitled "Summa Conservationis et Curationis" was first printed at Venice in 1489, fol. His "Chirurgia," a more noted work, has frequently been edited, and has been translated into French. *Freind Hist. Phys. Halleri Bibl. Chirurg. Eloy.*—A.

SALLO, DENYS DE, Lord of La Coudraye, a man of letters, worthy of commemoration as the founder of modern periodical criticism, was born at Paris in 1626, of a noble family, originally from Poitou. His faculties opened slowly, but at length he distinguished himself by his college exercises, and applying to the study of law, was admitted a counsellor of the parliament of Paris in 1652. He had an extraordinary passion for reading, especially upon curious and uncommon subjects. When Cardinal Chigi was legate in France, and doubts had arisen concerning his right of precedence, M. Sallo drew up a treatise, which was translated and printed in Holland under the title "De Legatis." The court being afterwards in doubt whether Maria-Theresa ought to be termed of Austria or of Spain, he was applied to on the occasion, and wrote a learned and curious tract "On Names." He likewise composed a treatise "On Seals," as well as various pieces of the like kind which have not been made public. It was in 1664 that he first projected the "Journal des Savans," which he began to publish in the following year under the name of the Sieur D'Hedouville. Several persons were contributors to this journal, and it began in a free style of criticism which excited the loud complaints of some noted authors. By means of their patrons and protectors they procured the suppression of the work after the 13th number. Sallo then transferred the editorship to the Abbé Gallois, who contented himself with extracts of books, without any opinions of them or the authors. It afterwards passed into the hands of the Abbé de la Roque, and the President Cousin; and was finally com-

mitted to a body of men of letters appointed by the chancellor. It was the parent of all the literary journals in Italy, Germany, Holland, and England, most of which have been less shackled in their plan; and with all their defects, they have, doubtless, contributed much to the diffusion of knowledge and good taste. Sallo, though a severe critic, was an amiable and agreeable man in private life. A disorder occasioned by his too close application to study deprived him of the use of his limbs, so that it was necessary to carry him to his coach when he went abroad. It probably shortened his days, which terminated at Paris in 1669, at the age of 43. *Moreri. Nouv. Dict. Hist.*—A.

SALLUST. C. CRISPUS SALLUSTIUS, an eminent Roman historian, was born about B. C. 85, at Amiternum in the country of the Sabines. He was brought up at Rome, where he distinguished himself not less for his licentious manners than for his abilities. A. Gellius, from the authority of Varro, has recorded that being detected in an adulterous intercourse, he was scourged by the hand of Milo, and obliged to pay a fine before he obtained dismissal. On this account, when tribune of the people in the year of Clodius's assassination by Milo, he displayed great enmity to the latter, as he perpetually did to his defender Cicero. His extravagance and debauchery caused him to be expunged from the list of senators by the censors Appius Claudius and Calpurnius Piso. Julius Cæsar, however, by his authority afterwards restored him, promoted him to the dignities of questor and pretor, and nominated him to the government of Numidia. In this office he enriched himself so much by pillage and rapine, that on his return to Rome he was able, besides a country seat at Tibur, to purchase a mansion on the Quirinal hill, with extensive gardens, that to this day retain his name. He is supposed to have died B. C. 35, at the age of 50. The vices of Sallust deserve a peculiar note of infamy on account of their contrast with the rigid morality paraded in his writings, which might make him pass for a Cato. But whilst the man is despised, the author is justly regarded as one of the ornaments of his age and country. His principal work was a history of the Roman republic from the death of Sylla to Cataline's conspiracy. Of this, some fragments only remain; but we possess entire two historical pieces of his composition, "On the Jugurthine War," and "On the Catilinarian Conspiracy," which suffice to give

us a view of his style and manner, and to inspire regret for the loss of the greater performance. It is agreed that the concise energy of the Latin language is nowhere displayed to more perfection than in these pieces, which, likewise, in the matter, exhibit great vigour of sentiment and force of narration, with singular skill in sketching characters. His style was, indeed, criticised in his own time for an affectation in the use of old words, and occasional obscurity produced by boldness of figure and excess of brevity. His reputation, however, stood very high in Rome, Martial calls him "primus in Romana historia;" Tacitus, who, in some measure, made him an object of imitation, quotes him as "rerum Romanarum florentissimus auctor;" and Quintilian compares him to the Greek Thucydides. There are preserved, also, under the name of Sallust, two orations addressed to Cæsar, "De Republica Ordinanda;" and two declamations against Catiline and Cicero. But the authenticity of the orations is doubtful, and the declamations are, by the best critics, decided to be spurious.

Of this author the editions have been very numerous. Of the most valuable are those of Gronovius cum not. var. *Lugd. B.* 1690; of Wasse, *Cantabr.* 4to., 1710; of Cort, *Lips.* 4to., 1724, 1730; and of Havercamp, *Amst.* 4to., 2 vols., 1742. *Vossii Hist. Lat. Tiraboschi. Bibl. Dict.*—A.

SALMON, FRANCIS, a learned French priest, who flourished in the 18th century, was descended from an opulent family, and born at Paris in the year 1677. Attached from his early years to a studious life, he acquired considerable skill in the learned languages, particularly the Hebrew, and became an able divine, as well as intimately conversant with the fathers and councils. He also excelled in the knowledge of books, of which he had formed an extensive collection. In the year 1702, he was created doctor of divinity by the faculty of the Sorbonne, and afterwards received the appointment of librarian to their society. He died suddenly at Chaillot near Paris, in 1736, about the age of fifty. His mind is said to have been furnished with vast stores of literature; and he is commended for his unaffected agreeable behaviour in his intercourse with the world. Young men of a studious turn were sure to find in him an able and an affectionate adviser, who liberally communicated to them his knowledge, and took pleasure in directing them to such books as were best adapted to assist them in their respective sub-

jects of enquiry. He was the author of "A Treatise on the Study of the Councils and their Collections, divided into three Parts, &c. with Observations on the Authors who have written on the Subject, and on the Choice of their Editions," 1724, 4to. This work, which is replete with erudition, was very favourably received by the learned world, and translated into Latin by some German writer, who published his version at Leipsic, in 1729. It was the author's intention to have given "A Supplement to Father Labbe's Collection of Councils," in several folio volumes; and it appears from the "Scheme" of it, which he printed in 4to., that he had made considerable progress with his collection: but from the time of his death the result of his labours has continued in manuscript. M. Salmon also had projected an "Index Sorbonicus," or alphabetical library, in which should be given, under the names of the respective authors, their acts, lives, chronicles, histories, books, treaties, bulls, constitutions, decrees, letters, &c., dispersed throughout different compilations, miscellaneous works, &c. On this work he laboured alone for a long time, and afterwards received assistance in it from four doctors of the Sorbonne; but notwithstanding their united efforts, it was left in a very imperfect state. The only fruits of their labours which were given to the public were, a "Conspectus," &c. of the work, and "Epistola plurium e Societate Sorbonica ad illustrissimum Marchionem Scipionem Maffei, de Ratione Indicis Sorbonici, seu Bibliothecæ quam adornant," 1734, 4to. Both these pieces were attacked by Father James Martin, and a controversy ensued, for an account of which we refer our readers to *Moreri. Nouv. Dict. Hist.*—M.

SALONIUS, an eminent French prelate, who flourished towards the middle of the fifth century, was the son of St. Eucherius, Bishop of Lyons, but the year either of his birth or death is not known. He was educated in the monastery of Lerins, under the instructions of Honoratus, Hilary, Salvianus, Vincentius, and other celebrated men. That he was afterwards elected a bishop, is sufficiently clear from the testimony of different ancient writers to whom reference is made in the first of our authorities. It is not known, however, over what church he presided, some imagining it to be Geneva, others Genoa, and others Vienne. Cave thinks it rather more probable that he was his father's coadjutor in the see of Lyons, and that he assisted in that capacity at the council of Orange, held in the year 441. He wrote

"Expositio in Parabolas Solomonis," and "Comment. mystic. in Ecclesiasten," both in the form of dialogues between himself and his brother Veranus, and drawn up in a perspicuous and neat style. They were published at Haguenau in 1532, in 4to., and may be seen in the eighth vol. of the "Bibl. Patr." *Cave's Hist. Lit. Vol. I. sub sæc. Nest. Dupin. Nouv. Dict. Hist.*—M.

SALUTATO, LINO COLUCCIO PIERO, one of the restorers of literature in Italy, was born in 1330 at the castle of Stignano in Tuscany. His father, Piero de' Salutati, a valiant soldier, having been exiled by the prevalent faction in his country, retired to Bologna on the invitation of its lord, whom he served till his death. Coluccio received his education in that city, and by his father's command applied to the study of law; which, however, he deserted for rhetoric and poetry as soon as he became his own master. Where he passed his youth is not recorded; but in 1368 he appears to have been the colleague of Francesco Bruni in the office of apostolical secretary to Pope Urban V. It is probable that when this pontiff returned to France, Coluccio quitted the papal court and married. He had at this time acquired so high a reputation for eloquence, that various states and sovereigns sent him invitations to enter into their service; his attachment to his native country, however, caused him to give the preference to the Florentine republic, of which he was installed chancellor in 1375. During the long period in which he held this employment he was engaged in all the important affairs that occurred in Italy, and especially exerted himself with great zeal in the attempts for terminating the schism then prevailing in the Catholic church. Such was the force of his eloquence, that Giangaleazzo Duke of Milan was accustomed to say, that a single letter of Colluccio did him more mischief than a body of a thousand Florentine horse. In the midst of his public occupations, he was attentive to the interests of literature, which few persons of his time promoted with more assiduity. He wrote a treatise concerning the corruption of the manuscripts of ancient authors, and the means of remedying it by the careful collation of different copies; and he himself collected 600 volumes, no inconsiderable library previously to the invention of printing. His own compositions, in prose and verse, obtained the highest eulogies from his contemporaries, who almost equalled him to Cicero and Virgil; but the taste of the age was not sufficiently correct

to form a just estimate of purity in writing, and Coluccio's Latin style is considerably tainted with the barbarism of the period in which he lived. He was, however, a man of very extensive erudition, and well acquainted with the literature then chiefly in esteem. Of the Greek language he confesses himself ignorant at the age of 65, and it is not probable that he acquired it afterwards. His reputation as a poet caused the Florentines to obtain from the Emperor the privilege of conferring on him the poetic laurel; but from some cause this honour was not bestowed till after his death. This event happened in 1406, the 76th year of his age, when, at his public funeral, which was attended by the whole city, a garland of laurel was solemnly placed on the bier.

Of the very numerous writings of Coluccio Salutato, none have been published except a treatise "*De Nobilitate Legum ac Medicinæ*," a sonnet, some Latin poems, and two collections of letters, made by Mehus and Rigacci. The letters contain many curious particulars of the literature and politics of the time. *Tiraboschi. Moreri.* — A.

SALVIANUS, a celebrated presbyter of Marseilles in the fifth century, was most probably born at Cologne, though for many years of his life he was an inhabitant of Treves. He is said to have been descended from a family of rank, and certainly enjoyed the advantages of a liberal education while he was yet a layman, since before he went to the south of France he was thoroughly conversant with profane and sacred literature. He married a lady who was a Gentile, whom he was the means of converting to Christianity, and by whom he had a son. Sometime afterwards he removed from his native country to Provence, where he was soon invited to undertake the office of presbyter at Marseilles. According to Cave, he began to flourish about the year 440, because in that year he appears to have finished one of his principal works, the treatise concerning Providence; and from this time his reputation greatly increased and became widely diffused. He was living, and enjoyed a happy old age in the year 495, when Gennadius wrote his account of him, observing, that he might without offence be called "a master of bishops," since he wrote many homilies which were preached by bishops, not so well qualified to compose for themselves. Such of his pieces as are still extant, are written with such force and elegance, particularly when he is declaiming against the irregular manners of the

times, that he has had the title given to him of "The Jeremiah of the fifth century." They consist of "*De Providentia et Gubernatione Dei, deque Justo ac præsentis ejus Judicio, Lib. VIII.*;" "*Adversus Avaritiam, præsertim Clericorum et Sacerdotum, Lib. IV.*," published under the assumed name of Timothy; and "*Epistolæ IX.*" For an account of such of his works as are lost, or such as have been improperly ascribed to him, we refer to Cave, where the reader may see a list of their various editions, of which the best is that published by M. Baluze, in 1699, 8vo. *Fabricii Bibl. Eccl. sub Genad. cap. lxxvii. Cave's Hist. Lit. Vol. I. sub sac. Nest. Dupin. Moreri. Nouv. Dict. Hist.* — M.

SALVINI, ANTON-MARIA, a learned Italian, was born of a noble family at Florence in 1654. He was professor of Greek in his native city, and was a distinguished member of the Academy della Crusca, to the perfecting of whose dictionary no one so much contributed. He passed his life in literary pursuits, with a general reputation for modesty, urbanity, and purity of morals, joined with extensive erudition. He died in 1729 at the age of 76. Salvini published during his life only a few small tracts on antiquarian subjects; but after his decease a great number of works from his pen appeared, either in a separate form, or inserted in the writings of other learned men. He displayed his industry especially in translation; his list of metrical Italian versions comprising the Iliad and Odyssey of Homer; Hesiod; Theocritus; Anacreon; many of the Greek minor poets and epigrammatists; the Clouds and Plutus of Aristophanes; parts of Horace and Ovid; Perseus; part of Job and the Lamentations; Boileau's *Art Poétique*; Addison's *Cato* and *Letter from Italy*; and several other pieces. Of his versions the general character is strict fidelity; for example, he has not omitted a single epithet of Homer, on which account he was obliged to enrich the Tuscan language with several compound terms never before hazarded. There are also published of this author "*Sonnets and other original Poems*;" "*A Hundred Academical Discourses*;" a "*Funeral Oration for Antonio Magliabecchi*," and some other works. He had a considerable share in the work of his disciple Gori on ancient inscriptions.

SALVINO SALVINI, younger brother of the preceding, a canon of Florence, who died at an advanced age in 1751, was also a distinguished man of letters, and published "*Fasti consolari dell' Accademia Fiorentina*,"



IOANNES SAMBUCVS PANNONIS.

Si quisquam doctus, pius, & si publica quisquam
Commoda doctorum re studysque iuuat;
Hac nulli cedit Sambucus laude: sed ipsa,
Dic mihi spectator non probet hoc facies?

and the "Lives of Magalotti and Migliorucci." *Moreri. Nouv. Dict. Hist. Saxii Oxon.* — A.

SAMBUCUS, JOHN, a learned physician, antiquarian, and historiographer, was born in 1531 at Timau in Hungary. He left his native country in his youth, and visited the most celebrated universities in Italy, Germany, and France, travelling always alone, on horseback, with no other attendants than two mastiffs. By the depth and variety of his acquisitions he made himself advantageously known at the court of Vienna, and was appointed historiographer to the Emperors Maximilian II. and Rodolph II. He died of an apoplexy at that capital in 1584, at the age of 53. Sambucus was a benefactor to learning by the pains he took to discover manuscripts of ancient authors, and to collect medals and other monuments of antiquity. He gave Latin translations of Hesiod, Theophylact, the Phædon of Plato, and some orations of Xenophon and Thucydides, and edited Diogenes Laertius, Hesychius, Hephæstion, Apollonius, Philo, and other scarce authors. He published commentaries upon Horace's Art of Poetry, and notes on various Greek and Latin authors; also, a collection of emblems, with ancient medals and coins. Of his original works the most considerable was a "History of Hungary" in Latin, intended as a sequel to Bonfinius, and brought down to the reign of the Emperor Maximilian II., which is reckoned an elegant and exact performance, though not free from partiality. He likewise wrote a "History of the Roman Emperors;" and published "Icones Medicorum et Philosophorum veterum et recentium," fol., containing 67 portraits of physicians and philosophers, with summaries of their lives. *Moreri. Nouv. Dict. Hist. Eloy Dict.* — A.

SAMERIUS, HENRY, a learned Jesuit, was born at Manche, a small city in the dutchy of Luxemburg, in the year 1640. He entered the society at the age of 21, in their college at Cologne, and during the progress of his studies became distinguished for his acquaintance with history, particularly ecclesiastical history, and chronology. He was also well qualified for a missionary into Protestant countries, by the uncommon address with which he could assume a borrowed character. For this reason, when Mary Queen of Scotland, who was then a prisoner in England, had expressed a desire to have a priest of the Jesuit's order, he was sent into this country in the character of a physician. Under this disguise he gained access to that Princess, and attended her some years, officiating privately as her confessor.

Finding at length that the agents of Elizabeth's ministers began to suspect him, he made his escape and returned to the continent. Afterwards he was sent as a missionary into the United Provinces; where, on the capture of Steenwyck in Overijssel by the English auxiliaries, in the year 1592, he was discovered and thrown into prison. Through the indulgence of Count Maurice of Nassau, however, he obtained his liberty, and permission to retire to his native country. He died at Luxemburg in 1610, in the 70th year of his age. He was the author of a work on which he had employed considerable labour and research, and which is said to possess the merit of correcting an infinitude of errors by preceding writers in the same science. It is entitled, "Chronologia Sacra ab Orbe condito usque ad Christum natum," 1608, folio, printed at Antwerp. *Sotwelli Bibl. Script. Soc. Jesu. Nouv. Dict. Hist.* — M.

SAMONICUS, QUINTUS SERENUS, a learned man in the reigns of Severus and Caracalla, is usually reckoned among the physicians, though neither his condition in life nor his country are ascertained. He was the author of several works on learned topics, some of which are cited by Macrobius and other writers; but the only one preserved to our times is a poem (or rather a work in verse) entitled "Carmen de Medicina," treating, in hexameters of no very elegant construction, on the whole of medicine from the head to the feet, but in a manner entirely empirical, with much fabulous and superstitious matter. He was greatly beloved by Geta, who was accustomed frequently to read his books addressed to Caracalla. By the latter imperial monster Samonicus was murdered at a festival, perhaps on account of his attachment to Geta. He left a copious library to his son, who was also a learned man, and preceptor to the younger Gordian, to whom he bequeathed the library at his death. Of the poem of Samonicus several editions have been printed, of which the most elaborate is that of Keuchenius, *Amst.* 1662. Burman has also given philological and critical notes upon it in his *Poetæ Lat. minores*. Morgagni differs from other critics in attributing this poem to the younger Serenus Samonicus. *Vossii Poet. & Hist. Lat. Halleri Bibl. Med. Tiraboschi.* — A.

SAMPSON, THOMAS, a learned and eminent English Non-conformist divine in the 16th century, was born about the year 1517, and educated in the University of Oxford. Afterwards he applied to the study of the law, at one of the temples in London, where he is said to have been made a convert to the Protestant

religion. Soon after he proved the instrument of converting to the reformed faith John Bradford, the famous martyr in Queen Mary's reign. In the year 1549, he was admitted to holy orders by Archbishop Cranmer and Bishop Ridley; on which occasion, at his request, those prelates dispensed with the habits. He now became rector of All-hallows, Bread-street, London, and continued to be a very popular preacher during the reign of King Edward, in which he is said to have been made Dean of Chichester. Upon the accession of Queen Mary, and the restoration of popery, he withdrew into concealment; but had the courage, nevertheless, to be concerned with Richard Chambers, a zealous Protestant, in collecting money from the citizens of London, for the benefit of poor scholars in the universities who had imbibed the reformed doctrines. The part which he took in this business being discovered, he found it necessary to quit the kingdom, together with his wife, who was niece to Bishop Latimer. The place which he chose for his asylum was Strasburg, where he applied himself closely to theological studies, in which he was assisted by the learned Tremellius. On the accession of Queen Elizabeth he returned to his native country, and became a frequent and popular preacher in London, and other parts of England, particularly the northern counties. In the year 1560, the Queen intended to promote him to the bishopric of Norwich; but he declined that dignity, because he could not conscientiously conform to the habits and ceremonies. About the same time he was admitted to the degree of bachelor of divinity at Oxford. In 1561, he was installed Dean of Christ-church in that city. This preferment he retained till the year 1564, when Archbishop Parker, who was determined to enforce conformity on the puritan party in the church, cited him before his spiritual tribunal. Of the proceedings on this occasion we have given a particular detail in the life of the Archbishop, to which we refer our readers, observing only that the result of them was the expulsion of Mr. Sampson from his deanery. It should not be forgotten, however, in justice to Parker, that he obtained some favour for Mr. Sampson, though it does not appear what that was; and that he strongly solicited Secretary Cecil, "that as the Queen's pleasure had been executed upon him for example to the terror of others, it might yet be mollified to the commendation of her clemency." Afterwards he obtained the mastership of the hospital of William de Wigiston at Leicester, and a prebend in the

cathedral church of St. Paul at London; and the Queen also permitted him to hold the theological lectureship at Whittington-college in the metropolis, to which he had been elected by the cloth-worker's company. In the year 1574, he suffered so much from the effects of a paralytic attack, that he resigned his lectureship, and retired to his hospital, where he spent the remainder of his days in peace, continuing to preach and write as long as his strength permitted, and held in high esteem for his learning, piety, and zeal for the Protestant religion. He died at that asylum in April 1588-9, in the 72d year of his age. He was the author of "A Letter to the Professors of Christ's Gospel, in the Parish of All-hallows in Bread-street, London," 1554, 8vo., which was printed at Strasburg, and sent to England for the purpose of confirming his former flock in their Protestant principles; a letter against the lawfulness of wearing the habits, and on other points of non-conformity, addressed jointly by himself and Dr. Humphreys to the ministers of Zurich, of which the substance may be seen in Burnet's "Hist. Reform." Vol. III. p. 311., &c.; "A Warning to take Heed of Fowler's Psalter," 1578, 8vo., in answer to that writer's ingenious and subtle defence of the Catholic cause against the Protestants; "Brief Collection of the Church and Ceremonies thereof," 1581, 8vo.; "Prayers and Meditations apostolic; gathered and framed out of the Epistles of the Apostles, &c.," 1592, 16mo.; and he also corrected and published "Two Sermons: the first of Repentance; the other of the Lord's Supper, by John Bradford," 1581, 8vo., together with some other pieces by the same author. *Wood's Athen. Oxon. Vol. I. Brit. Biog. Neal's Hist. Purit. Toulmin's Ed. Vol. I. ch. v. vii.* — M.

SAMSON, a judge of the Israelites, and celebrated for the extraordinary transactions by which he checked the pride of the Philistines their oppressors, was born at Zorah, belonging to the tribe of Dan, about the year 1155 B. C. He was the son of a person called Manoah, whose wife had been long barren. This woman was one day accosted by a divine messenger, who announced to her that she should conceive and bear a son, who would prove instrumental in commencing the emancipation of his nation from the yoke of their tyrants; directing her at the same time to abstain from wine and strong drink, and from all unclean meats during her pregnancy, and to suffer no razor to come on the head of her future offspring, since he was to be a *Nazarite*, or

peculiarly devoted to God, from his birth. The same messenger afterwards appeared both to Manoah and his wife, to whom he repeated what he had before delivered; and he convinced them that he was no deceiver, but divinely commissioned, by ascending in the flame of a sacrifice which they offered to the Lord. Upon the birth of the promised child, his parents called him Samson; and as he grew up, we are informed that he exhibited early marks of extraordinary endowments. When arrived at the age of manhood he went to Timnath, where he conceived an affection for a Philistine young woman, whom he requested his parents to procure for him in marriage. Against this request they at first remonstrated, not knowing that their son was inclined to such a marriage by a divine impulse, and that it would offer him an occasion of avenging the wrongs of his country on the Philistines; but when they found him persisting in it, they accompanied him to Timnath. While passing through the vineyards adjoining to this place, Samson was attacked by a furious young lion; and though he had nothing in his hands, yet, animated by supernatural strength, he tore the savage beast in pieces as easily and speedily as if he had torn a kid. The terms of his marriage having been settled, and the young woman espoused, while the requisite preparations were making for the solemnization of their nuptials, Samson went to his father's house. When at the appointed time he was coming to Timnath with his parents, that he might complete his contract, on turning aside to the spot where he had killed the lion, he perceived that a swarm of bees had made their combs in the carcase. Taking a part of them, he went on eating the honey, giving some also to his father and mother, but without informing them where he had found it. According to the custom of the country, Samson gave a marriage-feast which continued seven days, and thirty young Philistines, chosen from among the bride's relations, attended as bridegroom's men on that occasion. To these young men he offered to propose a riddle, upon the condition that if they solved it within the seven days of the feast, he should present each of them with a shirt and a complete suit of clothes, but that if they failed, each of them should forfeit to him the same present. This offer they accepted, and called for his riddle; when he said, in allusion to the lion and the honey above mentioned, "out of the eater came meat, and out of the fierce came sweetness." Having in vain attempted for three or four

days to unravel the enigma, they applied to Samson's wife, desiring her to obtain the secret from him, threatening, if she did not, to burn her and all her kindred, as persons who had introduced a stranger on purpose to plunder them of their property. For some time Samson firmly resisted her entreaties; but at length, yielding to her importunities and tears, he disclosed to her the mystery on the morning of the seventh day, and she communicated it to her countrymen, who by this means won the prize. Filled with indignation at the treacherous arts by which the secret had been wrung from him, Samson went to Askalon, a city of the Philistines, and probably at that time in a state of war with his nation, where by his supernatural strength and prowess he slew thirty of the inhabitants, and from their spoils made good his engagements to the expounders of his riddle. Displeased with his wife for betraying him, he suddenly left her and returned to his father's house.

The marriage of Samson soon proved the occasion of further calamities to the Philistines; for, finding his resentment against his wife subsiding, he went to Timnath with a kid for an entertainment, but was denied access to her by her father, who told him, that, considering his sudden desertion of his daughter as a proof that she did not possess his heart, he had bestowed her in marriage on another. At the same time, to pacify his rising anger, he offered Samson her sister, who, as he said, was younger and handsomer. This offer, however, was not accepted, and Samson departed with the resolution of taking ample revenge on the Philistines for the insults which he had received in their country. With this view he collected together three hundred jackalls, which might be caught in great numbers in Palestine, and let them loose among the standing corn of the Philistines, with burning torches fastened to their tails, by which means the expected crop was consumed, together with many vineyards and olive trees. When the Egyptians found that this device for the destruction of their property had been projected by Samson, attributing it to his resentment for the injuries which he had sustained from the Timnite and his daughter, in the height of their fury they arose in a tumultuous body and set fire to his house, causing both those wretched persons to perish in the flames, as the original authors of their calamity. This savage act of vengeance on a family of their own people, who had no controul over the conduct of Samson, was soon retaliated on their own heads by that extraordinary man, who fell on them when assembled

on some public occasion, and, in the language of the sacred text, "smote them hip and thigh with great slaughter:" he then withdrew to a fastness in a rocky mountain belonging to the tribe of Judah. Determined on revenge, the Philistines raised an army and marched against the men of Judah, who durst not meet them in the field, but, upon remonstrating against the injustice of their invasion, received a promise that no hostilities should be committed, provided that Samson were delivered up to them. Upon this the heads of Judah sent a body of armed men to the place of his retreat, who prevailed upon him to submit to be bound and led away towards his enemies, after having obtained their solemn oath that they would not themselves attempt his life. No sooner was he brought in sight of the camp of the Philistines, than they rent the air with shouts of joy, supposing that their dreadful enemy was now in their power. Their triumph, however, was but of short duration: for Samson, invigorated by divine power, burst his bonds asunder, and with no other weapon than the jaw-bone of an ass which lay upon the ground, attacked the exulting foe with such irresistible impetuosity and valour, that he soon killed a thousand of them, and put the rest to ignominious flight. To the place where his wonderful transaction was performed he gave the name of *Ramath-Lebi*, or *the Jaw-bone-Hill*; and it was also signalized by another extraordinary circumstance. For in answer to Samson's prayer, who found himself exceedingly thirsty and faint in consequence of his great exertion on that memorable occasion, God opened a crevice in the hill, whence a spring of water issued for his refreshment, which was known to posterity by the name which he then gave it, of *En-akore*, or *the Invocation Well*.

Some time afterwards Samson went in disguise to Gaza, one of the principal cities of the Philistines, most probably with the design of planning some hostile measure against them. He was recognized, however, at one of the public inns where he took up his lodging for the night; and the Gazites, thinking that they had him now secure, made fast the gates of the city, and without any noise, lest he might be alarmed and contrive some way of escape, made preparations to kill him in the morning. But Samson, having by some means or other received intelligence of their design, arose at midnight, and by the exertion of his supernatural strength tore up the posts on which the gates of the city was hung, and carried both to a considerable distance from

the place, leaving them on the top of a hill within sight of Hebron, where they appeared a monument of his wonderful deliverance both to the Israelites and Philistines. After this Samson became enamoured of a woman in the vally of Sorek, whose name was Delilah, who, most probably, was a Philistine and a prostitute. As he spent much of his time with her, the lords of the Philistines conceived that she might be made use of as an instrument for betraying him, and offered her a large bribe provided that she enticed him by her blandishments to discover the secret of his extraordinary strength, and by what means it was possible to deprive him of it; solemnly declaring that they had no intention of killing him, but only of humbling him and keeping him a prisoner, that he might not be able to do them any more mischief. Corrupted by their offers, she engaged to use her best endeavours for that purpose; and when Samson next visited her, as Josephus tells the story with great probability, while they were eating and drinking together and he was caressing her, she took the opportunity of extolling his wondrous deeds, and of asking, how he came to excel so much all other men in strength, and if it were possible that he could by any means be rendered as weak as the rest of mankind. For some time Samson amused himself with deceiving her, and told her at first, that if he were bound with seven green withes, he should be reduced to a helpless state. Persuaded that she was now possessed of the wished-for secret, she gave notice to the Philistine lords, who furnished her with the withes, and also sent soldiers to be in readiness to seize Samson, if the expedient should be found to answer. While he was asleep, therefore, she bound him fast; but no sooner did she give the alarm, by way of trial, that the Philistines were about to fall upon him, than he instantly roused himself, and snapped the withes, "as a thread of tow is broken when it toucheth the fire." Similar was the result of a second trial which he induced her to make, by telling her that new cords or ropes would answer the purpose of effectually confining him. As she still persisted in her importunity to learn the secret, Samson deceived her a third time, by making her believe, that were the locks of his long hair interwoven with the web of her loom, and that securely fastened to the beam or post supporting the machinery, which was probably either driven into the ground or fixed to the wall of the house, his extraordinary strength would be subdued. This experiment she also

made when he was asleep; but as soon as he was roused by the repetition of her alarm that his enemies were about to seize him, he exerted himself with such force and vigour, that he carried away both the web and the post to which it was fastened. Delilah now had recourse to the arts of tears, prayers, and expostulations, reproaching him for his want of confidence in her by concealing the true secret of his strength. By these means she wearied him out, "so that his soul was vexed unto death." At length, to satisfy her of his affection he informed her, with the utmost sincerity, that having been consecrated to God a Nazarite from his birth, his hair had been kept in constant growth, and his strength made to depend upon its continuance and increase; but that were he deprived of it, he should become as weak as other men. Perceiving that she had at last obtained the important information which she wanted, Delilah sent to the Philistine lords, that their soldiers might be in readiness, and then prepared for executing her design against her infatuated lover. Having by her caresses lulled him to sleep on her lap, as she sat upon her cushion in the Oriental manner, while he was in this posture she caused his hair to be entirely cut off, and then alarmed him, as on former occasions, with the cry that the Philistines were about to fall upon him. The change, however, which he discovered in his language and conduct on being now awakened, afforded such evidence of his having lost his extraordinary powers, that the Philistines who lay in wait took him prisoner without any difficulty, put out his eyes, and carried him away to Gaza, where he was laden with fetters, and condemned to the servile and laborious employment of grinding corn in the common prison. In this situation he continued for a considerable time, till his hair was grown again, and his strength restored with it, when a great festival was to be celebrated by the Philistines in honour of their god Dagon, and by way of thanksgiving for his having delivered their dreadful enemy into their hands. On this occasion, all the lords of the Philistines, and some thousands of men and women being assembled either in the temple of that idol, or, as some think, in a large building erected on purpose for the celebration of the festival, Samson was sent for that they might exult over him, and gratify themselves by exposing him to abuse and derision. As he had been placed, in order to be seen by the whole assembly, between two pillars which supported the roof of the building, he resolved, by the

Divine assistance, to perform one act more, which should humble the pride of the cruel oppressors of Israel, and avenge on them his own personal sufferings, though it must prove fatal to himself as well as his enemies. After offering a prayer to God, therefore, effectually to strengthen him once more, he took hold of the two pillars, and exerted himself with such vigour, that he shook down the building, and crushed himself and the whole assembly to death in the ruins. This concluding act of his life, which was the most wonderful of any performed by him, took place about the year 1117 B. C. We are told that Samson had been 20 years a judge in Israel. *Book of Judges ch. xiii.—xvi. Josephi Antiq. Jud. lib. v. cap. viii. Ancient Univ. Hist. Vol. II. b. i. ch. iv. sect. vii. & Vol. IV. b. i. ch. vii. sect. viii. — M.*

SAMUEL, a very eminent Hebrew prophet and judge, was the son of Elkanah, a Levite, and born at Ramah, about the year 1156 B. C. His mother, whose name was Hannah, had been married many years without having any issue; on which account she was frequently provoked to fretfulness by the taunts and insults of Peninnah, another wife of Elkanah, who had brought him several sons and daughters. This proving particularly the case at Shiloh, during the celebration of one of the great annual festivals, Hannah sought for consolation in the exercises of devotion. While she was one day praying in the Tabernacle, she made a vow that if God would graciously remove from her the reproach of barrenness, and bless her with a son, she would dedicate him to the Divine service from his infancy, and lay him under an obligation to observe the restrictions of the *Nazarites*. On this occasion she betrayed such uncommon emotions, that she attracted the notice of Eli the high-priest, who, seeing her lips move for a long time without hearing her say any thing, suspected that she was intoxicated, and reproved her for appearing in such a condition; but as soon as he was undeceived by her sober reply, and found that she was earnestly supplicating for the removal of a severe affliction, he gave her his benediction, accompanied with a wish that God might answer her request. Not long afterwards she proved with child, and after the due period was delivered of a son whom she called Samuel, which signifies *Heard-of-God*, or, *Asked-of-God*. When the child was weaned, or three years old, his parents carried him to Shiloh, and, after testifying their gratitude to God by burnt offerings and meat offerings, dedicated him to the service of God under the

direction of Eli, informing the high-priest of the vow which Hannah had made, and which she was now come to accomplish. As Samuel grew up, distinguishing himself by his progress in wisdom and goodness, he was appointed to attend on Eli in the exercise of his sacred functions, wearing a linen ephod, and he had an apartment assigned him in the Tabernacle, within call of Eli's chamber. In the life of this high-priest we have seen, that Samuel was honoured at an early age with divine communications, having been apprized in a vision of the ruin in which Eli's family would speedily be involved. The manner of his being initiated into the prophetic office is thus related in the sacred writings. As he lay one morning in his bed, before break of day, he heard himself called by name, and went immediately to Eli's chamber, to learn his pleasure, who told him that he had neither called, nor had any orders to give him. These circumstances, happening a second and a third time on the same morning, Eli at length concluded that there was something extraordinary in the case, and instructed Samuel, if he heard himself called upon again, to consider the voice as proceeding from God, and reverently to answer, "Speak, O Lord! for thy servant heareth." This answer Samuel gave when called upon a fourth time; and he had then a revelation made to him of the heavy punishments which were in store for Eli's family, on account of their excessive profligacy and impiety. As soon as Samuel rose on the following day, he set about the stated duties of his office in the Tabernacle, unwilling to afflict the high-priest with the disclosure of what he had heard; but, upon being solemnly adjured by him not to conceal what the voice had declared, he communicated the whole of the dismal denunciation without reserve. Of Eli's behaviour on this occasion we have formerly taken notice. From this time Samuel was known and acknowledged as a prophet throughout all Israel, and God was pleased to establish his claims to that character, by the fulfilment of numerous predictions which he delivered at Shiloh.

Upon the death of Eli, Samuel, who was about 40 years of age, appears to have been immediately invested with the office of judge of the Hebrew nation. A few months afterwards, when great multitudes of the Israelites were assembled to congratulate each other on the return of the ark of the covenant from the land of the Philistines, Samuel embraced that opportunity to expatiate on their national de-

generacy, and their conformity to the idolatrous practices of their Pagan neighbours, to which they might justly ascribe their public calamities, and the oppressions which they endured under the Philistine yoke. As his reproofs made a deep impression on them, and they promised a general reformation, he appointed a solemn meeting of the nation to be held at Mizpeh, where the people fasted and prayed, and exhibited all the tokens of unfeigned repentance. Their meeting, however, gave umbrage to the Philistines, who suspected them of a design to emancipate themselves, and therefore immediately advanced against them with a formidable army. In this extremity the Israelites implored Samuel to intercede with God on their behalf; and in answer to his prayers, while the Philistines were drawing near to attack them, they were thrown into such consternation and disorder by a miraculous storm of thunder and lightning, that they could not withstand the Israelites when they sallied out of Mizpeh, and pursued them with great slaughter to Beth-Car. In memory of this victory obtained by a providential interference, Samuel erected a stone monument between Mizpeh and Shen, to which he gave the name of *Ebenezer*, or *the Stone of Help*. By this blow the Philistines were so humbled, that they not only desisted from making any further attempts against the Israelites during Samuel's administration, but even suffered them to recover without opposition the cities and territories which they had taken from them. Samuel's usual residence was at Ramah, the place of his nativity, and nearly in the centre of the country, whither the people might resort to him from all parts with the greatest convenience: but, that his government might be rendered the more easy to them, he also made a circuit once a year round Beth-el, Gilgal, and Mizpeh, administering justice and seeing the laws carried into execution. After he had continued thus to act for nearly 20 years, with the greatest integrity and approbation, knowing that ere long he should be incapacitated by the infirmities of age for discharging the whole of his laborious office, he appointed his two sons, Joel and Abiah, assistant judges, fixing their station at Beer-sheba, which was situated in a populous part of the country. He had the mortification to hear, however, that these men, regardless of his upright and pious example, basely prostituted their office by suffering themselves to be bribed to pervert justice. So mercenary and scandalous was their conduct, that all the elders of Israel assembled and accused them,

before Samuel of the corrupt practices which rendered them unworthy of being his successors : at the same time they communicated to him their desire of having a king, that their form of government might resemble those of the nations around them. Against this design Samuel remonstrated in the strongest terms, upbraiding them with their ingratitude in wishing to renounce their theocratic constitution, according to which God was their immediate sovereign, and forewarning them of the danger of a change which argued a distrust of his attention to them. He also laid before them a striking and pathetic representation of the abuses of the kingly governments which they wished to imitate, and informed them, that such were the grievances and oppressions which they might expect to take place among themselves. Finding them unmoved by his remonstrances, at the command of God he promised to comply with their request, and dismissed them for the present, till the preparations should be made for the election of their future monarch.

The person designed by God for the regal dignity was Saul the son of Kish, of the tribe of Benjamin, who was pointed out to Samuel by a secret divine intimation, when he had come to Ramah for the purpose of consulting him. At that moment Samuel was going to attend a sacrifice, and invited Saul to the following entertainment, telling him that he was to be his guest that night, and that in the morning he would dismiss him, with all the information which he desired. At the feast, Samuel placed Saul in the most honourable seat, and also distinguished him from the other guests by setting before him the most delicate food. On the following morning he told Saul what was (as yet) to be kept a secret, that God had selected him to be the first King of Israel, anointing him at the same time with oil, and giving him the kiss of homage. Soon after this Samuel summoned a general assembly of the Israelites at Mizpeh, to determine by lot the person whom God had chosen to be their head ; when it fell upon Saul, who by Samuel's direction was brought out of a place where he had concealed himself, and proclaimed and anointed King amidst the acclamations of the multitude. He was afterwards solemnly confirmed in the royal dignity by another general assembly, which Samuel called together at Gilgal. Before the dismissal of this meeting, the prophet called their attention to his administration as judge, for which he was accountable to the nation ; and, as his authority had

now devolved upon Saul, he challenged them to accuse him openly before their new King, if he had been guilty of injustice or oppression against any of them, that he might make reparation to the persons injured. Having had the satisfaction of being cleared from all blame and commended for his fidelity in his office by the general voice of the people, he reminded them of the infinite obligations which they and their forefathers had been under to God, and again freely reproved them for their ingratitude in being dissatisfied with his government and demanding a king. That their conduct had highly provoked the Divine displeasure was awfully proved by the result of Samuel's appeal to God, which was immediately answered by such a miraculous storm of thunder and rain as alarmed the assembly into a confession of their criminality, and led them to implore that the prophet would intercede with God for their forgiveness. This he promised to do, and assured them that he would yet continue to be their prophet and instructor in the will of God, whose protection they and their King might expect, if they proved steadfast in their obedience to him, but who would devote them to misery and ruin, should they become apostates from his service. Before Saul had reigned three years, the Philistines invaded his kingdom with such a formidable army, that the greater part of the Israelites were struck with terror, and fled into the mountains and other lurking places, leaving their country open to the incursions of the enemy. In these circumstances Saul, with the few forces whom he could muster, encamped at Gilgal, where he waited for Samuel who had promised to come to his assistance. After expecting the prophet seven days, without seeing or hearing from him, the King grew impatient, and, fearful lest he should be attacked by the Philistines before he had implored the protection of God in the usual way of sacrifices, thought proper to act himself as priest, and to offer peace-offerings and a burnt-offering. Scarcely was the ceremony over before Samuel arrived ; and when he understood what had passed, he blamed the King highly for the step which he had taken, without his advice, and in a manner contrary to the express directions of God on such occasions. He also freely told the King, that he regarded his proceeding in this instance as an indication of a criminal impatience of temper, or want of faith, for which he was inexcusable ; and that a repetition of his disobedience to the Divine injunctions would cause the kingdom to be transferred from him to a more worthy person.

Some years afterwards Samuel had the painful task of announcing to Saul his forfeiture of the sovereignty, on account of his behaviour in the affair of the Amalekites. He had been commissioned to execute the Divine sentence formerly pronounced on that nation, for their insidious and unprovoked hostility against the Israelites soon after their departure from Egypt, which consigned them and their property of every kind to utter destruction. But he was pleased to spare the life of Agag, King of Amalek, a proud and merciless tyrant, and to enrich himself and his army with the plunder of the country, in direct contradiction to the command of God. And when Samuel reproached him for his disobedience, he had the disingenuity to ascribe it partly to a religious motive, the zeal of his troops to sacrifice the best part of the spoil to the Lord, and partly to his fear of restraining them from preserving it for that purpose. But such excuses could not justify his conduct, and the prophet found himself compelled to pronounce the sentence of God's rejection of him from the throne of Israel. Samuel's language and manner on this occasion produced so deep an impression upon Saul, that he acknowledged his offence, and by his earnest entreaties that the prophet would intercede for his forgiveness, prevailed upon him to accompany him while he paid his adoration to God, that while he continued King his authority might not fall into contempt with the people. Immediately afterwards Samuel caused the proud King of the Amalekites to be put to death, and then returned to his house at Ramah. From this time he paid no more visits to Saul, but continued to lament his

misconduct, till he was directed by God to go to Bethlehem, and anoint one of the sons of Jesse King in his room. This business was to be transacted in private, and the knowledge of it confined for some time to the family of Jesse. In order, therefore, that the suspicion of Saul might not be awakened, or the elders of Bethlehem alarmed at his sudden journey to their city, Samuel was directed to take a young heifer with him, and offer a sacrifice there, in conformity to his occasional practice at different places. During the feast which succeeded this ceremony, he discharged the commission entrusted to him in the manner already related in the life of David. We meet with no other particulars relating to the life of Samuel, excepting that he afforded David a temporary asylum in the college of the prophets at Naioth in the vicinity of Ramah, after his wife Michal had assisted him in escaping the attempt of her father against his life. This venerable prophet died about the year 1059 B. C., in the 97th, or 98th year of his age, and his loss was deeply regretted by the whole nation of Israel, who celebrated his funeral obsequies with the greatest solemnity, and mourned for him a considerable time. He is supposed to have been the author of the books of Judges and Ruth, and of the first twenty-four chapters of the first of the books which goes by his name; the remaining part of which, together with the second book, with the exception of some passages which must have been added in latter ages, being generally ascribed to the prophets Gad and Nathan. 1 *Sam. i.*—xxxv. *passim.* *Joseph. Antiq. Jud. lib. v. vi. passim.* *Ancient Un. Hist. b. i. ch. vii. sect. vii. viii.* — M.

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